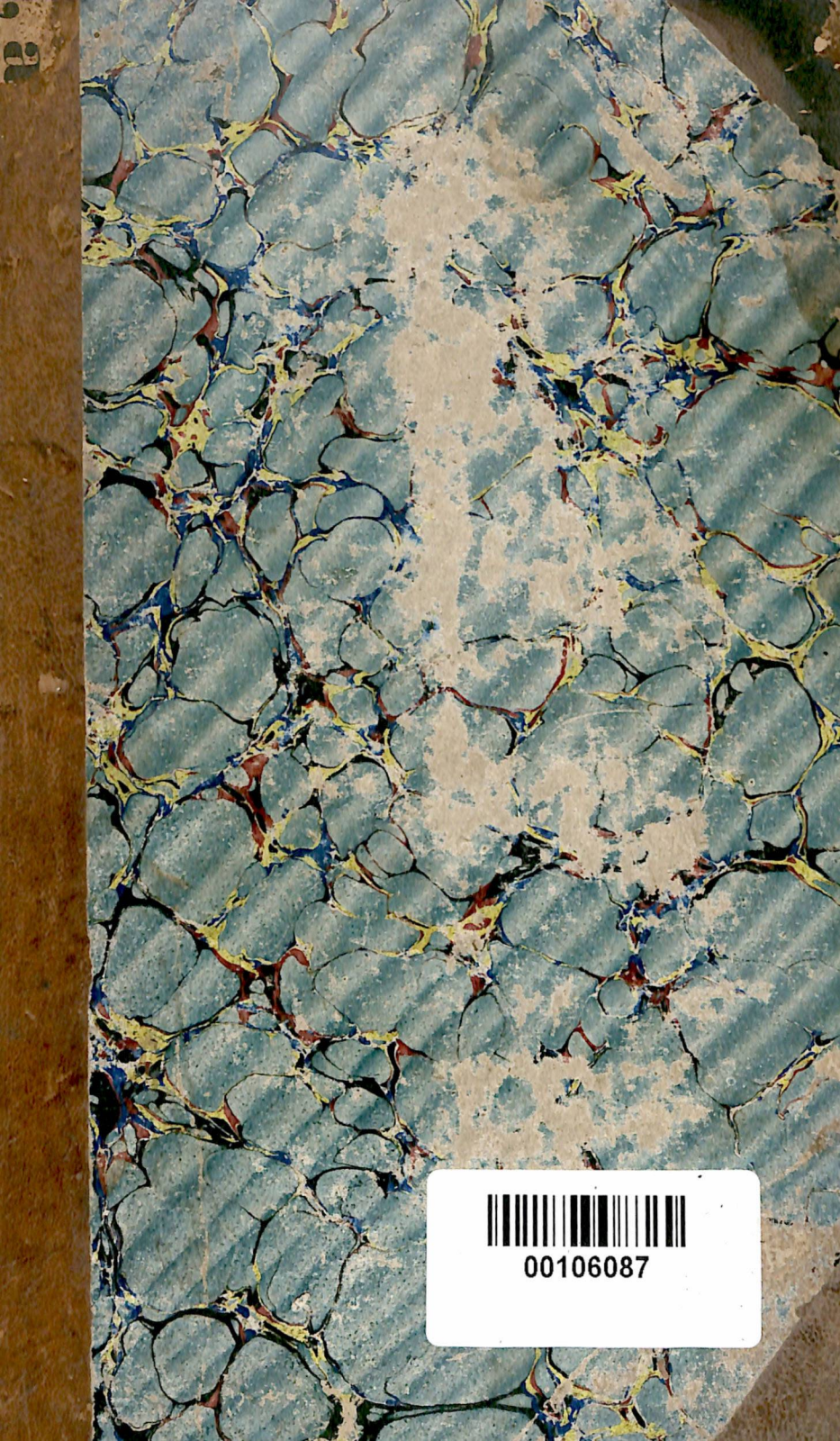
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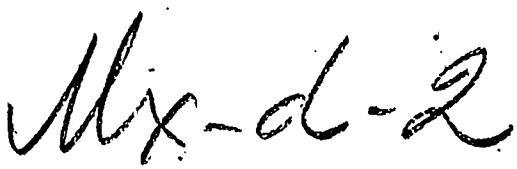

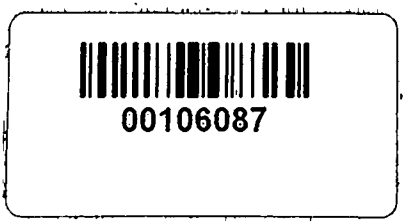
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THE

# CALCUTTA
# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 181.—OLD SERIES, VOL. XXIV. No. 272.

JANUARY, 1855.

106087

## *Introductory Remarks.*

At the commencement of a new year we desire once more to express, both to the readers of this periodical, and to the writers who enrich it with their contributions, our gratitude for the support and assistance so kindly extended to us; and our heartfelt desire that its pages may, under the divine blessing, continue to strengthen the cause of the kingdom of God in this benighted land, and to prove acceptable and useful to all who labour in that good cause.

The past year may be regarded as the commencement of a new era for British India, and for Bengal in particular. New measures of vast importance have been adopted, to most of which it is not necessary that special reference should be made. The advantages of cheap postage, recently conferred upon India, will in due time produce effects of great magnitude, not only by the wide diffusion of information in a printed form, but also by giving an incalculable impetus to private correspondence, and thereby breaking down the barriers which hitherto have separated the inhabitants of different and distant provinces. The people of India will become *one nation*, if not immediately, yet surely; whilst the increase of correspondence will in itself prove a powerful ally to all efforts made for the intellectual—and we also hope the social—elevation of the people.



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The reasons mentioned in our "Introductory Remarks" of last year have hitherto prevented us from discussing the merits of the recent "Educational Despatch." The feelings of many popular members of the Independent and Baptist bodies in England, against accepting any pecuniary aid from Government for educational purposes, are so very strong that Missionaries belonging to those two bodies, even if they personally approved of and admired the plan sketched in that Despatch, would be deterred from falling in with it, by the danger of being held up to public reprobation in England, and perhaps disowned by the societies who have sent them out. We hope, however, that this kind of terrorism will not be of long continuance; but that liberty of conscience, allowed to Missionaries in other matters, will be extended to this subject likewise, before it is too late to take advantage of it.

We embrace this opportunity for entreating our friends to render their assistance both to the improvement and the circulation of the *Observer*. Hitherto the high rate of postage has been a serious hindrance to the latter; we would fain hope that the removal of this incubus may now be followed by a considerable enlargement of our subscription list. And in order to improve the periodical, we greatly need an increase of original contributions. The Editors, who have no pecuniary interest in it, are so overwhelmed with other engagements, that they rarely find time to prepare articles of any length for the *Observer;* and two of their most active contributors have recently been compelled to proceed to Europe in search of health. Will not their missionary brethren in the country sympathize with them, and occasionally favour them with communications? Reports of itinerancies, containing observations on the state of particular districts, or on peculiar aspects of the Hindu and Muhammadan controversies, would be very acceptable; and might probably be prepared without any great sacrifice of time and labour.

It is a solemn thought that we are again standing on the threshold of a new year—a year of which some of us may not be permitted to see the end. The aspect of the times is such as to call on the followers of Christ to do with their might,

whatsoever their hand findeth to do. In many respects the openings for Christian usefulness in India are greater and more encouraging now, than they have ever yet been. The present time appears to be the dawn of a day of mercy and prosperity for this land. In other respects we think that signs of a coming struggle are beginning to be visible. The bitter tone lately adopted by the secular press of Calcutta towards the Christian Young Men's Association,—most bitter in the *Literary Gazette*—shows a hostility to vital godliness, which is not likely soon to die out, or to retire within the obscure limits, to which it was confined for some years past. Oh for a Duff or a Macdonald now, to wield with power the sword of the Spirit!

The fearful struggle which is going on in the Black Sea and the Baltic, may, for a time at least, have a depressing and injurious effect both upon the public interests of Britain and India, and upon the cause of Missions. We have all along intimated our firm conviction, that in this war the real watchword of Russia is: "No Liberty for the Bible;" but it is open to grave doubts, whether the present and future antagonists of Russia are all as determined to secure "Liberty for the Bible," as she is to destroy it. At all events great religious interests are at stake, and it becomes us to watch with deep interest, in the spirit of faith and prayer, the progress of the eventful conflict. Any serious reverse that might befall the Allies, especially if it should be followed by a preponderance of Austrian (or even French) counsels, might easily turn the tide of fashionable feeling against Evangelical Missions, as the real, though not the ostensible occasion of the war. With the Chinese empire so near at hand, the effects of such a change would probably extend to this country, and be painfully felt by all friends of Missions.

J. W.

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## I.—*Notice of a Missionary Tour into Cashmir.*

The *C. Intelligencer* for November contains the following report of an address, delivered at the Church Missionary Prayer Meeting in August last, by the Rev. G. G. Cuthbert, and descriptive of a tour into Cashmir:—

That place so celebrated in eastern song and romance, and from its far famed picturesque beauty, delicious climate, and agreeable productions, supposed by orientals to have been the first paradise of the human race, is an elevated valley of but limited extent, about ninety miles in length and fifty broad. It lies north of the Punjab, between the Indus and the Himalayah Mountains. The river Jhelum, or ancient Hydaspes, runs through it from east to west, and on it is built the capital, Sirinugger. It is at present under the government of the able but unscrupulous Golab Singh, so well known in connection with our Punjab wars, whose policy it is to conciliate the British; so that English travellers are pretty safe in his territories. He is a Musalman; about seventy years of age, said to be excessively oppressive and grasping to his subjects, and possessed of great treasures amassed by extortion. His death is anxiously watched for by the native Princes, who will probably plunge into endless contentions in scrambling for his territories and his wealth; and the country is thus not unlikely eventually to fall into the possession of England. The soil is rich and very productive, and the manufacture of shawls from the wool of the Cashmere goat famed all over the world. It is said to employ 16,000 looms, besides spinners, embroiderers, &c., &c.

One of the Society's Missionaries at Umritzur, the Rev. Robt. Clark, had set out on a Missionary tour into that interesting region, on April 20th, accompanied by an experienced Lay Christian friend, long an Officer in the Company's army, and one who takes the most lively and active interest in the Lord's Missionary work. In an account of this tour, up to June 30, which Mr. Clark had just sent from Sirinugger, the Capital of Cashmir, it is stated that—

"The object of the journey was to preach the Word of God in the countries beyond Umritzur, as far as our present means and opportunities would allow. A secondary object was to see to what extent there is Missionary work to be done in those countries, and how far and in what manner, under the present circumstance and condition of the countries, that work may be commenced and carried on with the greatest human probability of success. It was proposed to visit Cashmir in the first instance, and then to proceed onwards to Iskardo or Ladak; to remain for a greater or less time in each place of importance, and then to act according to circumstances. Our knowledge of the countries was too imperfect to allow of more than very general plans. We wished to advance into the interior, wherever the way might be plainly marked out before us, and to proceed onwards in a northerly direction as far as possible."

After mentioning that a brief tour last year, by the Rev. J. D. Prochnow, of the Church Missionary Society's Kotghur Mission, and

the visit of Dr. Wolff, some years ago, were the only occasions on which the Gospel had ever been preached in those remote regions, Mr. Clark describes his Missionary party. Besides himself and the lay friend before mentioned, it consisted of three native Christian assistants, Suleiman, Shamaun and Yakub; (Solomon, James and Jacob) all of whom he found very useful in the work. The last two are fruits of the Umritzur Mission; Shamaun having been the first convert made there, and formerly a Sikh *Grunthi*, or teacher of the sacred book of the Sikhs, called the *Grunth*.

"The route from Umritzur lay through Sealkote, Aknoor, Rojouri and Punch. The Word of God was declared at many places during the whole journey, and many conversations were held, and books distributed. Our journey, though in some respects a difficult one, was prospered. We entered Cashmir at Baramulla, (where the Jhelum leaves the valley) on the 18th of May, and as it was deemed desirable for us to proceed on to Sirinugger, we did so, and reached that place on May 20th, exactly a month after we had left Umritzur.

"On our arrival we were recommended to carry on our work for the first few days as quietly as we could, at any rate until we had had the interview which we desired with the Maharajah Golab Singh. It was thought, that as Missionary work was almost, if not altogether, unknown in the country, our object would be thus in the best manner attained. In a day or two the interview took place, and we had an opportunity of introducing the subject of religion, and of mentioning generally the work in which we are engaged. We were enabled also, through the kindness of one of our friends in England, to lay before the Maharajah a present which was most kindly received. We had up to this time refrained from doing more than holding conversations with as many people as we could get together, and distributing books in different parts of the city, but we now began to preach at once; and as the Maharajah must be acquainted with our proceedings, we have, I believe, obtained the tacit permission to preach the Word of God in the whole of his dominions, which extend from Ladak and Iskardo on the north, to Chumba and Jummoo on the south. We have since had another interview with the Maharajah, in which his favour was still more marked. Our three Christians have had also an opportunity to see him, and were called upon by him before his whole Durbar, to give an account of their faith, and the reasons why they were led to embrace Christianity. They seem to have well made use of the opportunity, and each in turn to have given a straightforward, simple and beautiful testimony to the truth. The Maharajah was particular in his enquiries as to whether they had become Christians from conscientious motives, and when they assured him that it was so, his reply was, before all his people, that they had acted rightly.

"For more than the last three weeks of our residence at Sirinugger, (we remained there precisely a month,) every morning and evening we preached in the city. We have also done the same since our return from Islamabad. We were numerous enough to divide ourselves into two parties, and thus to preach in two places, both morning and evening, so that four parts of the city were visited each day, and at each

of these four places, *two* of us addressed a greater or a less number of persons. In this manner almost every part of the city was visited. Two places, however, in two of the most populous parts, were especially selected, and at these we endeavoured to make more particular impression. At both of these places we hired a room opening into the streets, which, although too small to be used as chapels, were yet very convenient to hold conversations in, and also to distribute books. They thus became our head-quarters.

"The number of inhabitants of the city is estimated by Vigne at about 80,000 people. The same number was mentioned to me by Dr. H————, the Maharajah's European physician; and from the very large size of the town, and from the dense population in particular parts, the estimate appears a probable one. By far the greater number are Mahomedans—and interspersed amongst them are Cashmiri Bráhmans and other Hindus. The Mahomedans here, as everywhere else, are exceedingly bigoted, and cannot endure the Gospel. The Divinity of our Saviour and the ascribing of salvation to Him alone, is a stumbling-block which greatly irritates them. The result therefore of our preaching was, that in a few days we could not, in particular parts of the town, stand up to preach, without being at once opposed by a noisy crowd, who did every thing to hinder our work, and who not unfrequently would raise a noise, almost amounting to a disturbance. The people, however, are naturally exceedingly excitable and irritable, and are also, from centuries of oppression, proverbially timid. At other parts of the city where the Hindus were more numerous, we were almost invariably heard with respect, and generally also with attention."

Mr. Clark had to lament the little regard paid to the worship of God, by English persons, chiefly Officers, sojourning at Sirinugger. He had Divine Service every Sunday during his stay, especially for them: but though the number in the city was fifty or sixty, the average attendance on the worship of God was but ten to twenty. On one occasion, when Golab Singh had a review of his troops, twenty-five English officers attended, and but four, and three ladies attended Christian worship! Alas! this is one of the saddest obstacles to the progress of the Gospel. The unbelievers say: Even your own people don't care for your religion! One would have supposed that in a remote region like Cashmir, amidst haughty and contemptuous Mahomedans, every professor of Christ's religion, even the coldest and most indifferent, would have been anxious to shew before the unbelievers that he had a religion and reverenced it.

After leaving Sirinugger, the Missionary party visited several towns lying towards the head of the Cashmir valley, including Islamabad, Shahabad and Mattan or Martund. At the first two places the Mahomedans opposed violently, forcibly driving away those who were disposed to hear the Gospel preached. That Gospel was nevertheless declared to large numbers of persons; and sometimes the hostility manifested was the occasion of calling forth a stronger curiosity and desire to hear what the new doctrine was, that caused such excitement. Some who were afraid to attend by day, came (Nicodemus-like) to their tents at night. The mode of preaching was chiefly to make

plain statements of the fundamental truths of the Gospel, and to press them home upon the conscience, by the solemn considerations of death, judgment and eternity.

They had two professed enquirers at Sirinugger, besides a great number of constant hearers; one of them was a fakir from India, who seemed to be struck with the manifest truth and beauty of many parts of the Gospel, and appeared candid and diligent in his enquiries. The other was a Cashmirian of about thirty-five years of age, who from the first shewed a remarkable desire to acquaint himself with the Word of God, and soon attained considerable knowledge of it. He was then very anxious for immediate baptism, urging the command of the Lord (Matt. xxviii.) and the practice of the Apostles. He declared himself willing to leave his wife and family, and even to go to his native place, and there receive baptism publicly. He soon found himself weaker however than he imagined; on arriving with the Missionary party (to which both these men attached themselves for about a month) at Islamabad, and meeting some of his relations, he was ashamed to avow his convictions, and pretended to be in the service of the party. They found him out however, and though he had endured severe trials at Sirinugger, they at last succeeded in alluring or frightening him away. On their return, however, to Islamabad, he at once came to see his Missionary friends, declared his belief in Christ, and in Christ alone for his salvation. He wished to go with them to Ladak, for further instruction, but feared to leave his wife and three little children, together with an aged mother, who would be cruelly treated by the Musalmans on his account. Mr. Clark seems to feel warmly interested in both these men, and thinks there is hope of both of them being led to embrace the Gospel. And he adds in a postscript to his journal, that the fakir had gone to Umritzur for further instruction, in company with Shamaun, one of the Missionary party, whose health was not strong enough to allow him to proceed on the journey.

Mr. Clark mentions several other cases of considerable interest amongst the persons with whom they met in their tour. He says—

"We have had much encouragement also in the intercourse which we have had with several other natives. Some have visited us, who have appeared eminently qualified to teach and to exert much influence over others, should the grace of God bring them to the acknowledgment of the truth themselves. I will mention but two instances, one of a Bráhman pandit, and the other of a Mahomedan Moulvie, both of them men of considerable talent and education. The pandit was a man of remarkably gentle manners and pleasing address. He stated that after many years' strict investigation of his own religion, he had been forced to the conclusion that it was untrue. He then had studied the Mahomedan books, but their religion seemed to pertain merely to outward forms and observances, and consequently was false. He was then, he said, neither a Hindu nor a Mahomedan. He had practically left Hinduism, but could not receive Mahomedanism. His habit was, he said, to cull from both religions and from all books whatever seemed to himself to be beautiful and worthy of the Deity, and this

was his religion. At his first visit he brought forward three questions of a philosophical nature, the true answers of which he had been unable to obtain, and he manifested much research and thought in the long discussion which followed. The next day, however, he stated, that his three former questions were merely of a tentative nature, to find out what we knew, and whether we could establish our claim of being worthy of being teachers of others. We had several further conversations with him, and on one occasion he afterwards accompanied us to the bazar, and stood by us the whole time that we were preaching, watching every thing with great seeming interest. The report, however, was spread abroad, that Pandit Totá Rám had become a Christian; and to our great regret, we saw nothing more of him. His employment consisted in the daily instruction of about twenty or thirty boys and young men, some of whom occasionally accompanied him and appeared to belong to a very respectable class of society.

The moulvie was a native of Kishtewar, a hill town on the other side of the Pír Panjal, to the south east of Sirinugger, in the direction of Chumba. His complexion was almost as fair as that of a European, and his expressive and finely formed features seemed to pourtray his character at once. He appeared to be well read in both Persian and Arabic, and also (like the Pandit) could converse in Urdu. He said that he had thoroughly studied his own religion, and felt a very great desire to become acquainted with Christianity. His object, he said, was to read our books and compare them thoroughly with his own. We at once gave him the Persian Gospels, and also a copy of the *Mizan-ul-Huqq*, but his Mahomedan friends took them away from him. He then requested, that if such a thing were possible, we would make arrangements for him to travel in our company, in order that he might be at a distance from other Mahomedans, and might have the constant opportunity to converse about whatever difficulties he might meet with. I at once offered to take him as a Persian moonshí. He accepted it, and I dismissed the one which I had had for some little time previously. The arrangement made was, that he was to join us the evening before we left Sirinugger. When the time, however, arrived, he did not come. Suleiman and Yakub went together with a sepoy (who showed them the way) to see what was the reason of his absence. When they came near to where he was staying, they were mobbed at once, and escaped with difficulty, and the sepoy was beaten, and lost his sword. The Mahomedans had, no doubt, heard of the Moulvie's object, and determined to prevent it by force. Such instances, however, of inquirers in the higher and educated ranks of Society, are peculiarly gratifying. It is to such men, when their hearts are renewed by the Holy Spirit of God, that we must after all look, humanly speaking, for the propagating of Christianity in these countries. May many such be raised up in answer to our Church's prayer.

"One case at Islamabad gave us much pleasure. We were preaching in the bazar, and the whole crowd around us had just been forcibly driven away, and stood at a little distance hooting, as they often did, and shouting out all together their Kalma, 'There is but one God, and Mahomed is the prophet of God.' We were left alone, when a pandit

came up to us and sat down at our side, and entered into very friendly conversation, taking the book into his hands, and reading out to himself the passage from which we had been preaching. He afterwards followed us to our tent, and we presented him with a book for himself. The next day he came, like Nicodemus, at night, bringing with him two Mahomedans, who, he said, also wished to learn, but who were afraid to come by day. We talked with them for a long time, and they promised to return on the following evening, but did not come. On our return to Islamabad, we called upon him. A crowd at once assembled round his door, and, he seemed a little confused, but sent a man with us to bring another book which we had promised him. We then went to the boats which were lying in the river, about a mile and a half from his house. We no sooner arrived there, than we saw the pandit himself, who had only waited for the crowd, to disperse, to follow us, and had come the whole way on purpose to see us again. He then told us the reason why he had not before come to us, as he had promised. His own account is, that the Mahomedans, to the number of 200 or 300, came together to his house, as soon as they had heard that he had brought two of their number to us, and were nearly proceeding to violence. This was why he could not perform his promise. But yet, said he, in spite of them all, *I will* read the Gospel, which I like very much indeed."

These were amongst the experiences of the Missionary during this tour; and one more is mentioned in the postscript, dated July 5th. It is not apparent whether the person here indicated is a native or a European.

"We had yesterday a most interesting visit from a Colonel in the army, who commands two regiments, and is a person of considerable importance. I had often heard of him; but never saw him before. From both his conversation and his whole manner, the impression was left on every mind that he is a *true* Christian, although he has not strength as yet to confess it openly before men. For twenty-five years he said he had been an inquirer after truth. The Rev. Mr. Janvier, of Loodiana, and the late Rev. Mr. Porter, have been the means of his coming to the knowledge of the truth. He spoke of them with the greatest affection, and says that he means to declare his convictions publicly before long. His knowledge of the Word of God is very accurate: it has been his study for many years."

Mr. Cuthbert went on to say that a good deal more interesting matter was to be found in Mr. Clark's account of his tour, but that it would occupy the Meeting too long. He concluded by stating briefly Mr. Clark's view of the results of the journey, viz., that there appeared every opportunity for a wide diffusion of the Gospel in those parts;—that there is a grievous want of translation of the Sacred Scriptures and of other books in the Vernacular languages; the *Gourmukí*, the *Cashmerian* and the *Pushtu* are still almost untouched; though the Serampore Missionaries did publish portions of the Scripture in Cashmirian: and the American Presbyterian Missionaries enjoy the distinction of having first rendered the Gospels into Gourmukí, the sacred langauge of the Sikhs;—also that a knowledge of

medicine and the healing art is a strong recommendation to the people's attention and regard. Major Martin had generously provided a large supply for this tour, and the benefit from the administration of them was very great.

In the course of the above address, two or three interesting sketches were exhibited to the Meeting, one in particular of a very picturesque spot, Báramullah, and of Sirinuggur, the Capital on the Jhelum, and some of certain castes and orders of the population.

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## II.—*Emancipation of Woman in India.*

That all India is open to the Gospel, is a statement more common than correct. It may be true that on almost every spot Missionaries may safely pursue their noble calling, protected by British power. It may be true, and we rejoice in the fact (asking no question, for conscience sake, as to how it has been accomplished) that the outer barriers of old despotisms have been overthrown. Still there are inner walls that effectually exclude the truth from millions of India's population. We do not here refer to those strongholds of ancient superstition, mere indifference, or bitter prejudice, within which myriads are entrenched, either turning a deaf ear to our silver trumpet, or proudly defying the armies of the living God. To many of these the truth has an external access, and of their own will they resist its overtures. But besides these there are innumerable citadels in every province, occupied by millions, to the inmates of which we can make *no* appeal. Their tyrant-husbands and fathers defend them from the approach of those stranger-friends, who would bring them by truth and love into light and liberty. And so effectually do these warders of the zenana perform their cruel part in the social system of this land, that woman, at once ignorant, sinful and wretched, though to her the word of salvation be sent, *cannot* hear it. The ambassador of Him who is her Maker, who offers to be her Saviour, and who shall be her Judge, stands at her gate with a message of mercy and a law of love; but *she*, shrouded in impenetrable darkness, knows it not, and from *her* he can neither have a voluntary repulse, nor a gladsome surrender.

Thus, without any political barriers, the Gospel is more absolutely excluded from the higher and middle ranks of India's daughters *now*, than it was from her sons in the days of the old Emperors, or during the earlier eras of British rule, when that Christianity, which had made Britain "great, glorious

and free," was jealously repelled by her ungrateful representatives from the shores of India.

The Emancipation of Woman in India may be viewed in three aspects, the Evangelistic, the Educational, and the Social. She is morally polluted, mentally benighted, and relatively to man cruelly degraded. By her full Emancipation, we mean a deliverance from her threefold misery. This term is selected partly from its comprehensiveness, but chiefly because the time is come when the claims of woman in India should be lifted from the category of small causes, to be recognised as one of national importance and soul-stirring interest. The Emancipation of Woman in India needs but another Wilberforce—and her cause is worthy of a Wilberforce, uniting an influential position, the gift of eloquence, a resolute will, a generous heart and high Christian principle—to make all Britain ring with the story of her wrongs, and rouse Bengal itself from its lethargy.

To return :—To realize the light on woman's place in the human family, from the Word of God and the history of the Church ; to gather lessons from failures and successes in this land ; to mark the present position of the cause in relation to the Evangelistic, Educational, and Social views of this subject ; and then to concentrate these manifold rays first upon our present duty, and then upon the prospects of India's daughters, would require a series of articles rather than a brief paper. For the present, assuming a considerable acquaintance with the subject on the part of our readers, a few remarks, bearing on immediate duty, must suffice.

Whilst the Evangelistic, Educational, and Social views of this matter may be logically distinct, they are practically combined. The other two are so linked to the Educational, that we are apt to lose sight of them, and thus allow this department of Missionary effort to fall below its proper standing among the Christian enterprises of the day. Something may be done for the salvation of souls, among India's daughters, apart from education, as in bazar preaching and by pastors of native Churches. Something too might be done by Christian ladies for their native Ayahs. Still, however painful it may be to some, whose only real errand to this land was to win souls to Christ, to pass continually from the direct publication of the Gospel to secular and social questions, it must be done. Attempts, in a *systematic* way, to evangelize the mothers and daughters of this land can only be made through education.

So also in regard to Woman's social elevation ; whilst the time has come for setting into action a class of influences hitherto untried for her emancipation from her cruel bondage,

these influences can only succeed by a close alliance to a comprehensive scheme of education.

Hitherto schools for native females, conducted on various plans, have borne not a few very precious fruits in the salvation of souls; but they have not effected anything (save in a preparatory and experimental way, and in keeping the subject before the public mind) towards a right adjustment of the mal-arrangements of the social system—they have "wrought no deliverance in the earth."

Are we then to rest contented with the merely fitful or fragmentary efforts of the past? Verily not. We must attempt greater things than these. We must seize some all-pervasive social principle, which will serve as a lever to overturn those prejudices, that hinder the conquests of truth and righteousness.

I repeat,—The time is come. The days for essays are past. The era of action has dawned. The educated native mind is more fully ripe for progress, than European residents give them credit for. And just at this juncture the Government of India comes to our "help against the mighty." In the former Government scheme there were two grand errors. First, *The Bible was absolutely excluded;* and secondly, *The Females were entirely neglected.* Both were in perfect keeping with each other; for when the charter of woman's rights was vilely cast away, no wonder that *she* was left to perish for lack of knowledge. In the new scheme, unfolded in the recent Despatch from the Court of Directors, both these errors are to some extent corrected. The Bible, if not heartily adopted, is not, as before, absolutely disowned; and the claims of woman are emphatically acknowledged. The Governor General has "declared, that the Government ought to give to native female education in India its *frank and cordial support,*" and in this the Court of Directors "*heartily concur.*" Whatever differences of opinion may arise, regarding grants-in-aid and other details—a subject which it is not our present object to discuss—every one who wishes well to India, must rejoice in this new era for its benighted daughters. If the spirit of the Despatch be duly developed, it will tell mightily on India's future. But, let us remember, that the Government cannot accomplish this alone. We must have an army of Allies to humble this old Hindu Despotism,—an army of Allies, knit together like a band of brothers, to level these strongholds of ignorance and oppression, more ancient and more impregnable than Sebastopol or Cronstadt.

Let us, then, as soldiers of Jesus Christ—for HE is the Captain of *our* salvation and of *India's*—survey "these battlements,

for they are not the Lord's," and discover what is the best point for a vigorous attack. I have already said that we must seize some all-pervasive social principle, which may serve as a lever to level these bulwarks; or—to change the figure—which, enlisted into our service, will be an inner force co-operating with external assaults.

It was such a principle that Dr. Duff seized, when he commenced his educational scheme, and which has been laid hold of by many since. This is not the place to enter on the much-vexed question of Education in relation to Missions; but whatever shade of opinion we may hold on that question, all must admit that apart from the direct fruits in conversion, a vast amount of Bible knowledge has penetrated the community; and that a principle of great power in society must have been at work, when thousands of those who hated Christianity, sent their sons to Missionary Institutions. Fathers desired to raise them in society, and a good education was the means of doing it; and this, perfectly proper in itself, though degenerating, it may be, in many into a sordid love of money, was stronger than their hatred of truth, and so the Christian Schools and Colleges were crowded with Hindu youth.

In like manner Hindu parents are anxious to have their daughters well settled in life; and this principle, in its simple form, is a right one. Their undue concern about alliances with those of high caste and great wealth, is the abuse of this principle—an abuse existing among many who should know better. So also are the usages, at once sinful and ridiculous, of marriages in childhood and without any personal choice or preliminary affection. These abuses can only cease, when society has made a great advance, but with these, for the present, we have nothing to do. Our part is, to lay hold of the simple principle, and turn it into an instrument of a great revolution. But how is this to be done? Certainly not by our present modes of operation. Not by Day Schools for the poor, nor by Orphan Homes, unless these latter be transformed into Normal Schools, and thus instrumentally aid in the work.

It may be that the generous Bethune had this in view; but if so, he lost his aim. Instead of laying hold of this legitimate principle, he adapted his plan for the education of the higher classes to two principles positively bad, viz. the Hindu's hatred of truth, and his love of money. He excluded the Bible, and liberally met a helpless dependent spirit. If instead of this he had retained the Bible, and thus secured God's blessing, and made his noble structure a Normal Institute, it might have been ere now a great centre of influence,—its elder pupils going forth to many a zenana, and the more

enlightened native gentlemen paying a part at least of the expenditure.

There are *facts* to found such statements on. It is clear as day that the education of the higher classes must be in their own homes; and, although fourteen years ago Professor Banerjea declared his belief that Bábus would only admit governesses, if their services were gratuitous, it is certainly in some cases otherwise now.

Let a great and united effort then be made to secure from Britain, and prepare here, many who shall carry the lamp of knowledge into the zenanas of the Rajahs and other educated Natives, and, if successful, an important historical step will be taken. A few illustrious examples will be followed by many; and the middle classes will *then* send their daughters to a public school. When by the action of this downward process Hindu parents begin to find that education will improve the prospects of their daughters, the tide is turned, and the Emancipation of Woman in India is more than half achieved.

Having thus discovered the best point of attack, our next duty is to converge the forces.

1. To our FELLOW-LABOURERS in this department we would only say,—Pursue with increasing zeal and hopefulness present plans, holding yourselves ready, whenever Providence may open new doors of entrance and utterance, promptly to improve them; and ever aim to raise this work to a state in keeping with its national importance.

2. We would respectfully, but earnestly, ask MINISTERS and MISSIONARIES, whether in their preaching and prayers, in their dealings with educated natives, in their collections and correspondence, they have given that share of attention to this department of Missions which its importance demands?

3. To LADIES the chief part of this work must be assigned. Some indeed think that it should be left to them entirely; and truly to a man there is much in it to repel, and little, in a land like this, to attract. Scarcely any man to whom other paths of usefulness are open, would be found willing to undertake it, were there not upon him a higher hand than human. Teaching and training the daughters of India must be almost entirely the work of woman; and the part that will fall to other agents, is to organize and superintend; to enter with this cause the pulpit, to maintain for it its due place on the platform, and to wield in its behalf that mighty engine, the press. In woman, shamefacedness may be becoming; but when a man takes up woman's cause, there is no reason for imitating her peculiar virtues. He may become her advocate, zealously exposing her wrongs, and urging her emancipation, whilst he leaves

the work of instruction to sweeter voices and gentler hands; and, judging from the past, Christian ladies will be ready to enter any open door, where their degraded sisters may be sought and saved.

4. CHRISTIAN LAYMEN have a part too to act in this great enterprize; for great it is, or through the blessing of God it shall soon be. Instead of continuing a petty appendage to a great Mission, it must either become great as a branch, or in an altogether separate sphere. If the labour must be left chiefly to ladies, surely their brethren ought generously to furnish the supplies. Hitherto this cause has been dependent mainly on numerous but small contributions,—savings from the ladies' pin-money or house-keeping purse. Let these currents continue to flow, but let them be supplemented by the larger stream of benevolence from those men who know the blessing of a prudent pious mother, or a wife not a slave, but a companion and counsellor, or daughters who are rapidly becoming as "corner-stones, fashioned after the similitude of a palace;" and, moved at once by gratitude and compassion, let such sons, husbands, and fathers confer like blessings on their Indian brethren and sisters. And let it not be thought that because present efforts are small and the agents few, large donations are unnecessary. Bringing from Britain governesses for the higher, and teachers for the lower classes; establishing and conducting Normal Schools; and *so* employing the press as to *compel* the attention of every respectable European and Educated Native throughout India, and of the Christian public in Britain, is a work that will require large resources.

5. EDUCATED NATIVES, whether Christians, Musalmáns, Hindus, or Sceptics, must be stirred up to take a deeper interest in this subject. Native Christians not only desire, but to a certain extent secure the education of their daughters. Retaining, however, much of the current and absurd anxiety for early marriages, it is very imperfect. Were it otherwise, their education would be much more thorough; and after being engaged a few years as assistants to Europeans in teaching others, their settlement for life might be more honourable than a foolish haste can make it. This is not the place to address other natives; but we would earnestly urge all our readers who have access to them, to use their influence to induce action; or if they find any willing to act, to endeavour to facilitate their views.

6. The GOVERNMENT has done well to embrace females in its Educational scheme, but this is not enough. If the oppression of woman in India be too private and too indefinite in ascertainable details to be punished as a crime, it ought to

be universally treated as a thing dishonourable to any native making the slightest pretensions to enlightenment, whilst honour and promotion might reward those who become nobly singular. The Government has in its hand instrumentalities which might tell powerfully towards a complete emancipation. This subject however we must for the present reserve.

Finally, our appeal is to HIM who can turn the hearts of rulers and subjects as the rivers of water,—to HIM who in some cases may gently facilitate an entrance into zenanas and open the hearts of the Lydias there; to HIM who, as when at Philippi by an earthquake he at once awoke the jailor from his double slumber and set the prisoners free, can, if He will, visit this land with such moral convulsions, as shall make the keepers of its ten thousand prison-homes to tremble, and restore to freedom the yet-living remnant of the innumerable company, whose feet have been made fast in the stocks of ignorance and superstition in the inner prison of the zenana; and thus prepare the way for that Emancipation which shall transform the Homes of India into the abodes of light, liberty and love.

J. F.

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## III.—*Anniversaries of Religious Societies and Educational Institutions in Calcutta.*

(Compiled from the *C. C. Advocate.*)

THIRTY-SIXTH ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.—On Lord's-day, the 26th Nov., the annual sermons on behalf of the Auxiliary were preached at the Union Chapel. In the morning, the Rev. T. Boaz, LL. D. preached from Nehemiah ii. 20. "The God of heaven, he will prosper us, therefore we his servants will arise and build: but ye have no portion nor right, nor memorial in Jerusalem." The preacher showed, and especially in connection with Indian Missions, that the opposition and hindrances presented by timid friends and open foes had been overcome, and how the God of heaven had blessed his faithful servants in the prosecution of his work. He took up and replied to some modern objections to Christian Missions, and traced the spirit in which they originated, to the secularizing influence of the age, the cessation of novelty in Indian Missions, and the absence of that enlarged success which had long been anticipated. He urged past success, which he believed to be adequate to the means employed, as a ground of confidence and hope for the future, and a motive to the continued support of Christian Missions in India.

In the evening, the Rev. J. Trafford of Serampore preached from Isaiah liii. 10. "The pleasure of the Lord shall prosper in his hand."

From this passage Mr. Trafford showed that the gospel was adapted to man's religious wants, that the redemption of mankind was committed to Christ, and that in his hands the work which had been committed to him, should prosper. He urged the future success of the gospel from its past triumphs, and dwelt upon the right of Christ to reign; the reasonableness of that right he further urged from the voice of experience, prophecy and promise. The collections, during the day, amounted to upwards of one thousand rupees.

On Wednesday evening, the 29th of November, the Thirty-sixth Annual Meeting of the Auxiliary was held at the Union Chapel. The meeting opened with singing, reading the scriptures, and prayer. Archibald Grant, Esq. presided. After offering some observations on the object and on the progress of the London Missionary Society, he called on the Rev. J. Mullens to read the report, from which we gathered that nothing of a very striking character had occurred during the year. Faithful labours had been diligently pursued, and some tokens of the Divine favour had accompanied the labours of the Missionaries.

Gratitude was expressed to God for the preservation of the health of the Missionary brethren during the year. The health of Mr. and Mrs. Parker had been improved by their visit to England, and their return was anticipated next year. The Ladies' Society had, as usual, been diligent in the collection of funds. They had raised during the year Rs. 3,046-10.

The principal event of the year had been the opening of the Educational Institution at Bhowanipore, a full account of which will appear in the report.

Extracts from the Reports of the native Christian Churches and of the Missionaries respecting itinerancies and preaching to the heathen in the city were also read, from which it appeared that the natives had gladly heard the gospel, that prejudice and superstition were on the wane, and the Missionary field generally was full of promise.

The following are the statistics of the Mission in Bengal. European Missionaries 8, exclusive of Dr. Boaz, the pastor of the Union Chapel; Missionaries' Wives, 7. Native Christian Catechists, 6. Christian School Teachers, 8. East Indian Teacher, 1. Other Teachers, 12. Native Christians, 830. Church Members, 240. Boys' Schools, 6. Number of pupils, about 1000. Girls' Schools, 3. Number of pupils, 153. Making a total of 1,945 persons connected with the Mission in Bengal.

In reference to the Funds, the report stated that the current income had been Rs. 7,923-11, and the expenditure Rs. 9,998-3-10, leaving a balance against the Society of Rs. 2,074-14-10. The total income of the Society, including 1,880 received towards the debt on the building-fund of the Bhowanipore Institution, had been Rs. 9,813-11, being an increase on the total income of last year of Rs. 1,485.

The following resolutions were moved and seconded by the gentlemen whose names are appended.

First resolution, moved by the Rev. T. Smith of the Free Church

Mission, and seconded by E. B. Underhill, Esq. the Deputation of the Baptist Missionary Society:

I. That the Report, an Abstract of which has been read, be published and circulated under the direction of the Committee, and that the following Christian friends be the Committee and office-bearers for the ensuing year 1855.

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| Rev. A. F. Lacroix, | W. Barclay, Esq. |
| ,, J. Paterson, | J. Galloway, Esq. |
| ,, T. Boaz, LL.D. | J. C. Harris, Esq. |
| ,, J. Mullens, | G. C. Hay, Esq. |
| ,, W. H. Hill, | J. Hay, Esq. |
| ,, E. Storrow, | M. Johnston, Esq. |
| H. Andrews, Esq. | R. I. Nisbett, Esq. |
| Captain J. Bartlett, | |

Second resolution, moved by the Rev. W. White, of the Mission of the Established Church of Scotland, and seconded by the Rev. E. Storrow, of the London Mission:

II. That this Meeting desires to record its gratitude to God for the success which has attended the diffusion of the gospel in past years in India; and offers its earnest prayer to God that his Church may be enabled to adopt and carry out such measures in future, as shall ensure his enlarged blessing in the conversion of the people of this land to Christ.

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THE THIRTY-THIRD ANNUAL MEETING OF THE CALCUTTA BIBLE ASSOCIATION—was held at the Town Hall on Saturday evening, the 2nd December.

The meeting was opened with prayer by the Rev. T. Sandys of the Church Missionary Society.

The Hon'ble Mr. Drummond presided.

The Bible Secretary, the Rev. T. Sandys, read the report, which was to the purpose. The Association has during the year distributed 2,566 copies of the Holy Scriptures in English, and in the European continental and oriental languages, to a great variety of persons, and for various purposes.

We regretted to learn that the Funds of this useful Society are at a low ebb. The income had been Rs. 1,697-11-0, the expenditure Rs. 2,419-12-3, leaving a balance against the Society of Rs. 722-1-3.

The following resolutions were moved and seconded by the parties whose names are appended:

I. Moved by the Rev. Dr. Boaz, pastor of the Union Chapel, and seconded by E. B. Underhill, Esq., Deputation of the Baptist Missionary Society:

"That the Report now read, be printed and circulated for general information, and that the following friends of the Association be elected a committee for the management of its affairs during the ensuing year.

*President*—The Venerable Archdeacon Pratt.

*Vice-Presidents*—The Committee of the Calcutta Bible Society.

*Members.*

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| Messrs. H. Andrews, | Messrs. R. J. Nisbett, |
| „ R. Belchambers, | „ C. B. Ransom, |
| „ W. Bonnaud, | „ C. P. Wiltshire, |
| „ R. W. Chill, | „ J. Stanley, |
| „ E. Edmond, | Rev. C. C. Aratoon, |
| „ J. Galloway, | „ T. Sandys, |
| „ W. F. Gillanders, | „ W. White, |
| „ J. Henderson, | „ J. W. Yule, |
| „ C. S. Leresche, | „ H. Jackson. |
| „ H. J. Muston, | |

*Treasurer*—Bank of Bengal.
*Bible Secretary*—The Rev. T. Sandys.
*Minute Secretary*—Rev. J. W. Yule.
*Cash Secretary*—J. Stanley, Esq."

II. Moved by the Rev. W. White, of the Church of Scotland Mission, and seconded by the Rev. H. Jackson, Seamen's Chaplain:

"That the circulation of the Holy Scriptures in this city and its vicinity is a duty which the friends of the Redeemer cannot neglect without incurring blame, and that it is the determination of this Association, in dependence on the grace of the Holy Spirit, to continue the use of all available means, for placing the Word of the Living God in the hands of all who are destitute of it."

III. Moved by the Rev. Mr. Smith of the Old Church, and seconded by the Rev. Dr. Boaz:

"That the thanks of the Meeting be given to the Hon'ble Mr. Drummond for presiding at the meeting."

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FREE CHURCH FEMALE INSTITUTION AND ORPHAN HOME.—The Annual Examination of this Institution was held on the 1st December. We observed the following gentlemen present on the occasion:—

The Rev. Messrs. Henderson, Ogilvie, and Yule of the Scotch Church; Ewart, Milne, Smith, and Gardiner of the Free Church; Wenger and Martin of the Baptist Mission; Principal Morgan and Professor Smith of the Parental Academy and Doveton College; E. B. Underhill, Esq. Secretary of the English Baptist Missionary Society, &c. &c.

Besides these, several other friends of the cause, especially Ladies, attended throughout the whole day, and took an interest in the proceedings.

The Infant classes did their part well, going through the usual exercises with accuracy, and showing how well the seeds at once of knowledge and discipline had been implanted in them. The greatest interest during the day however centred in the Normal class. Consisting of something more than mere girls, of those who are verging on womanhood; being the hope of the Institution and to a certain extent of the daughters of India; looking forward to taking part either in a zenana mission, if God shall open a way for it, or in similar institutions throughout the country; being those who will become the wives

and mothers of our native Christian community, we were especially anxious to know of what stuff they were made, and how far their training would fit them for such a calling as this. Nor were we disappointed. We subjoin a list of the studies through which they have gone in the past year, merely remarking that whether it was on Bible knowledge, History, Geography or Bengali, they did their part well.

NORMAL CLASS. *Religious Instruction.*—Historical, The Bible, and Baker's Bible Class Book. Doctrinal, Romans I—V. Shorter Catechism with Scripture proofs, Quest. 1—38. Practical,—1st Epistle of Peter, and Shorter Catechism with Scripture proofs, Quest. 39—107. Prophetical,—The Companion to the Bible, and Wylie's Journey over the Region of fulfilled Prophecy.

*Bengali.*—Instructor, No. III., Keith's Grammar, History of Phulmani and Karuna, Line upon Line, &c.

*English.*—M'Culloch's Course of Reading, Elements of Grammar, Parsing, Writing to Dictation, and exercises in Composition.

*Geography.*—Maps of Eastern and Western Hemispheres, Europe, Asia, Africa and America, India, Scotland, Palestine, Journeying of the Israelites and travels of the Apostle Paul.

*History.*—Barth's Church History—the whole. Ditto General History—pp. 1—200. Marshman's History of Bengal—the whole.

*Miscellaneous.*—Writing, Bengali and English; Arithmetic, Numeration to Compound Division; Needle-work, Plain taught to all, and Fancy work to the elder pupils.

But we would not judge of this or any other Institution merely by the amount of information which the classes may have acquired. There is much in the *tout ensemble* of such a scene, in the outward appearance, in the bright eye, in the open brow, in the active movements, in the hardly-concealed anxiety to do well, to do their very best, which marks a moral and spiritual as well as a mere intellectual training, which gives *character* as well as knowledge. We think, in the present position of native education, the former is more important than the latter, and we rejoice to find that it is being imparted here.

We need not further remark on the other matters, such as the needle-work which the ladies seemed to admire, or the English and Bengali writing, which was both neat and correct. We would encourage Mr. Fordyce to go on labouring as he has done. His own energy and the assistance of those under him, the generally increasing interest of natives and hitherto indifferent Christians in all such matters, and above all, the blessing of Him who is the Father of the fatherless,—all combine to establish the work of his hands. We would commend his recent 'Appeal' and Statement to the notice and prayerful liberality of all.

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PARENTAL ACADEMIC INSTITUTION AND DOVETON COLLEGE.—The Thirty-second Annual Examination of the Students and Pupils of this Institution was held on the 6th and 7th, and the Exhibition on Friday, Dec. 8th. On the first of these days all the pupils, amounting to two hundred in number, were examined, in vernacular

and the purely English part of their studies, and on Thursday, in Classics, Mathematics and History.

On Friday, the Hall of the Institution was crowded by parents, guardians and others interested in the cause of education. The proceedings consisted of a display of the musical attainments of the classes, of the reading of several essays, and the distribution of the prizes. After an explanation from the Principal as to how these essays had been written in the Class Room, and on subjects previously unknown, Mr. Henry D. Ewing read part of an Essay on the "British Conquest of Bengal;" Mr. M. O. Moses, on "The Rise, Progress and Present State of the British Constitution," a subject assigned by Babu Prosunno Coomar Tagore, who presented the prize of a gold-chain and pencil-case; and Mr. C. Gregory, on "Conscience," assigned by Babu Rajender Dutt, for which he awarded the prize of a Fifty Dollar Piece in Gold. After chaunting the "*Venite exultemus*," the prizes were distributed by R. J. Rose, Esq., of the Committee.

R. H. Hollingberry Esq., on the part of the Committee, shortly expressed their high satisfaction at the steadily increasing prosperity of the Institution, as manifested by its whole course during the year, and the proceedings of this and the previous days. Professor Smith then read the announcement of the scholarships for Sessions 1855, and Principal Morgan shortly addressed the audience, intimating that the next Session would open, one month from this date, in the second week of January, 1855.

The whole proceedings were concluded by singing and an appropriate prayer.

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EXAMINATION OF THE ORPHANAGE, DAY AND MIXED SCHOOLS IN CONNECTION WITH THE LADIES' ASSOCIATION OF THE CHURCH OF SCOTLAND.—This Examination took place on Thursday, the 14th Dec., at 10 o'clock A. M., in the house No. 32, Circular Road, now occupied by the Orphanage Girls. The attendance of those who take an interest in the well-being of India, (and especially in the education of Females) was very considerable. The scene was indeed delightful and gratifying. The Examination was conducted both in Bengali and English, and the appearance of all the classes belonging to the different Schools reflected much credit on the pupils themselves —upon their teachers, and also upon their superintendent. The spectators were particularly struck with the manner in which the advanced girls in the Orphanage answered; who (it is but justice to say) are more directly under the tuition of Mrs. Yule. Their acquaintance with the various branches commonly taught in schools, (but above all with the Scriptures,) was extensive. It gladdened the hearts of not a few to see so many of India's daughters acquainted with the religion of Christ; and the prayer breathed by all present was, for the fulfilment of that blessed time when the knowledge of the Lord shall cover the earth, as the waters cover the channel of the sea.

THE CHURCH MISSIONARY ASSOCIATION.—The Annual meeting of the Church Missionary Association was held on Wednesday evening, the 20th Dec., at the Town Hall.

G. F. Cockburn, Esq., in the Chair.

After prayer by the Rev. G. G. Cuthbert, the Chairman briefly reviewed the operations of the Association during the past year, noticing the good it was conferring not only upon the people of the neighbourhood, but also upon individuals from Burmah, Assam and even so far as from Dághistán, on the borders of the Caspian Sea.

The Rev. J. Richards then addressed the meeting, dwelling upon the necessity of endeavouring to convert the heathen, because of the responsibility they are laid under of obeying the Gospel which *has* been preached amongst all nations.

The Rev. W. W. Phelps viewed the obligation of a highly favoured nation to make known to others the righteousness of God our Saviour, from the fearful end of those once flourishing Empires, such as Niniveh, Babylon, Rome, and Greece, which neglected the true God.

The Rev. — Moncrieff took a practical view of our duty, first to see that we ourselves believed in the Lord Jesus Christ, and next to make Him known to those near us, our native servants especially. He viewed school-teaching, adult instruction, and preaching, as one, the word "preach" in the Bible signifying "talking" or making known the Gospel.

The Rev. H. M. Jackson heartily echoed the sentiments of the previous speakers, and emphatically commended the practice of oral preaching to the heathen.

The Rev. E. C. Stuart suggested some adjustments between the philosophy of the age and Christianity; and was seconded by Mr. E. Edmond.

The Rev. R. B. Boswell pronounced the benediction.—*Hurkaru.*

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## IV.—*Mr. Bellew and the Young Men's Christian Association.*

It is not a pleasant thing to enter within the torrid zone of controversy. The quietude and calm of one's own heart is too precious a thing to be carelessly endangered; and so is the quietude and calm of others' hearts. There are motives, however, of a higher kind than those which arise from personal feelings. Truth is more precious than tranquillity. We are ever tempted to despise the man who sells the former that he may purchase the latter; and in wishing to avoid the conduct we condemn, we confess to a desire to speak out our sentiments, even when without the suspicion of moral cowardice we might remain silent.

Had any of the newspapers which have commented on the letters which have passed between the Rev. Mr. Bellew and

the Young Men's Association, done justice to the latter, or had the controversy been confined to the original grounds of dispute, we should have judged that the daily or the weekly press was a more fitting medium for the utterance of opinion than the columns of a monthly Magazine; but since the Association has been decried, evidently more because of its religious character, than because of its presumed misdeeds; since there has been a manifestation of strong feeling against evangelical religion, we cannot but advert to the controversy, though a month has elapsed since it began.

The Calcutta Young Men's Christian Association, it may be as well to remind our readers, was formed in August last. The second and third rules sufficiently indicate the design of the Association: "II. That the basis of the Association be evangelical; and the object, the religious and intellectual improvement of Young Men. III. That it be un-sectarian." It was in fact based on the same principles as the London Young Men's Christian Association. Besides the following clergymen and ministers, the Committee included seventeen laymen, in no respects inferior to any other equal number, who could be selected from the Calcutta churches. The Revs. J. Richards, Rector of St. Paul's School; Dr. Boaz, Pastor of Union Chapel; R. Henderson, Chaplain of the Scotch Kirk; J. Milne, Pastor of the Free Church; J. M. Bellew, Assistant Chaplain of St. John's Church; E. Storrow, of the London Missionary Society; H. M. Jackson, the Seamen's Chaplain; and C. B. Lewis, of the Baptist Missionary Society. On the formation of the Society, the Committee set to work to devise plans for its efficient usefulness; and although they were frequently divided in opinion on various points, yet their deliberations were characterized by quite as much judgment and harmony as usually will distinguish those of such a number of men. Mr. Bellew did not long continue a member of the Committee. An address to the natives of Calcutta on the folly of the Durga Pujah holidays was agreed to by a majority of the members, but met with Mr. Bellew's entire disapproval; shortly after this, he seems to have been under the impression that it was intended to petition the Governor General to abolish Hindu holidays; this impression arose, not from any thing done by the Committee, for the subject was never brought before them, but from the fact that at one of the meetings of the Association it was the subject of conversation, and a Committee was appointed to consider the matter, which Committee never met. But we will let Mr. Bellew give his own account of the matter.

Immediately after this, propositions for upsetting the fundamental organization and direction of the Association were proposed. These

were objectionable to me, and I intended to go and oppose them; but to my utter dismay, the day before they were coming forward for discussion, I heard that, while absent from Calcutta during the holidays, these "Young Men" had been proposing to follow up their first address with another to the Governor General of India, to reason with him, and reprove him for encouraging idolatry, by permitting such a patronage of it as the granting of the Doorgah Pujah holidays. I felt at once that I had nothing left me to do, but retire. As a servant of Government, and knowing the very strong views the Court of Directors hold regarding their Chaplains interfering in any way with the political machinery of Government, I saw at once that if, in a moment of folly and impertinence, these "Young Men" did intrude upon the Governor General with such an address, and his Lordship knew that I was one of the Committee who *ex officio* approved and sanctioned so preposterous a measure, I should most probably either be subjected to his displeasure, or learn that if I was possessed of no better common sense than so to act, I could no longer be fitted for fulfilling the responsible public duties at the Presidency which have been trustingly confided to me. Stating these sentiments, I at once resigned; and how I expressed myself, my published letters will exhibit.

In their reply to Mr. Bellew the Committee thus comment on this part of his letter.

Mr. Bellew conveys to the public a very erroneous idea of the transactions of the Committee, when he says that they proceeded "to acts which he considered unpractical, silly, sometimes even worse." We claim not for ourselves more than a usual share of wisdom; neither do we think that we possess so small a share as to pursue the course hinted at. We are at a loss to discover "the silly and even worse acts" which he states have characterised our proceedings. We refer to the uniform course of our conduct, as offering a definite denial of Mr. Bellew's statement. He appeals to one case in illustration of his remarks,—the issue of an appeal from the Association to the natives of Calcutta during the late Doorga Puja Holidays. We were not all agreed as to the propriety of issuing such an address, but surely Mr. Bellew's displeasure at the act is superfluous. The address breathes no offensive or fanatical spirit; courtesy and kindness toward the natives characterised it, and if it was uncalled for, it at least displayed an amount of Christian benevolence which instead of being visited by Mr. Bellew's reprobation, should at least have called forth his respect as a clergyman. We affirm that this is the only instance—if indeed it be an instance—in which the Association can in any way be fairly charged with indiscretion. Again, Mr. Bellew in his account of the matter makes a statement which we beg leave to correct. He says that he ineffectually endeavoured to convince us that we were upsetting the very object of the Association,—that we had joined together for our own instruction and benefit, &c. A reference to the rules and bye-laws will clearly shew that self-improvement is only one of the aims of the Association; to improve and benefit others is equally its aim. The issue of this address was in no sense a violation of any principle or rule

of the Association, to represent it as such, therefore is to mislead the public.

We now come to the step which led to Mr. Bellew's retirement. When alluding to it, he refers to some propositions for upsetting the fundamental organization of the Association. It will shew how little we were inclined "to upset the very object of the Association," when we mention that these propositions were advocated by only one of our number. The next statement in Mr. Bellew's letter requires particular notice. He misstates when he says that the "youngmen" [*sic*] "had been proposing to follow up their first address with another to the Governor General of India, to reason with him, and reprove him for encouraging idolatry, by permitting such a patronage of it as the granting of the Doorgah Pooja Holidays." Neither this proposition nor any one like it was ever brought before the Committee. We wish this particularly to be borne in mind, because Mr. Bellew's letter conveys the impression that it *was;* and under this impression more than one writer has charged us with fanaticism and bigotry,—charges, we affirm, which not one single act of the Association either warrants or justifies. The subject was discussed at one of the weekly meetings of the members of the Association, but nothing further arose out of it, and on reflection the idea was abandoned. To the statement, that "the projected address to the Governor General was to reason with and reprove him," our reply is simply, This is caricature, and Mr. Bellew should feel "reproved" for writing in a style which misrepresents the intentions of others. But what shall we say of Mr. Bellew's expression in reference to this abortion of a proposition! Is he free from "duplicity" in saying, "A servant of Government, and knowing the very strong views the Court of Directors held regarding their chaplains interfering in any way with the political machinery of Government, &c." Is he always so careful to attend to the known wishes of his Hon'ble Masters? Report, well authenticated and generally believed, says, no. He who holds the high office of a chaplain of the East India Company, and who is reported to write frequently and to be paid for writing for the daily press, should not surely, in one instance, express such unwillingness to interfere with the Government and with politics, when in other instances he acts so differently and does so interfere.

This last paragraph seems to have given great offence to Mr. Bellew. He charges the Committee, in his second letter, with "an unjustifiable allusion to a man's private affairs," although he had alluded to a "worthy," "one Edmond—a Christian Young man!" "this man, Edmond and his friends," &c.—not considering how he had laid himself open to charges far heavier than the one the Committee made against him. It behoves him to keep his casque down, for he has not, like Achilles, been plunged in the Styx.

Mr. Bellew resigned his connexion with the Society. His own letter will best explain his reasons for doing this.

*Thursday Morning, Oct. 12th*, 1854.

GENTLEMEN,—I beg you to accept my resignation as a member of the Young Men's Christian Association.

I have been exceedingly pained by reading two propositions which are to be brought before the Association this day; and which appear to my mind not only aimed against your fundamental Rules, but in spirit almost offensive to the Committee which has heretofore guided your affairs.

I felt that but one of two things was open to me; either to resign my membership of the Association, or to attend this day's meeting, and indignantly protest against those propositions which Mr. George Smith has thought proper to introduce. Had my mind been unaffected by any other or previous misgivings, I should certainly have been present at the meeting, and have continued or concluded my connection with the Association, according to the issue which might attend the discussion, which I foresee these propositions must provoke.

I cannot, however, resist the conviction that the Association has lately taken (to my mind) a fatal step in the address it issued to the natives. I strongly opposed it at the time; and the more I have reflected upon it, the more injudicious it appears to me to have been. In short, by so acting, in my humble estimation, the Society discarded its proper character of an Association wherein young men were seeking *their own improvement*, and assumed the office of a public reprover and administrator. I have, up to this moment, struggled against this feeling, and striven to remain passive; but having heard that it has been deliberately proposed to address the Government regarding its conduct towards its native servants, and highly disapproving the proposals this day to be submitted to you, which are in effect to make men of years and experience, (to whom I for one look up with reverence and respect, and who have been the very fathers and guardians of your Association,) secondary to the young men for whose improvement they gave their co-operation originally, I prefer at once retiring, without joining in a discussion wherein I should speak warmly, which would be to me, repugnant. I tender you this explanation, not that I consider myself in any way as important to the Association, but because I should not like it to be supposed that I would with levity recede from a Society which I think an excellent instrument [with discreet management] to carry out many objects that are very dear to me, not only as a clergyman, but as a citizen.

I remain with great respect, Gentlemen,
Your very obedient servant,
(Sd.) J. M. BELLEW.

In reply, the Committee requested him to withdraw his resignation, chiefly on the ground "that the obnoxious motions made by Mr. Smith were withdrawn, and that the proposed petition to Government against granting holidays to the natives, for the purpose of enabling them to perform idolatrous rites, is not yet considered, and is likely, even if framed, to find strong opponents in the Committee." To this Mr. Bellew

replied, affirming his previous determination. Unfortunately, neither he nor the Secretaries referred in the correspondence to the lecture on Nineveh, which Mr. Bellew had agreed to give to the Association. He stated afterwards, that his secession had involved in it the abrogation of his promise,—that he could not be expected to lecture for an Association whose mode of action he condemned. The Committee, on the other hand, considered his connexion with the Association, and his promise to lecture, as entirely distinct, so that when the former closed, the latter remained intact; they were the more likely to cherish this opinion, because they were glad to obtain lecturers not belonging to the Association, and no previous lecturer had belonged to it.

When therefore the time for the delivery of the lecture drew nigh, the Secretaries were instructed to remind Mr. Bellew of his promise, and to offer him any assistance he might require. They received the following letter:—

*Calcutta, November 22nd*, 1854.

Sir,—I have received your note with some astonishment, as you are aware I some weeks ago retired from the Young Men's Christian Association, totally disapproving of the manner in which it was proceeding.

I am at a loss to understand how, after such a communication, you could suppose that I should give a Lecture on behalf of the Association. My promise to it was made, while I approved of its proceedings and was a Member of the Association; and necessarily, when I retired from it, that undertaking became null and void.

I have for many weeks past known nothing of the Association, and beg you will at once rectify the error into which you have fallen. My lectures have no connection whatever with a Society of which I cannot approve. It seems to me the height of absurdity to expect such a thing from me.

I am, Sir,
Your obedient servant,
(Signed) J. M. Bellew.

C. S. Leresche, Esq.

One or two other notes passed, which it is not important to refer to; since, however, Mr. Bellew's lecture had been announced in the Prospectus of the Society's meetings, it was thought necessary to inform the members why the lecture would not be given to them; the following notice was therefore advertised in the *Exchange Gazette*:—

Calcutta Young Men's Christian Association.

The usual weekly Meeting of Members of the Association, will be held on Tuesday evening next, the 28th instant, in the Town Hall, at 8 o'clock. After the business of the Meeting is over, a correspond-

ence which has taken place between the Rev. J. M. Bellew and the Secretaries, with reference to the Lecture on "Nineveh" promised by him for the 19th proximo, to be delivered to the Association, will be read to the Members.

J. H. NORMAN,
C. S. LERESCHE,
*Joint Secretaries.*

This led to a crisis. Without waiting to ascertain the sense of the meeting, Mr. Bellew published the greater part of the correspondence we have alluded to, in all the daily papers, and appended a letter which, whilst it violently attacked the Association, displayed a bitterness of spirit, a dislike to its religious professions, and an absence of courtesy, which reflect the utmost dishonour on himself. An attack of this kind, made on a thoroughly Christian and Evangelical Association, was of course too good an opportunity to be lost by the daily press; the nature of whose remarks, we shall describe hereafter. To Mr. Bellew's letter, the Committee replied, we think, satisfactorily; and to this he rejoined in a letter remarkable only for its want of reasoning, want of temper, and want of dignity. To this of course the Committee had too much self-respect to reply. In reviewing the facts of the case, we have come to the following conclusions:—

1. In the absence of any distinct information to the contrary, the Committee were fully justified in expecting Mr. Bellew to give his lecture, although he had withdrawn from the Association.

2. He should have stated, when he resigned, that he would not give the lecture,—such a statement would at once have absolved him from his promise.

3. The Secretaries of the Association, or the Committee,—whichever it was—were blameable in putting the notice into the *Exchange Gazette*. A simple statement at the weekly meeting of the Association, to the effect that Mr. Bellew, not approving of the course pursued by the Association, did not feel warranted in lecturing on its behalf, was necessary; and it would have been sufficient.

4. The notice in the *Gazette* did not justify Mr. Bellew in publishing the correspondence &c. before he had heard what opinion the members of the Association would pronounce on the correspondence laid before them.

5. The circumstances of the case afford not the slightest justification, either for the manner, or the spirit of Mr. Bellew's two letters.

But on these two letters we must remark more fully. It is clear that the Committee of the Association was no fitting

place for Mr. Bellew. We simply state a fact, when we say that his religious views are not those of the Association. His sneers at its Christian character, his dislike of its missionary efforts, and his views of the past history of Christianity in India shew that, even if other evidence were wanting. If he had not left the Association through the circumstances narrated, he would assuredly have soon found another occasion to do so. Nor should we have considered him blameable for this, however we might have felt that his principles were wrong. But Mr. Bellew, however indignant at his presumed improper treatment, was totally unjustifiable in the course he pursued. His quick resentment hurried him on to an attack, which has at least helped us to understand his character more fully. It is a grave consideration that he has revealed himself to be no friend of evangelical religion and Missionary effort. Evangelical religion we hold to be the only consistent form of Christianity; the New Testament recognizes no other form. However others may think, we are justified in demanding that they treat the professors of this form of Christianity with becoming courtesy. Deep religious principle, even extreme attachment—if such a thing can be—to truths and emotions so fully made known in the Christian Scriptures, are not things to be treated, as Mr. Bellew has treated them. We doubt not that he will explain away our assertions; it is well, however, that he should know that we give utterance to no individual sentiment when we state, that he has treated with contempt the only form of Christian profession which the Bible recognizes; that he has shed anything but lustre on his character as a clergyman; and that he has by no means advanced his reputation with any party but the one he should most shun.

But the gravest part of this matter remains to be mentioned. Simultaneous with Mr. Bellew's letter, the daily papers, without waiting to hear what the Association might say in its own behalf, attacked it with a virulence which the mere facts of the case could neither justify nor explain. Abuse, contempt and malice were lavishly employed to injure the Association and compass its dissolution. Two weekly papers followed in the same course. We will give extracts from them, that the reader may judge what really constituted the offence of the Association.

"The Young Men's Canting Association."

"Despite a creditable attempt made by the sanctified Association, or one of their brotherhood, to oust him and procure the building [the Town Hall] for themselves."

"THE YOUNG MEN'S PREACHING—PRAYING—PSALM-SINGING —AND PLACARD-POSTING SOCIETY —Some time ago we expressed a fear that there was too great a predominance of priestly influence in the counsels of the Society; but we heard subsequently, and much to our surprise, that the Young Men themselves had gone greatly ahead of their clerical friends in the exhibition of fanaticism. The present case affords a striking confirmation of this intelligence. Their proceedings respecting certain religious questions indicated such irrational zeal—such gross intolerance—such spiritual pride—and a dogmatism or presumption so indecent and unbecoming in youth; that though Mr. Bellew felt it was placing himself in an equivocal position as a clergyman, to seem hostile to proceedings of an apparently religious character, he was unable to disguise or suppress his disapprobation of their misdirected ardour."

"These young men would pursue a far wiser and more becoming course, if they would endeavour to improve their own understandings, instead of setting themselves up as public censors of their fellow-subjects and as dictators to the Government. But they are going on in a way that must bring down upon them such a weight of public contempt and odium, as a body of arrogant young fanatics, that we suspect all those amongst them, who have a grain of sense or a modicum of sobriety left them, will soon begin to shrink from the martyrdom now threatened to every individual who has the courage to leave his name upon the rolls of the PREACHING—PRAYING—PSALM-SINGING—AND PLACARD-POSTING SOCIETY."

These extracts, we are happy to say, are the worst,—the worst, because they utterly misrepresent the facts of the case, and are directed against the Christian character of the Association; but the others, though less undisguisedly, pursued a similar line of attack. We affirm, and we appeal to the newspapers themselves for the proof of the affirmation, that the thoroughly evangelical character of the Association is the real cause, why it has been so decried. We supposed, from all that we know of Calcutta newspapers and their editors, that an Association professing such religious sentiments would hardly meet with their cordial sympathy; we did not, however, suppose that they would thus openly declare themselves, or that a clergyman could be found, whose letters would breathe such contempt for the form of religious profession assumed by the Association; who would sanction such impious trash as we have quoted from the *Literary Gazette* by its being re-inserted in a paper with which he is connected; who would insinuate, like the renowned Major Scott Waving, that Missionary effort has been the cause of bloodshed and rebellion in India; and who would endorse what Sydney Smith wrote on *Indian Missions* in the pages of the *Edinburgh Review*. We knew that the *Literary Gazette* would not fail to traduce a thoroughly Christian So-

ciety, when opportunity offered; but we hardly expected that its ungodliness would be exhumed from the obscurity of its pages by the *Hurkaru*, which does, we presume, wish to be thought decent and respectable. The members of the Calcutta press are assuredly not the parties to sit in judgment on the doings of any body of religious men; no one acquainted with them would ask for their verdict; they are, we fear, too unfamiliar with evangelical principles to be impartial, when scanning the conduct of professedly pious men. Self-knowledge should teach them charity, even as their frequent insinuations against each other have helped us to a just appreciation of their merits. Since they doubtless affect—and very justly—a want of personal acquaintance with religion, as that term is understood by us, they should confine themselves to matters which come within the range of their comprehension, and which do not clash with their prejudices. Let it not be supposed that we wish the conduct of Christian men to pass unchallenged, far from it; but we are entitled to demand that their Christianity should not be dragged before the public only to be hated, ridiculed and sneered at; if religious feeling fails to teach editors that this is impious, logic should at least make them understand that it is unreasonable. It should be known, and we wish to remind the newspapers of the fact, that the tone and spirit of remark they have pursued, are thoroughly distasteful to a large section of the Calcutta community,—a section that has increased, is increasing, and will increase,—the thoroughly Christian part of the community, holding what are called *Evangelical* sentiments. If the Young Men's Christian Association is a "Canting" Association, a "fanatical" Society, a "Praying, Psalm-singing Society,"—so is "the Calcutta Bible Society," "the Calcutta Bible Association," "the Calcutta Tract Society," "the "Calcutta Christian School Book Society," "the Calcutta Missionary Conference," the various Missionary Societies here at work, every Protestant Nonconforming place of worship in this city, and some of the Churches too. Not to speak of the ministers and missionaries on the Committee of the Association, we would remind those who so wantonly have attacked it, that the *lay* members of the Committee were *chosen* because of their general intelligence, their practical benevolence, and their high moral and religious character. They are not individuals for the first time connected with a public body; they all belong to some, many of them to several of the Societies we have referred to. Had they been a set of the most ignorant fanatics, had their conduct displayed an aggravated amount of folly, bigotry, presumption, and deceit, they would hardly

have merited the treatment they have received. Them, however, we need not to defend; we have to do with their accusers; and we unhesitatingly declare, that these have shewn a spirit which proves them unfit to be judges in such a case, and which must ever after this unsettle the confidence of every religious man in their impartiality and fairness. Let them continue such a course, and the powerful party, whose loftiest conceptions and most sacred associations they have so lightly treated, will not be long before they give a very practical and a very telling proof of their disapproval.

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## V.—*Relief of the Distressed Jews at Jerusalem, through the Industrial Plantation.*

The Jewish Population in Jerusalem whose numbers are variously estimated at from 7 to 10,000, have during the past year suffered extreme distress; and there is every reason to fear that the coming winter will be yet more trying than was the last. For several years past, and especially since the establishment of European Consulates has secured a large measure of safety and protection to the Jews, great numbers of that people have annually arrived in the Holy Land. Very many have thus immigrated from Russia. Though industriously disposed, there has never been employment in Jerusalem for the greater number of the Jews; and they have lived on the funds sent hither by their brethren in various parts of the world. The allowance to each family—always miserably small—has of late been much diminished. All remittances from Russia, on account of the war, are very precarious. And the Spanish Congregation (by far the most numerous) is so deeply in debt that every contribution is swallowed up by the interest due upon the money they have borrowed from Moslems, Armenians, and others. This congregation has therefore entirely ceased to make allowances to their poor; and their affairs became so alarming that the Chief Rabbi left Jerusalem about two months ago, to collect subscriptions in Europe towards paying the debt. We have heard by yesterday's post that the poor old man died in Egypt on his way to Europe, and do not yet know what further steps will be taken to carry out the plan of seeking to raise funds in Europe.

The harvest in this country was deficient last year, and the price of wheat was fearfully raised on account of the war and by dishonest means; so that during last winter the Jews were suffering actual starvation. This year's harvest has been abundant, but immense quantities of grain have been appropriated by Government—and the prices are at this moment very high indeed and rising. Thus the prospect for next winter is most gloomy.

In order to give bread to the hungry, and in order to raise the Jewish people of Jerusalem from the character of dependent paupers, by

means of honest industry, an attempt was made two years ago to give them Field Employment. A piece of ground, measuring about eight acres, was taken near Jerusalem—(on lease for 25 years at £150.) The funds raised during the past few months in England for the Relief of distressed Jews in Jerusalem have been partly expended in employing those who could labour on this ground;—and £127. 4. 7. have been this year remitted for the same purpose by the Rev. Dr. Wilson of Bombay, and likewise expended in employing the starving on the Industrial Plantation Ground. The season was too far advanced for the planting of olives or mulberry trees; but the labourers have been occupied in building the walls, clearing rocks, repairing cisterns, and planting vines. The highest number employed was during the week ending July 15th, and amounted to 203 men and boys. The wages paid are at the average rate of about 2*s.* 8*d.* per week. It was found that this sum was barely sufficient to give their children bread, and that the labourers went fasting to their work. Several have been seen to cut grass and herbs to allay the cravings of hunger. Ague and fevers were the consequence of exposure to the Syrian sun while fasting, and it was therefore necessary to give each man a loaf for his breakfast. This is continued regularly, and the largest number of loaves thus given during one week were 1,030. (Some of these were given to the Jewesses at the knitting school.) Messrs. Rothschild of Paris and Frankfort, having heard of the distress in Jerusalem, sent hither an agent with funds to establish an Hospital, Schools etc. and the Rabbis seized this opportunity for excommunicating all who should go to Christians for relief. The excitement among the poor was so great that the excommunication was not formally extended to the Plantation Labourers, but the Rabbis placed themselves at the City gates and forcibly sent back all they could. Still hunger proved too powerful for the Rabbinical threats; and for some time past our numbers have been more than 150. Last week the applicants for admission were more numerous than ever before; but the funds being low, we admitted only two. One a poor man recommended by one of the Rabbis from Safed as dying of hunger. Another blind man, who was led to the ground by his little boy, entreated permission to remain and work. It was impossible to refuse him. His child fills his basket with stones and leads him to the wall in course of building to empty it. Last week we were grieved by the death of two of our labourers, both it is believed of want. They had been taken ill some days before, and were utterly destitute. One of them fell down at the door of the synagogue and was found to be dead. We make it a rule to continue the wages of those whom we know to be ill; but in these cases were not aware of the fact until too late. The families of both are in extreme destitution. Another of the labourers,—whom we helped to bring his wife and children from Safed, where they were starving,—lost one child soon after their arrival, from the effect of hunger. They have no lodging, no furniture, and the husband was seen the other evening bringing in for their supper a bag full of vegetable and fruit parings which he had picked up in the streets. And this although he is regularly employed on the Plantation Ground.

Our Funds are this week exhausted; and we cannot give work next week, unless fresh remittances arrive by the coming Mail. It is very important that the land itself should be entirely purchased, before the improvements on it make it too valuable. It may now be had for £100.; *(sic)* but we would not employ for this purpose, funds raised for the relief of distress. Something has been paid on account, but *we are very anxious* to raise this sum. It will be easily perceived that money might be invested in a more profitable manner; but the urgent necessity has been to give bread to the perishing, and our care was therefore to do this—but if possible by means of labour. A very valuable farm at a little distance may now be obtained; it has been offered to us for £700 or £800. If this could be had, it would afford permanent income to the Industrial Plantation. All the young and strong might be sent thither, while the weak and aged continue to be relieved on the Plantation which is very near Jerusalem. And if funds enough are raised, we hope to add an Oil and Soap Manufactory which would be very profitable. Whether, however, *profitable* employment be obtained or not, we do trust that Christians will enable us to give a cup of cold water, and a piece of bread at least, to the brethren of our Lord Jesus Christ according to the flesh, who though they be enemies, are still beloved for the fathers' sake.

Jerusalem, September 5, 1854.

Contributions will be received, and forwarded to Jerusalem, for the Relief of the Jews through the Industrial Plantation, by the Rev. Dr. Wilson, Bombay.—*O. C. Spectator.*

## REVIEW.

*Missions in South India, visited and described, by* JOSEPH MULLENS, *Missionary of the L. M. S. in Calcutta.*—London, W. H. DALTON, pp. 191.

In a brief preface, prefixed to this interesting volume, the Author states that having previously made numerous inquiries into the Missionary statistics of different parts of India, and read much concerning the progress of the gospel in Tanjore, Tinnevelly, and Travancore, he determined, at the close of 1852, personally to visit these localities—an object to which the first three months of 1853 were devoted.

The ship in which he sailed, having struck on the rocks near Vizagapatam, the delay occasioned by this alarming, though eventually not disastrous event, afforded him an opportunity of visiting, at the outset, the Telugu Mission in that locality. We know not whether it was this circumstance, which led him to enlarge his sphere of observation: at all

events, during his tour, he obtained pretty full information regarding the existing state of *all* the Missions carried on in the Madras Presidency, and on his return to Calcutta, delivered a short course of Lectures on this interesting subject. At the earnest entreaty of many friends, including the Missionaries connected with the Calcutta Missionary Conference, he consented to publish these Lectures, and consequently they are embodied in this volume, in a carefully revised and, we believe, an enlarged form.

The topics successively surveyed in these Lectures, are the following:

1. The Telugu, Canarese and Tulu Missions.
2. The Tamil Missions in Madras, Tanjore and Madura.
3. The Shánár Missions in Tinnevelly and South Travancore.
4. The Syrian Christians in North Travancore; and the Romish Missions in South India.
5. The Government Mission among the Khonds.
6. The claims of the Madras Presidency for more Missionaries.

In his Introduction the author gives a rapid outline of his journey from Madras:—

> In order to make the best use of my limited time, and to prevent the necessity of going over the same ground twice in certain places, I proceeded in the first place straight westward into the very heart of the Presidency, to *Bangalore:* visiting on the way the town of Arcot and the celebrated temples at *Conjeveram.* At Bangalore I met all the missionaries both of the Wesleyan and London Societies, and visited their chapels, press and schools. Thence I went south to *Mysore,* where there is a Wesleyan Mission; went over the palaces of Hyder and Tippu at *Seringapatam:* saw the gateway where Tippu was killed, and visited their celebrated tombs. Crossing "the valley of death," a jungle twenty-five miles deep, resembling the pestilential Terai at the base of the Himálaya, I entered the *Nilgherry Hills* on the north side, and spent two days at *Ootacamund.* Four miles from Ootacamund, at *Kaity,* the residence of the late Mr. Casamajor, I saw the German Mission which he established, and the villages of Badagas for whom it was specially designed. Descending the Nilgherry Hills on the east side by the splendid Pass of Konoor, I came down into the eastern plains to the London Mission at *Coimbatoor,* being the first missionary from Bengal that had ever visited those parts. I then passed through the great gap in the Ghauts, at Palghaut, to the West coast of India, and reached *Trichoor,* the most northerly station of the Church Missionary Society among the Syrian Christians of Travancore. Thence I sailed down 'the Back water' to *Cochin,* passing on the way numerous Roman Catholic churches, in the island of Verapoli and its neighbourhood. In Cochin I visited the Jewish synagogue with Mr. Laseron,

its missionary, and also his Jewish school. Thence I proceeded to *Cottayam*, the head-quarters of the Syrian Mission, and saw its handsome Gothic churches, its excellent schools and useful press. I visited also *Mávelikári*, one of the most flourishing stations, and thence proceeded to *Quilon*. In these parts, I travelled close to the western coast, often along the sea beach itself, looking over the broad waters of the Indian Ocean, which stretch away without interruption to the coast of eastern Africa. Leaving *Quilon*, which has been for thirty years a station of the London Missionary Society in Travancore, I proceeded to *Trevandrum*, another station, the residence of the Raja of Travancore, who sent the ivory throne to the great Exhibition: thence I went to *Pareychaley*, a third station of the London Mission, and concluded the first portion of my journey by arriving finally at *Nagercoil*, the head-quarters of the mission, a few miles from Cape Comorin. I spent a fortnight among these interesting missions, visiting all their chief stations in turn; and greatly enjoying the society of the missionaries in whose charge they lie. After a visit to Cape Comorin I set out on my return to Madras, by coming up the *east coast*, and through the *Tamil* country. I first spent twelve days among the many stations in *Tinnevelly*; and then went on to *Madura*, *Dindigal* and other stations of the American Mission. Thence I proceeded to *Trichinopoly*, where Swartz lived and Heber died; and to *Tanjore*, were Swartz is buried. I next visited *Negapatam*, and saw both the Wesleyan Mission and the Jesuit College: and thence continued my journey to the oldest Mission in India, that at *Tranquebar*. Passing the temples of *Chillumbrum*; the old Mission at *Cuddalore*, founded by Mr. Kiernander; the Jesuit College in *Pondichery*; and the *Seven Pagodas* at *Mávalipuram*, I proceeded to Madras, which I reached after an absence of twelve weeks. In this journey I travelled thirteen hundred and sixty miles; including Madras, I saw altogether FIFTY Missionary STATIONS and *ninety* MISSIONARIES.

With the exception of the first thirty pages, which are somewhat more diffuse than the remainder, the information contained in the book is so full and so well condensed, that it is difficult to give extracts. But we cannot refrain from communicating to our readers the graphic account given (at p. 94) of the SHÁNÁRS, the people among whom, in Tinnevelly and South Travancore, the gospel of Christ has made the most extensive progress.

The people who inhabit Tinnevelly and the southern part of Travancore belong, with few exceptions, to a single tribe and call themselves SHÁNÁRS. In locality, they immediately follow the Hindu Tamils of Tanjore and Madura, fill up all the south part of the Eastern continent, and, going round Cape Comorin, extend for thirty miles up Travancore. They are then followed by the Ilavas, a people similar to themselves. The whole tribe seems to number upwards of half a million of souls. In Tinnevelly they form about half the entire population of all castes, reckoned at 800,000: and in South Travancore they are set down in the Government census at a hundred thousand.

The Ilavas number 180,000 people. Their legends declare that they came last from Ceylon, which lies immediately opposite to Tinnevelly; and RÁBON, whom the Hindus esteem an unholy giant, they look on as their divine king. On his birth-day is held their greatest annual festival. Their language is a rough, uneducated Tamil, without any mixture of Sanskrit, and furnishes a strong proof, cognate with others, that these Shánárs are another portion of the great aboriginal Tartar race, which first overran the soil of India.

They live in a singular manner. Where no rice or corn whatever is to be had, they subsist entirely upon the palm tree, whose latent riches long experience has taught them to develop. Where the soil is favourable to rice cultivation, or any kind of vegetables or fruit can be purchased, the produce of the palm forms only a part of their living. Of these two plans the latter is most common on the Travancore side. The people obtain their food from the palm in this way. The flower of the tree is contained in a large sheath, which when cut and pressed, furnishes a considerable quantity of fresh sweet juice. If newly cut and attended to every day, the juice is deposited daily; but if left for a couple of days, the juice thickens and the vessels in which it lies become hard and cease to secrete it. This palm-juice is the life of the Shánár population: and in order to get it regularly, they are compelled to pass their life in painful and incessant toil. From forty to sixty trees are required to feed one family. The Shánár peasant furnishes himself with a large pot and several small ones, a staff with a cross at the top, and a pair of wooden pincers. Arriving at his tope of trees, he puts the large vessel on the ground, and hangs a small pot and the pincers to his waist. He next slips a small band round one of his feet: plants his stick against the tree, and, clasping the trunk with both arms, begins to climb. He first places one foot on the head of the stick: this is his start: he then slips both feet into the band, which prevents them from going apart, and clasping the trunk alternately with his arms and his bound feet, climbs speedily to the top. He there cuts the bud of the tree or plucks off a small strip; squeezes the juice into his little pot, presses it gently with his wooden pincers and comes down again. Pouring the contents of his pot into the large vessel, he climbs another tree, and another and another, until he has gone over his fifty trees. By this time, in the favourable seasons of the year, he has collected a large quantity of palm-juice and returns home. In the evening, he goes the same round: and thus climbs full *a hundred times* a day. In the dry seasons, he must climb each tree three times a day; but he never does it less than twice. Most Shánárs take about fifty trees, but some climb as many as SIXTY. Surely few people in the world can be reckoned more hard-working than they.

The juice taken home, the peasant's wife boils it continuously over a slow fire: the watery part is gradually evaporated, and a lump of coarse *black-looking sugar* is left behind. That sugar is the food of the people: with the very poor it is their wealth: and often is it put into the plate at the Communion table as an offering to the Lord. The following singular fact cannot be forgotten here. Though hold-

ing in their hands, on the largest scale, the means of making spirits, the Shánárs, as a people, do not allow their palm-juice to ferment: they are hence not at all a drunken race. The Ilavas, on the other hand, their neighbours in Travancore, who live on the cocoanut, always ferment palm-juice and do drink to excess.

Such is the common life of those Shánárs who stand on a level with the poorer classes of the labouring population: whose days are spent in excessive toil which yields them little more than their necessary food. They are distinguished among their tribe as Paniaris or climbers. All however are not so hardly situated. Some among them, constituting a better class, are Nádáns or land-holders; possessing small estates of their own. Such persons of course employ others to climb their trees: or if that be unnecessary, hire out their land for rent, payable in money or palm-sugar. Others again have improved their circumstances by trade, especially among the christians; and it is always observed that the first thing done by a man, who is rising in the world, is to hire others to climb his trees. The Paniaris or climbers are of course the poorest of all.

The last Lecture, "on the Religious Claims of the Madras Presidency" awakened sad feelings in us when we heard it delivered, and revived them when we read it in a printed form. Not that we disapproved either of the subject or of the manner in which it was treated, far from it. But whilst the spiritual destitution of the Madras Presidency is mournful indeed, that of the Bengal Presidency is much more mournful; and whilst we rejoiced that Madras had found an able advocate, we regretted that there was none to plead with equal ability for Bengal. We are glad to learn, however, that Mr. Wylie, before his departure, supplied the lack of service which we felt so keenly, in a work which we hope will soon be before the public, entitled "Bengal as a Field of Missions."

We sincerely rejoice in the appearance of Mr. Mullens's book. It belongs to a class of missionary publications, very much needed, but hitherto very much neglected. It gives, if we may use such a term, "a bird's eye view" of a wide field, comprehending all the various Missions contained within its limits, supplying the grand outlines of their history, and a variety of characteristic details, which give life and interest to the picture. Hitherto, we have had little more than monographies,—microscopic or telescopic views of the lives of individual missionaries, or of the annals rather than the history of particular Missions. The "Life of Rhenius," for instance, is such a microscopic view, which contrasts very unfavourably with the lucid account given of the Tinnevelly Mission in Mr. Mullens's volume; and yet a finer opportunity for writing a *historical* work on that Mission, than that which presented

itself to the biographer of Rhenius, it would be impossible to wish for.

Mr. Mullens's merits as an author are too well known to require special mention. Great accumulation of details, combined with singular lucidity, both of arrangement and of diction, as well as with considerable energy, are characteristics which are very observable in these Lectures. We believe that the facts are very accurately stated; but occasionally errors may possibly be discovered by persons familiar with the various subjects referred to. We have noticed one, of a very trifling nature. At p. 149, the merit of first publishing a Grammar of the Khond language is ascribed to one of the Orissa missionaries, whereas it belongs to a native gentleman employed in the Khond Agency, whose name we could easily furnish, if we were authorized to do so.

J. W.

## Missionary and Religious Intelligence.

### 1.—Missionary Movements.

By the *Sutlej*, which arrived off town on Thursday, the 30th of November, the Rev. G. Pearce, and Mrs. Pearce returned to Calcutta. The same ship also brought Miss Packer and Miss Johnson, who will be engaged in the work of Native Female Education, the former in connection with the Baptist Mission, the latter with the Free Church.

By the same ship the Venerable Archdeacon Pratt returned to Calcutta, in somewhat improved health.

### 2.—Obituary.

We have to record this month the decease of the Rev. James Paterson, of the London Missionary Society. On his way to Dacca, where he intended to perfect his acquaintance with the Musalmán Bengáli dialect, he stopped near Chágda on Sunday, Dec. 10th, and towards evening went on shore, intending to distribute a few tracts, and to address the people on the subject of the gospel of Christ. Whilst thus engaged, he felt so unwell, that he returned to his boat. For about a quarter of an hour his eldest daughter endeavoured to alleviate the pain in the chest, from which he suffered,* when he suddenly expired. The body was removed to Calcutta, and in the evening of the 12th consigned to the same tomb, which about eighteen months before had received the remains of his second wife.

Mr. Paterson had laboured in India for the space of twenty-one years; for a long time he was stationed at Berhampore, and afterwards at Calcutta. He died at the age of 46. After the loss of his first wife, his own health being seriously impaired, he visited England, and on his return became Editorial Secretary to the Calcutta Christian Tract and Book

* It was found afterwards that his death was caused by dropsy on the chest.

Society, in which capacity he revised and edited most of the Bengáli publications, which that Society has issued during the last four years.

Notwithstanding his feeble health, Mr. Paterson was a very laborious Missionary. He possessed good talents and great perseverance, and probably very few Europeans equalled him in his command of the Bengáli language. His style was clear, correct, and dignified, without being unpopular. Occasionally he supplied communications to the pages of the *Observer*, of which the most recent is a paper, given in our number for August last, "On certain Religious Terms common to Christianity and Hinduism."

Mr. Paterson passed through many severe trials; intended, no doubt, to strengthen the power and manifest the purity of that faith, which is more precious than gold tried in the fire. Judging from what we knew of him, we should say that kindness, candour and humility constituted the most prominent features of his character. At times his humility appeared almost excessive; but it never degenerated into servility; on the contrary, it was always combined with an independence of judgment not less surprising than valuable.

The suddenness and peacefulness of his departure are very affecting. Who among God's servants would not wish that his latter end might be like this? Within the brief space of half an hour he was removed from his Master's work on earth to his presence in heaven. To him sudden death was sudden glory.

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We have also the melancholy duty to record the decease of the Rev. ANDREW MORGAN, Rector of the Parental Academy and Doveton College, at the early age of 36. During his sojourn of, we believe, not quite seven years, Mr. Morgan, by indomitable energy and perseverance, succeeded in raising the Parental Academy from a state of discouraging depression to one of proud elevation; and the late distribution of Prizes, which is recorded in another place, was felt at the time to be in reality—although not intentionally—a triumphal exhibition of his success. Shortly afterwards he went on the river, for the benefit of his health, and a few days later he returned to die. We understand it was by an attack of acute dysentery that his life was cut short. He expired about sunset on Saturday, the 23rd of December.

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The Rev. C. C. Aratoon, of the Baptist Mission has, during the past month sustained the loss of his wife. She had nearly completed her 68th year.

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### 3.—THE LATE REV. J. G. PIKE.

*To the Editors of the Calcutta Christian Observer.*

DEAR SIRS,—We have just received the mournful intelligence of the sudden removal from time to eternity of the Rev. J. G. Pike, of Derby, Secretary, of the General Baptist Missionary Society, and as few men have taken such a deep interest in the conversion of the heathen to Christ as our departed friend, I trust you will kindly insert in your next issue* the following extracts from the "Patriot" and "Derby and Chesterfield Reporter."

"The Rev. J. G. Pike, expired suddenly on Monday afternoon (September 4th) at his residence in Derby where, for forty-four years, he was the devoted and successful pastor of the Baptist Church Meeting in St.

* The paper arrived too late for insertion last month.—*Eds. C. C. O.*

Mary's Gate Chapel. His hand was arrested apparently in the gentlest possible manner by the resistless hand of death. He was found seated at his library table, his head resting upon the desk, his spectacles undisturbed and the pen still in his hand. Both the position and the occupation were in singular conformity to the habits of this laborious minister of Christ. His writings, especially his invaluable 'Persuasives to Early Piety,' have had a very extensive circulation both in England and in America, and have been useful almost beyond precedent. In addition to the exemplary discharge of the duties of the pastorate in connexion with one of the largest Nonconformist Churches in the Midland counties, Mr. Pike had acted as the zealous Secretary of the General Baptist Missionary Society from its formation. He was also in later years one of the Secretaries of the Derby and Derbyshire Bible Society."—*Patriot.*

*Funeral of the late Rev. J. G. Pike, Derby.*

"On Saturday the 9th, the obsequies of this man of God were duly observed. Being a day on which the mills and manufactories are closed early, half-past three was the time fixed for the funeral service in St. Mary's Gate Chapel. Long before that time the spacious area in front of the chapel and the street leading to it were full of people; and when the doors were opened, those who could get admission were arranged with as much order as the pressure admitted. The central pews were appropriated to the use of the bereaved family; the Established clergy, the Dissenting ministers, the members of the Medical profession, the Committee of the Auxiliary Bible Society, and others who had previously arranged to be present. The pulpit was occupied by the Rev. J. Gawthorn, and W. Underwood, the latter of whom began the service, by reading select portions of Scripture and by offering a prayer which carried with it the sympathies of the sorrowing assembly and which was closed by many fervent audible responses. The venerable Mr. Gawthorn then delivered a highly appropriate oration, in which he expatiated on the varied excellences of the departed as a man, a parent, and a pastor. A hymn was sung and the procession began to form in the adjoining street. The following is the order of the procession.

"The Sexton of the Cemetery and the Beadle of St. Mary's Gate Chapel.
"Magistrates and Tradesmen of the Town.
"The Committee of the Bible Society.
"The clergy of the Established Church.
"The Dissenting ministers of the town and neighbourhood.
"The village Preachers.
"The Surgeon.
"The Treasurer of the Church.
"The Rev. J. Buckley of the Orissa Mission, and Mr. R. Pegg, the Secretary of the Foreign Mission.
"The Deacons of the church who were also pall-bearers.
"The Undertaker.
"The Hearse.
"The under-bearers.
"Two mourning coaches containing the Rev. J. B. Pike and son, the Rev. R. Pike, Miss Pike, Miss A. Pike, Mrs. John Pike, Mrs. Richard Pike.
"The members of the church, Sunday school teachers and friends four abreast. Behind the hearse and mourning coaches were the members of the church in St. Mary's Gate, together with members from other congregations amounting to several hundreds. The sides of the way to the Cemetery were lined with spectators, and it seemed as if the entire town had come forth to pay its tribute to departed worth. The oldest residents have confessed that the spectacle was unprecedented.

"On arriving at the burial-place the clergy and the Dissenting ministers, &c. formed a circle round the grave, but as no voice could reach the ears of the congregated thousands, the body was at once lowered into its resting-place and the benediction was pronounced.

"On Sunday evening the funeral sermon was preached by the Rev. J. Goodby of Loughborough from Matt. xxv. 21, "Well done, good and faithful servant," &c. but as the chapel would not hold more than half the people that hastened to it, a separate service was conducted in the open ground outside, where many hundreds remained to listen to a discourse from the Rev. W. Underwood on Psalm cxvi. 15. "Precious in the sight of the Lord is the death of his saints." The sermon in the chapel though prepared in haste was an able production, and that outside, for the most part unpremeditated, was listened to with breathless attention, and though the congregation had to stand and the shades of evening gathered over it, an almost death-like stillness was maintained to the close.

"Allusion was also feelingly made to the death of Mr. Pike at most of the churches and dissenting places of worship in the town and neighbourhood. A proof of the love which was universally felt towards him and a testimony to the practical usefulness of his laborious life."—*D. and C. Reporter.*

Dr. Burns of London improved Mr. Pike's death in one of the Baptist chapels in Derbyshire, and after referring to his fidelity to the great Evangelical truths of the gospel, to the fidelity ever conspicuous in his ministerial office, to his fidelity in his own church, to his extraordinary fidelity in his labours in the cause of the perishing heathen, and the cause of the oppressed slaves—says "No pen ever wrote such withering passages on the subject of slavery; he appeared to employ the lightening of heaven, scorching and burning the object of its hatred"—and after referring to his fidelity as a great theologian and practical writer, says, "Never was there a greater admirer of Richard Baxter than Mr. Pike; and in the peculiarly solemn pathetic and practical character of his writings, he has been justly styled the Richard Baxter of the 19th century. He preached and wrote as under the immediate direction of heaven, and as one who must give an account." During his ministry in connection with his own church he baptized 1,300 persons and preached to his own congregation 9,000 sermons. The influence he exerted by his labours and by his writings has extended over much of the two continents, his works circulating in America to a greater extent than here. He bore like Whitefield no dying testimony; his life was a living one and a glorious one too, he laboured to the last; and in the midst of his exertions, a soldier in armour and on the field of conflict—suddenly, unexpectedly—"he was not, for God took him."

W. B.

*Berhampore, Nov. 9th,* 1854.

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### 4.—FREE PRESBYTERY OF BOMBAY.

The Induction of the Rev. Thomas Grieve Clark, as minister of the English congregatian of the Free Church of Scotland, took place in the Church on the Esplanade, on the evening of Friday the 6th October, at seven o'clock. The Rev. Dr. Wilson preached and presided on the occasion. Mr. Clark, who is the choice of the congregation as its pastor, received a very cordial welcome from its members, among whom high hopes of his usefulness are entertained, founded on his Christian devotedness and ministerial talent, learning, and activity.

The ordination to the holy Ministry of the Rev. Náráyan Sheshádrí took place, in the Mission house, Ambrolie, on the evening of Wednesday the 11th October, at seven o'clock. The Rev. Robert Nesbit preached and presided on the occasion.—*Oriental C. Spectator.*

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5.—Baptism of a Muhammadan at Bombay.

Karím Beg, a native of Tonk in the province of Ajmír, was received into the American Mission church at Bombay, by baptism, July 23. This person was a Musalmán; his family was originally Rajput. He met in the streets of Delhi with a native Christian, a catechist, and received from him a Christian book. He begged however for a large one instead, and a copy of the gospel was given him. Subsequently he came to Bombay in company with other Mahammadans on their way to Mecca. But the more he read the book which he had received, the more he became satisfied that Christianity was true; and on arriving in Bombay he refused to go further; and forfeiting the money paid for his share of the expenses, he withdrew from them, and sought instruction from Christian Missionaries. He is upwards of 40 years old. His conduct and conversation proving satisfactory, and giving good reason to believe that he had been spiritually renewed, he was received, after a probation of four months, into the number of Christ's professed worshippers. He has employment in the American Mission Press.—*Bombay Guardian, August* 4.

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6.—Baptism of Natives at Madras.

On the 16th ultimo, the Rev. M. Winslow had the privilege of baptizing *five* adult persons previously heathens, of whom *two* were, and still are Monitors in the English and Vernacular Grammar School under his care, and of receiving *two* other adults at the same time to the Church who had been previously baptized.—*Mad. Christ. Ins.*

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7.—Deputation from the American Board of Commissioners for Foreign Missions.

The Rev. Rufus Anderson, D. D., Secretary of the Board at Boston, and the Rev. A. C. Thompson of Roxbury, arrived in Bombay on the 3rd of November, as a deputation sent to visit the Missions of the Board in India and Ceylon. These devoted servants of the Lord, we cordially welcome to the land of the Shástra, in which we should be glad to find that they could spend a round of the seasons. Dr. Anderson is a veteran in the mission cause, which for many years he has greatly promoted by his zeal, enterprize, judgment, and kind Christian feeling; and Mr. Thompson, though but a young man and minister, is a most worthy associate. It is pleasing to be informed by them, that the spirit of missionary devotedness among the candidates for the ministry in America is greatly on the increase.—*Oriental Christian Spectator.*

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8.—North Orissa—American Free Will Baptist Mission.

*The Christian Community at Balasore*—Is gradually increasing, both in numbers and influence—and is destined, we trust, to exert a still wider influence on the surrounding heathen. It has been, for the most part, a

year of peace, harmony and prosperity in our midst, for which we should be thankful to our Heavenly Father, as well as encouraged to greater diligence for the benefit of this people. Nine have been added to our little church by baptism during the year—five by letter and one restored. Two have been dismissed by letter, and one suspended.

Present number of Communicants, thirty-six.

*Boys' Boarding School.*—This consists of thirty-two rescued Meriahs or Khonds and one little Oriya lad—three of the boys having married, and left the school during the year; one of whom is employed as a teacher in one of the bázár schools.

Most of the boys have pursued their studies with commendable zeal—the principal of which have been Reading, Writing, Arithmetic, Geography, and Bible History. They have all attended Sabbath school, and have seldom failed of having good lessons, and have often manifested much interest in the precious truths they have learned. In order that they might cultivate habits of industry, they have all been required to labour more or less daily, some at trades, and others engage in agriculture or horticulture. Through the Divine blessing they have been favoured with good health. No death or serious illness has occurred in their midst during the year. We have been much gratified with their general conduct, which for the most part has been honest and upright. Several of them have manifested much interest in religion during the year. And we are led to hope that the labour bestowed upon this interesting class of lads will not prove in vain.

*Girls' Boarding School: Miss Crawford's Report.*—Amidst the past year we have been touched by the indelible marks of change, so that but a smitten flock of the girls' school remains. In June last, six of the girls were cut down by cholera. Three others have since married and left the school. Within the year four have been baptized, and several others appear to be striving to "enter in at the strait gate," while others, alas! are hardened from refusing to yield to the claims of the Saviour.

In learning and good habits, the school has made commendable advancement. Present number of girls in the school is twenty.

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*The Native Church at Jellasore*—Has been blessed with a good degree of prosperity the past year. Nine have been added by baptism, three from other churches, and one restored; present number of communicants, thirty-one. The usual means of grace, including a weekly prayer-meeting and Sabbath school have been maintained. About half of the members of the Church, including one Native preacher, reside at the new village, which receives frequent visits from the Missionary.

*Sántipúr.*—Two years ago, the site of this Christian village was a perfect jungle, the haunt of the wild boar, tiger, bear, and other denizens of the forest. The place now assumes a more cheerful and encouraging aspect. Much of the jungle has disappeared, roads have been opened, a public well dug, and a weekly market established in an adjoining grove, formerly sacred to the worship of the goddess Hátiásuni. In addition to the cultivation of the soil, the carpenter, weaver and basket-maker successfully ply their respective trades. The want of suitable means for irrigating the land in time of drought is, at present, the chief drawback to the temporal prosperity of the village, our efforts in this direction not having, as yet, been crowned with success. It must, however, be confessed, that the task of getting native Christians started on any thing like an independent footing is a difficult one. The inherent evils of Hindu society, and the inertness of the native character, oppose formidable obstacles to the intro-

duction of a better state of things. But the task is not more difficult than the object to be secured is important and benevolent. *Faith* and *patient perseverance* are quite requisite to ensure progress.

The Sántáls in the vicinity of the new village, who it was hoped would be favorably affected by it, are very friendly, listen readily to our instruction, and a number of their children attended school; but they are, as a body, very superstitious, the perfect slaves of *witchcraft*, and sadly addicted to intemperance; such too is their poverty that a child no sooner becomes able to tend cattle, or shoulder a bundle of wood for the market, than his services are required at home and, of course, he can ill be spared to attend school. In order, therefore, to secure the permanent attendance of a number of the most promising lads in the neighbourhood, and through them bring an influence to bear on this hardy, industrious, inoffensive, and in many respects noble race of aborigines, it is deemed desirable to establish several small scholarships, from one to two rupees each per mensem. Contributions or, better still, annual subscriptions in aid of this object will be most thankfully received.

The Mission bungalow is a very commodious building, and in addition to a dwelling-house is, at present, made to answer the purpose of a school-room and chapel as well.—*Report.*

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## 9.—Extracts from the 17th Annual Report of the Maulmain Missionary Society.

### Maulmain Burman Mission.

The missionaries connected with this mission are Mr. Ranney, who has charge of the Press, now the only one for all the missions; and Messrs. Haswell and Bixby, engaged in preaching to Burmans and Talaings.

#### NATIVE PREACHERS.

Connected with Maulmain and Amherst there are, including the pastor, four native preachers. During the year they have made excursions among the villages in the Maulmain district, and two accompanied Mr. Haswell to Shwaygyeen, preaching and distributing tracts in the principal villages on the way. The one who died accompanied Dr. Mason to Toungoo. We hope to employ another native preacher, to be engaged principally among the country villages.

#### THE PRESS.

The issues from the press during the past year have been:

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|---|---|---|
| Of the Scriptures in whole or in part, ..... | 1,549,266 | pages. |
| Books and tracts, ..... | 1,323,234 | „ |
| Religious and other school books, ..... | 316,812 | „ |
| Total, ..... | 3,189,312 | „ |

This is an increase of about half a million pages over the issues of last year. Books have been sent to Rangoon, Bassein, Donoobyu, Prome, Toungoo, and Shwaygyeen, at all of which places mission stations are comparatively new. The numerous conversions at and in the neighbourhood of each place, afford good evidence of the value of this means of evangelization. About the same number of books have been distributed in the Tenasserim provinces as in former years. The whole number of pages printed during the year is 5,148,000.

### MAULMAIN KAREN MISSION.

The missionaries connected with this mission are Rev. Dr. Wade, in charge of the Theological Seminary; Rev. C. Bennett, now in America; and Rev. Messrs. Hibbard and Whitaker, in charge of Pwo and Sgau churches.

There are connected with the Maulmain Karen Mission sixteen churches, scattered through the jungles from the Beling river to Lamaing. The number of churches in the province of Martaban connected with this station, is three. They have been gathered mostly within the last two years. They are partly made up of christians who have removed from the Maulmain side, and partly from converts recently baptized. One of them is at the junction of the Unezalen and Salween rivers; in the midst of a country teeming with Karens, most of whom have not yet heard the gospel.

Another of these churches is at Ktaik-a-lar, near the Beling river. The assistant stationed there reports eight candidates for baptism, and says that his preaching is listened to with attention by the heathen wherever he goes. He taught a school of 10 pupils, two months, during the rains.

Of the 13 churches in the Maulmain province, 3 are among the Pwo Karens, and are under the special charge of the Pwo missionary, Mr. Hibbard. The other 13 churches are among the Sgau Karens.

The churches in the province of Maulmain are comparatively of long standing. Circumstances beyond the controul of the mission have materially affected them for the last few years. The churches, which a few years ago were the most efficient, are now very much scattered, and their moral force seems to have been weakened proportionally. The consequence has been a gradual decrease in the number of baptisms from year to year, and a renewed disposition to wander on the part of church members. The present report, however, gives us some ground for encouragement. Though the increase of members is small, there is a gratifying increase in the number of baptisms. The number thus received is about double that of last year.

#### NATIVE PREACHERS.

There are sixteen native preachers under the care of this mission, five of whom have been ordained. They are mostly men who have been taught in the Theological Seminary, and most of them have proved themselves faithful and efficient in making known the truths of the gospel. Mya-oo, who is now stationed in the Unezalen valley, says he has had no occasion to leave his house to find a congregation during the past rainy season. He has daily had visitors who came anxious to hear the gospel. Besides looking after the churches under their charge, some of them yearly make excursions among the heathen, to a considerable distance into the interior.

#### KAREN THEOLOGICAL SEMINARY.

This school has had seventeen regular pupils, that is, those on a regular course of three years; and five others who have studied a longer or shorter time, as their circumstances allowed. One of the pupils died of small-pox during the prevalence of that disease in this part of the town.

The pupils this year have formed two classes, according to the time they have been in the school, and their previous progress. There are seven in the upper class. This class finished the Harmony of the Gospels which they commenced last year, and then commenced Systematic Theology, embracing the subjects taught in the Holy Scriptures, or in other words scripture doctrine. Besides which, they have taken a lesson each day in scripture history. This class prac-

tise declamation every Saturday, and take turns in preaching and conducting religious service every evening. A part of each lesson is written, so that it becomes a lesson in composition. The lower class have studied the gospels of Matthew and John, the Acts, and the Epistles to Timothy and Titus in the forenoon, and the Epitome of Old Testament History in the afternoon. This class conducts an early prayer and conference meeting on the Sabbath. The interest manifested by the pupils in the study of God's word, and their progress, has been very gratifying to their teachers; so also has been their docile, orderly and christian conduct. They have appeared happy and intent on the work of preparing for the ministry.

The native teacher, Rev. S. Pah-poo, is remarkably qualified for his office as teacher, and as a pastor. He instructs the lower classes in the Epitome of Old Testament History; but gets all the lessons with the upper class as a member of the class. Several of the young men are now very acceptable preachers. Pah-poo is a workman that needs not to be ashamed.

The Newton church, composed of the Theological and Normal schools, has raised by contribution at the monthly concert 30-7 for missionary purposes, twenty-five of which they have donated to the Maulmain Mission Society.

The following is a letter of the pastor, accompanying the donation.

"The Karen church at Newton is composed of pupils in the schools: the members are away from their homes, and have scarcely any means of contributing to the missionary cause, yet they feel it important to establish the habit of giving, and of setting an example before the churches in the jungle, and have therefore contributed at the monthly concert as they were able. They have not realized a large sum, only about 30-7, out of which they send 25, to aid the Maulmain Mission Society. They beg an interest in your prayers.

In behalf of the church,

PAH-POO, pastor."

### THE NORMAL SCHOOL

was opened on the first day of May, and was continued through five successive months. There have been about 40 pupils in attendance, the whole or a part of the time. The average attendance 38.

Instruction has been given in reading, writing, composition, history, geography and arithmetic, besides daily lessons in the scriptures and catechism. Their progress has been highly gratifying, and it is hoped that some of the young men will become efficient teachers and preachers of the gospel.

Twenty-five of the pupils were professed christians when they became members of the school. Fifteen others, several of whom came to us from heathen families, were not. The latter have all been supported, exclusively, from the funds of the Maulmain Missionary Society. Nine of them have been baptized during the term, others have been favourably impressed with what they have learned, and have returned to their homes among the heathen, leaving with us the assurance that they would certainly follow the instructions of the teachers.

Five accompanied Rev. Dr. Mason from Toung-oo. One of these, who was previously baptized, as the first fruits of the gospel in that ancient city, is now a member of the Theological Seminary. The remaining four have all offered themselves as candidates for baptism. Two of them have been received and are among the most promising members of the school.

JUNGLE SCHOOLS.

Seven of the Karen churches have had schools under the superintendence of their preacher or pastor, the whole or a part of the past rainy season. The schools have not been large, but it is gratifying to know that something has been done by the Karens *themselves*, in the way of education.

## CONCLUDING REMARKS.

In conclusion, we have one or two suggestions to make on the general features of the report. It is not so cheering as we could have wished to present. We have not been permitted to report hundreds of converts baptized during the year, as has been the privilege of some of our brethren in other fields. But we must remember that the results of the year are not estimated by our statistics alone. While the Burmese church has decreased in numbers, it has sent out two preachers of the gospel to labour in other fields. It has thus been instrumental in bringing the truth before a greater number of minds, and in thus more effectually carrying out the spirit of the *great commission*.

The same remark applies with force to the Karen churches. Many of the christians in the province of Maulmain are from those who sought it as an asylum from Burman oppression. They still cherish a desire to return, and many have done so, since the conquests of the English have opened the way. Others are still deterred through fear of renewed hostilities. Let them but be fully assured of protection from their former oppressors, and many more will go to help to form christian communities in various parts of the newly acquired territories.

But there are other things that have more sensibly affected the apparent prosperity of the mission the past year. The missionaries in charge of the churches had, one year ago, but just entered upon their labours. They were of course unable to do much more than apply themselves to the acquisition of the language. At the same time the native preachers, and to a considerable extent the churches also, were depressed by the removal of missionaries to whom they had been for years most ardently attached. We think that under such circumstances the addition of nearly fifty members by baptism, is by no means an unfavourable result for the year.

There has been something done also in the way of extending our field of labour. A very promising field is opening in the province of Martaban. The churches in that province have contributed their full share to the Normal School the past year, and a large proportion of those baptized have been from that portion of the field. Some parts of it, most thickly inhabited by Karens, have been visited the past year, and the gospel every where heard with attention. The Karens there, like their brethren in other fields, are manifestly a people prepared of the Lord. The harvest there seems fully ripe, the reaper only needs to thrust in his sickle and reap.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

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## I.—*Soul Prosperity,*

*An Address delivered to a Congregation near Calcutta on the first Sabbath of the year* 1855.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

By the kind providence of God, my brethren, we are permitted once more to meet together within these walls for the exercises of divine worship, and to do this on the *first Sabbath* of a *new year*. For this unspeakable privilege,—for the manifold mercies we have received at the hand of God during the years that are past, and for our preservation to this day, let us "bless the Lord and magnify his holy name." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities; but according to the greatness of his loving kindness and the multitude of his tender mercies." Therefore does it become us to praise him.

Another period of our existence has commenced, and we know not how soon it may be terminated. The stream of time is rolling on, and carrying us swiftly along with it. Soon, very soon, it will launch us into the ocean of eternity: and well will it be if we arrive safe at last on Canaan's happy shore. *Death* is no fable; and *eternity* is no dream of the imagination; but both are awful realities; and their voice to us this day is—Prepare for another world, "prepare to meet thy God." We are not to be deterred from the duty of serious consideration and reflexion by the apparent gaiety and levity of the giddy multitude, at this season, who cling to life, yet live to little purpose; who cannot bear the thought of death, and therefore neglect to arm themselves against it. By such the

commencement of a new year is regarded as a cause for boisterous joy and merriment, and an argument for continued unbelief, rather than as a call to repentance, gratitude, and holy activity. But while such persons listen to the voice of folly, let us learn the lesson of heavenly wisdom; and though we cannot stay the flight of time, let us endeavour to improve the hours as they fly, and redeem what is past, "seeing the days are evil." The past is a faithful and useful monitor. By it we can scarcely be deceived; while by trusting to the future we may be mocked and illuded to our everlasting ruin. What, then, saith the chronicle of the year that is gone, my Brethren? Every event of it has been inscribed in the book of God's remembrance. Nay more, there has already been inscribed in that book the very manner in which we have regarded the events connected with our own personal history, the use we have made of them, the sentiments we may have expressed in respect to them, the spirit we have displayed under them, and the very thoughts and desires to which they may have given birth in our hearts. Each individual must know best for himself what have been the dealings of God with him—whether his affairs have been prosperous or adverse—whether he has enjoyed health or suffered by sickness—whether he has used aright or abused the bounties of providence and the means of grace. Each one must know whether he has been acting as a Christian or a man of the world—whether he is a sincere convert to God, or is yet in his sins. Each must know whether he has resisted or fallen before temptation—whether he has been serving God or Satan—whether, in short, he has been walking on the road to heaven, or on the easy and slippery path that leads to death and to hell. We must this day be nearer the one or the other than we were this time last year.

Let us, then, "consider our ways" and "ponder the path of our feet." To some the past year may have been what the world calls prosperous. Those schemes may have succeeded with them which the multitude count wise, and the hopes which they deem delightful may have been realized. Yet to beings of a superior order, and to a mind taught of God, these things would probably appear unworthy the dignity of an immortal soul. The scriptures brand with folly the low pursuits of earth, if unconnected with religion. They declare that the intelligence which plans and the energy that executes them, are the properties of a creature, whose days are as a shadow that declineth; and that, however lofty his elevation, and however firm his footing, and however fair his prospects, his feet press on the sepulchre; and the loveliest flowers his hand has planted or his affection has cherished, will form but

a garland for the grave. They declare that the fair promises of youth and health, the smile of beauty, the gain of riches and the wreath of fame, are all beneath the dignity of him who was made but a little lower than the angels, who is redeemed by the Lord of all, and who expects to obtain rest with him in heaven and everlasting glory.

To some the past year may have been recorded in the sable characters of suffering and sorrow, disappointment and woe, of corporeal infirmity and mental anguish,—repeated misfortune—loss of friends and relatives. These may have thrown a sad and mournful colouring over the history of the departed year. But, what saith the scriptures? "Behold! we count them happy which endure." And if our afflictions (however painful) have come on an errand of mercy, and made us humble before God and wise unto salvation, their memory will be bright even in the page of time, and their record glorious in the volume of eternity. The Christian will be more concerned about his character than his condition. He will mourn at the remembrance of his sins more than at the recollection of his sufferings: and he will "learn, in whatsoever state he is, therewith to be content." The trees of righteousness tremble lest they be "cumberers of the ground;" for they know that every branch of the living vine is a fruitful bough. Brethren, we owe it to the intercession of Christ that we are spared to enter upon this year; and if we yet bring forth fruit, it will indeed be well; but if not, then may we expect to be cut down by an unseen but powerful and unerring hand. In what an enviable state must that Gaius have been, to whom the apostle John addresses his 3rd Epistle, and who gave such practical proof of the sincerity and genuineness of his faith by the abundance of his good works! He is styled *the beloved*, the *well beloved Gaius*. He was one that had a good report of them that were without, as well as of those that were within the pale of the visible Church. Whatsoever he did to the brethren, or to strangers, he did it *faithfully*, as unto the Lord and not to men. His was not mere eye service. He was not a mere flaming professor, "having the form of godliness, but denying its power," exhibiting much love with his lips, but in his heart a total stranger to its exercise—one who could betray his Lord with a kiss, or deceive his people with flattering promises never intended to be performed. No—he was faithful and upright, sincere, generous, kind and hospitable, "a follower of that which is good," a "burning and shining light." Though his bodily health may have been impaired by the abundance of his labours for the good of his fellow-men and the glory of God, he would seem to have enjoyed much inward spiritual

prosperity; in so much that the apostle says, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Well would it be for every Christian, if the same language might be used in reference to him. But alas! how few, comparatively speaking, enjoy what may be termed *soul prosperity!* How much spiritual sickness is there to be found among Christian professors! How little of that life and vigour which the Lord requires of those who are engaged in his service! To some, indeed, you could hardly wish a greater temporal curse than to wish that their bodies might prosper even as their souls. The state of religion with them is so low, that it would seem to have but a bare existence. They may have "a name to live," while they are spiritually dead.

At the commencement of a new year, then, Brethren, what can be more necessary or more profitable for us, than to make enquiry how it is with our souls?—How do we stand affected to God, to Christ, to the Church and to the World? What more necessary than that we should enquire what is our actual position in reference to eternity? Are we any better fitted to die than we were this time last year? Have we made any improvement of our talents? Is there any improvement in our character? Are we meet for the society of the saints in glory? And are we looking for the inheritance which they now enjoy? These questions are all-important, and should be answered seriously and solemnly, as in the sight of God. It will do us no good to impose upon ourselves, and we dare not dissemble before God; for he will not be mocked by any of his creatures. The presumptuous transgressor is sure to meet with a fearful end. "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." "Consider this, ye that forget God, lest he tear you in pieces and there be none to deliver."

What, then, is *spiritual prosperity?*

It is that state of the soul which the Lord delights to behold. It is that state which is most conducive to our own real enjoyment, and which will enable us best to serve God and to do good to our fellow-men. It is a thing which all should seek to possess, and without which none should rest satisfied for a moment. It does not consist, as some suppose, in the mere activity of the intellectual faculties; nor in an extensive acquaintance with the word of God or with systems of theology and the forms of the Church. Nor does it consist in an ability to converse about these things. It is something that has to do with the heart, with the affections, with the desires, with the will, as well as with the life, of a man.

1. To enjoy spiritual prosperity, *a man's heart must be*

*right with God.* He must be "a new creature, born from above," born of the Holy Spirit. He must "have faith in God," and love to God. He must be the friend of God. Though by nature a sinful and depraved being, he must have been reconciled to God through the death and mediation of Jesus Christ. Without this, he could not be a Christian. It is a state of light and love, of liberty, activity and holy joy.

2. He must have *a deep sense of the evil of sin*, and especially of his indwelling corruptions, and constantly be striving against them, lest they should get the mastery over him. He will not imagine that, because he has once believed, therefore he has nothing more to do to get admission into the kingdom of heaven. True faith is a living and active principle. It will not suffer us to settle on our lees, or to rest in the persuasion that all is well with us, because Christ died for our sins, to restore us to the divine favour. We know nothing of Christ's death, and never shall know any thing of the favour of God, if we are not striving against sin, "dying daily unto sin and living unto righteousness." Penitence, humiliation and confession of sin must be our daily work. "The good fight of faith," we must constantly maintain. The struggle with inward corruption will continue as long as we are in the body, and till death set us free from our tenement of clay. It is no argument against our spiritual prosperity, but the reverse, that we feel we are sinners, that we are sensible of our defects in duty and our short-comings of the glory of God. The holiest Christian will ever be the humblest and the most ready to acknowledge his imperfections. The struggle with our internal or external enemies, however, must not be carried on in our own strength, but with strength derived from above. Confidence in our own ability for any spiritual enterprise is usually a prognostication of failure and defeat: whereas we cannot place too great confidence in God. "When I am weak, then am I strong," says Paul; i. e. when I am duly sensible of my own weakness, then am I led to seek strength of the Lord, and he that thus seeks shall find. "My grace is sufficient for thee; my strength is made perfect in weakness."

3. If we would have spiritual prosperity, we must *beware of loving the world*, or the things of the world. The two things are utterly incompatible. Nothing will tend so soon and so effectually to deaden the affections towards God as the bestowing them on the vain things of this transitory world. The creature must not be preferred to the Creator, any more than the stream is to be preferred to the fountain from whence it proceeds, or a glittering feeble spark to the bright burning sun. Our souls must be weaned from vanity and from the objects of

sense, and fixed upon God all-sufficient, if we would really prosper. The baubles of earth are not once to be compared with the substantial realities and unspeakable glories of heaven. Whatever, therefore, tends to hide from us the false glare of worldly splendour, and to enhance to us the superior attractions of the upper and brighter world, may be considered as tending to promote our spiritual prosperity and to increase our real happiness. The farther we recede from the sun, the centre of our system, the less shall we experience the genial influence of his enlivening rays: so the more we cleave to the world, the further we depart from God, the centre of our hopes and the fount of our bliss. The nearer we approach to God, and the clearer our views of his holy character and spiritual kingdom, the more shall we be disposed to trample beneath our feet the perishable things of this earth. What are its highest honours, its most magnificent scenes and golden prospects, when contrasted with those which await the healthy and prosperous Christian beyond death and the grave? "If ye be risen with Christ, then set your affections on things above," where Jesus dwells.

4. This leads me to observe that if our souls prosper, we shall *long for a union with God* and Christ in another and better world; "to be absent from the body, that we may be present with the Lord;" and we shall labour, that, whether present or absent, we may be accepted of him. We shall neither be weary of our duties, nor discontented under our trials, but patiently wait the Lord's good time for our discharge from the present warfare and our dismission from the Church militant to the Church triumphant. Then shall we know more fully than ever we could know here what soul prosperity means. Communion with the saints upon earth; frequent and fervent prayer; an observance of all the ordinances of God; meditation on the vicissitudes of time, on death, judgment and eternity—will greatly tend to promote our spiritual prosperity. But if in these things we experience real enjoyment now, what will be the amount of our enjoyment, when united to God in the mansions above, when called to mingle with the society of the blessed, when clothed in robes of spotless white, and adorned with crowns of righteousness? "Every one that hath this hope in him purifieth himself, even as Christ is pure."

5. If we would have spiritual prosperity, we shall *labour for the good of others, and the glory of God.*

Let us devote this year to him whose gift it is, and may his grace sanctify that life which is the purchase of his blood.

Let us each seriously reflect on our obligations to the Lord

and his Christ, to our families, to the Church and to the world. Let us consider that before this year shall have terminated, some of us will, in all probability, have finished their course, and that thirty millions of our brethren of mankind will have done the same. Let us endeavour then, to do something for God, something that will stand the fiery test of the judgment day—something that will live after us, and that will follow us, when we have entered our heavenly and eternal rest. The field for our exertion and benevolence is the world. From millions now dwelling on the face of the earth, the great Creator has received no tribute of praise, no revenue of glory! They are every moment crowding the gates of death and passing on to a miserable eternity. Let Christians, then, be roused by this consideration, and "come to the help of the Lord, to the help of the Lord against the mighty." Let prayer be made for the cause of Christ continually, "that his enemies may be clothed with shame, and that upon him alone the crown may flourish." Cease not to pray, give God no rest; and give yourselves no rest, till your petitions are answered and your best wishes are crowned with success; till the reign of superstition is at an end, and the altars of Idolatry are overthrown; till the yoke of the oppressor be broken, and all the oppressed shall go free; till every knee shall bend before the Lord, every heart be glowing with his love, and every tongue unite to celebrate his praise—till universal righteousness, peace and joy proclaim the kingdom of God. Then may we join in the shout of triumph—"Behold the tabernacle of God is with men, and he shall dwell among them—Hallelujah! The Lord God omnipotent reigneth." Amen and Amen!

M.

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## II.—*Proposal for discontinuing the gratuitous Distribution of Tracts.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,—The commencement of a new year seems a fitting time for Missionaries to review their plans of operation, and make in them those alterations which experience may have suggested.

The improvement which, with all deference to my brethren, I would venture to recommend, is the abandonment of gratuitous tract distribution, and the substitution in its room of a regular system of sales through the agency of colporteurs. It is generally known that the Committee of the Bombay Tract Society, several years ago, strongly recommended the

change now mentioned, which was quickly adopted through Western and Central India: the success was so much above expectation as to attract notice in various quarters, and the new mode of tract distribution is now steadily making its way through both the Madras Presidency and the North Western Provinces. Its adoption throughout Bengal it is the object of the present letter to advocate.

The proposed change may be viewed as it will affect the native population, the European community, and the Tract Society itself.

Its effects on the native population will be beneficial in more ways than one.

It will promote among them a healthful spirit of independence, while the present system has a directly contrary tendency. A Missionary visits a village where tracts have not before been distributed. After preaching, he intimates that he possesses small books, which give further information regarding the subject of his discourse. Curiosity is excited, for the gratification of which some of the congregation are willing to give a few pice. They find this, however, to be unnecessary, and the little glimmering of independence that was arising is forthwith quenched. Who would not wish that Christian truth could be diffused without such a concomitant evil as this?

Again, the new method will lead natives to set a higher value on tracts than formerly.

All who have been long in India must have heard of instances in which tracts were torn up before the eyes of the donor, or with more outward decorum privately disposed of as waste paper to shopmen in the bazar. Some may have had experience how soon tracts lent to be used as school books wore out; and may have read of occasional instances in which native Christians, removing from a station, have thought it not worth while to take their books with them, since others were procurable so easily. In those places where the selling system has been introduced, all this is now changed. To purchase a tract and tear it up, is too expensive a luxury for the taste of most; the merchant has to look out for waste paper elsewhere; and the tracts and books used in schools, formerly so liable to wear out, are now in general neatly covered, and have a wonderfully increased tenacity of endurance; while the native Christian, starting on a journey, discovers that his books after all occupy very little room, and are well worthy of being his companions on the way.

The new system may be viewed, next, as it will affect the European community. Sincere Christians it will interest still

more in the work. On the ungodly, its effects will be striking. Irreligious Europeans are well aware of the melancholy fact mentioned above, that tracts are frequently used to roll up articles in the bazar. They have seen them thus employed, and will occasionally tell the Missionary so as a taunt. The old answer used to be that only a fraction of those given away were destroyed, but the look of self-satisfied incredulity with which the explanation was received, showed that it had failed in its effect. When however a Missionary is able to state that every tract he sends abroad is paid for, at a price greater than the value of the paper, the caviller is left without a word to reply. Politicians too, who have not shaken off antiquated prejudices, but yet see mischief lurking in every Christian book and every discourse, are accustomed to admit that the circulation of tracts by sale in all respects meets with their approval.

Finally, it may be enquired how the proposed change will affect the Calcutta Tract Society itself. The alteration in the mode of operation at Bombay led to a great improvement in the binding and illustration of the tracts, which are now done up in a style scarcely to be surpassed. The same result would doubtless follow a similar measure in Calcutta. Then again, the change would relieve the funds of the Society, now, as we learn from last report, unusually depressed. We occasionally read of a single Mission giving away 40,000 tracts in a year, all I presume obtained as a grant from one or other of the Tract Societies. Instead of these heavy demands on the central fund, each Mission would be annually sending its 200 or 300 Rupees for the purchase of tracts, the ordinary subscriptions, be it observed, not being diminished in the smallest degree. But possibly the Missions may demur at the proposal to lay on them this new tax. It is not, however, on them that it will fall. The additional expenses they will have to bear will be the salaries of a colporteur engaged throughout the year, and of some assistants during the colder months, with the further charge of the wages of a few coolies, one to attend on each colporteur, and carry his baggage on the longer excursions. The price required for the purchase of books from the Tract Society, and that for inland carriage, should be covered by the proceeds of the sales.

All will agree in the desirableness of effecting the results thus briefly sketched. Some however will reply that the heathen will not purchase, and consequently the plausible scheme is impracticable. The writer once held the same view. He *fancied* the heathen would not buy, he now *knows* they will. Doubtless for the first year there will be discouragements, es-

pecially in localities where gratuitous distribution has long prevailed. The people may pertinaciously refuse to buy for a month or more, to ascertain whether the Missionary is serious in his determination to give no tracts away. If he yield to the pressure, it is not the selling principle that has failed, but his own firmness. However unpromising the prospect may be, let him persevere. Steady adherence to the rule he has laid down will ultimately be successful, and 3,000 or 4,000 tracts will be annually put into circulation. He will often be able to effect sales, to an extent he would not have ventured to predict. Were a pupil in a vernacular school to buy 40 tracts and books, his teacher would probably give him one or two, with a lecture on the duty of moderating one's desires. Yet I have known a youth in a vernacular school gradually purchase that number. Should tracts have been extensively destroyed in a town, a Missionary would be deterred from giving away many there, yet possibly the sales he might effect would be far from small. The tracts were destroyed, because they fell into wrong hands, and those purchased will be carefully preserved. Again we do not calculate on meeting with many of the rich as applicants for tracts, when we give them gratuitously; yet they do not think it beneath them to appear as purchasers. Once again, the Missionary does not, if possible, entrust the gratuitous circulation of tracts to any but Europeans, feeling that natives would in general give them away injudiciously. But how few are the villages which a Missionary can in person visit! But call in the aid of the colporteur, and the heathens in the remotest hamlets may have the truth carried to their doors.

Should any distrust the soundness of the foregoing arguments, I would recommend them to make the experiment for themselves. I entertain no doubt what the result will be.

A MISSIONARY.

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## III.—*Extracts from the 36th Report of the Bengal Auxiliary Society to the London Missionary Society.*

### THE THEOLOGICAL CLASS, AT BHOWANIPORE.

*Tutors*, REV. MESSRS. LACROIX, MULLENS AND STORROW.

During the past year, this most important branch of missionary labour in the Institution has been continued, and the students have entered upon the second year of their special theological studies. As formerly noticed, these studies have been carried on under the guidance of the Rev. Messrs. Lacroix, Mullens and Storrow: who have

divided the different branches of study between them. The class has consisted of seven students: of these three are still engaged in secular employ: a fourth is a teacher in the Institution, and the remaining three are continuing their general studies in its first College class. Their theological studies have been as follows:—

Under Mr. Lacroix the class has during the year completed and revised, the persual of Mr. Wenger's Preacher's Manual, and has received instruction in the best methods of composing Sermons, of answering Hindu objections, and otherwise conveying truth to the minds of others. This branch is taught entirely in the Bengáli language, as being calculated to prepare the students for the more ready expression of their thoughts in the vernacular language spoken by their hearers: and thus securing their future usefulness. With Mr. Mullens the students have continued to study Dwight's Theological Lectures and have completed the first volume. Their plan of study involves the careful perusal and explanation of these lectures, and the analysis of them by the students themselves.

Mr. Storrow, taking the department of Exegetical Theology, has read and expounded the four gospels, according to the plan of Dr. Robinson's Harmony. He has also read Lectures on the following subjects: "On the definition of the parable; on teaching by parables; on other parables besides those in the Scriptures; on the silence or omissions of the Scriptures; on the genealogies of Christ; on the conduct and character of Judas Iscariot; why a revelation was given to the Jews, and not to all nations, before the Christian era." The first four of these lectures are Trench's, the last are by Mr. Storrow.

The students have already commenced preaching: and it is the desire of their instructors through the coming year to exercise them in this branch of their studies more frequently. Two of them have gone on a preaching tour with Mr. Lacroix, and it is hoped that three others will accompany Mr. Storrow on similar duty in the month of January.

### Bhowanipore Native Christian Church.
*Pastor*, Rev. J. Mullens.

The native Christian Church at Bhowanipore continues under the divine blessing to increase and prosper. Peace and good will prevail among its members; they are walking in the fear of the Lord and the comfort of the Holy Ghost; and are anxious to promote the good of those around them. The church now enjoys two full services with sermons on the Sabbath day, and meets for a week day service on Friday Evenings. During the year five new members have been added; and one has been transferred from another church: the present number of members is 40; and the congregation, including the school girls, amounts to about 130 individuals.

For the first time, the native church has acquired during the past year a special Chapel for its seasons of worship. The old bungalow school-room being no longer required for the scholars of the Institution, the materials were employed in the erection of a neat Chapel on the old site. The entire cost of the rebuilding was Rs. 400. Of this

not one farthing was required from the funds of the Auxiliary or from those by which the Institution was erected: it was entirely raised from other sources. Towards this amount, the native members of the church and congregation contributed no less than *eighty rupees*. By a special service in which various members of the Mission engaged, it was publicly opened and set apart in a new form for the service of God. It was a cheering fact alluded to in the opening service, that in the former bungalow, many of the church members had received their first instructions in the gospel, and had been brought out of Hinduism into the Church of Christ.

Having entered their new sanctuary, the native church adopted a solemn resolution to maintain it, for its uses, as far as their means allow, without charge to this Auxiliary. To this end, in addition to the church collection for the poor, they hold a special monthly collection; which is reserved entirely for the expenses of the chapel. The sum collected pays for the regular expenses of lighting and cleaning, and also leaves a small accumulating balance for repairs when they may be required. It is hoped that only on occasions of extensive repairs, will the church be compelled to seek the aid of this Auxiliary or of their English friends. The agency of the church was further completed during the year by the election of two native deacons, to whom the ordinary arrangements of the church might be committed. In proof of the ability of our native brethren to manage these things properly, it may be justly mentioned that every candidate nominated to the office was worthy, and that the two who were chosen certainly stand highest in the general esteem and regard of their brethren. They are a great help to the pastor, not only in the secular management of the church's affairs, but in the visitation of the sick.

One special instance of the working of divine grace, in connection with this little flock, ought not to be forgotten in the record of his dealings during the past year. Some months ago there was introduced to us a Hindu Ayah, who was reported to be enquiring after the truth. She had lived many years in the family of Miss Inglis of Cherra Poonjee, and had been taught the gospel by the ladies of the family as far as they were able. From the time of her coming to Bhowanipore for instruction, she grew rapidly both in the knowledge of the gospel and the manifestation of its fruits. Delighting in the love and worship of Christ, she was at length baptized in his name. But it pleased the Lord to remove her at once from this world of pain and trial. She attended public worship but twice after her baptism, before she was laid on a bed of sickness; she lingered a few days, died in peace and was, we believe, carried by angels to Abraham's bosom. Who will not rejoice at this early removal of a convert, whose faith had not been sullied, whose love had not been chilled by the temptations of a sinful world! Thus it is; "they come from the east and from the west, from the north and from the south, to sit down with Abraham, Isaac and Jacob in the kingdom of God."

### Christian Girls' Boarding School.
*Superintendent*, Mrs. Mullens.

On Mrs. Mullens's return from England at the beginning of the year, the school was re-opened with the usual number of girls, which subsequently increased to fifty-three. Since then their studies have been carried on regularly as in former years.

The elder girls have read in Bengáli "Sketches of celebrated characters in Ancient History," "Robinson Crusoe," "Natural History," "Harle's Arithmetic," and "Pearce's Geography." The Scriptures studied have been the Prophecies of Isaiah and the Epistles. Bengáli writing has received more attention than in former years, and all the elder pupils are now able to correspond freely with their friends.

The younger classes have been mere beginners this year, and have not learnt much more than an account of the life of Christ; with a little Geography, General History, and "Questions on common Subjects" taught on the Infant School plan. They have also committed to memory several hymns and portions of Scripture, and have read the "Peep of Day" and "Line upon Line." Plain work has been attended to as usual; the children have been employed chiefly in making *native* garments.

Mrs. Storrow has kindly continued her English class for the more advanced girls, she has also given them instruction in fancy work; their progress has been most satisfactory in these branches. Miss Paterson likewise has lent her kind aid in teaching the younger classes English.

During the year four girls have been very satisfactorily married; two to Christian catechists; these, we have every reason to believe, are true followers of Jesus. Their husbands express themselves exceedingly pleased with the choice they were led to make. We have lost one little child by death: two of the elder girls have been baptized, and one admitted to Church fellowship.

### Notes of a Tour through Northern Bengal by the Rev. J. Bradbury, made in the cold season of 1853-54.

Having received a grant of books and money from the Calcutta Bible Society, I set out on the 2nd of December, accompanied by two catechists, Guruprasad and Chandi Charan; and returned to Berhampore on the 16th of January.

The six zillahs, through portions of which we travelled, viz. Moorshedabad, Rajshahi, Bograh, Rungpore, Dinagepore and Malda, pay annually a land tax of £690,012, have an area of 15,050 square miles, and a population of more than six millions of souls.

In the physical appearance of the inhabitants of the respective districts, we perceived no marked difference, but in the villages between Bograh and Rungpore we saw a great number, chiefly women, disfigured with the goitre.

The period of our stay in the respective localities where we encamped varied from one to three days. Divided into two or three parties and proceeding in different directions, we usually went out about

seven o'clock in the morning, and returned between eleven and twelve, and again at half-past three in the afternoon, and remained till evening. By adopting this method we were enabled to proclaim the gospel, distribute tracts and the sacred volume in all places situated within a circle measuring from eighteen to twenty-four miles. While marching from one encampment to another, which was an average distance of twelve miles, the bazars, markets and hamlets on the road were likewise visited. Where the population was scattered, we repaired to the most central spot, and in order to give the people notice of our approach and collect as many together as possible, made use of a bell which we found of great service, for on hearing it toll through the village, men, women and children rushed out of doors and followed us to the place of preaching.

As it was the time of rice harvest, we often went to the reapers at work in the fields, who willingly suspended their labours to hear the good news which we had to tell them.

Our stock consisted of 2,523 books comprising 333 tracts, and 2,190 scriptures, portions and entire copies of the Bible in the following languages, Bengali, Hindustani, Persian, Arabic, Sanskrit and English. This number however proved very inadequate, so that had we adhered to our usual practice of giving to all persons that could read well, we should have exhausted our store during the early part of our journey, and have been left to travel more than two hundred miles without a single gospel. We were therefore under the painful necessity of refusing to supply numerous applicants, in order to reserve a few copies for each place we visited.

In the mind of every one interested in the diffusion of the Christian faith, the following question will naturally arise, Are the books read which are thus distributed? It is of course impossible to speak with certainty respecting every individual book; but from circumstances which came under our notice, we have reason to believe that many are not only read, but carefully thought over. In the conversation and arguments of both Hindus and Muhammadans such intelligence of the general contents of the Bible was occasionally evinced as could have been acquired only by a diligent perusal of its pages; some persons, who were absent when we visited their village, on coming to the camp to obtain a book for themselves, likewise gave a pretty good account of a portion of scripture which they had heard read in the house of a neighbour; while not a few individuals travelled several miles to request us to explain verses or paragraphs which they had tried, but failed to comprehend.

These simple facts prove that many are desirous of becoming acquainted with the gospel, that they peruse it with attention and reflect on its doctrines.

In every direction the country was open to the free exercise of Christian effort, and not a single impediment thrown in the way to arrest the progress of our labours. Whatever may have been the hidden sentiments of a few of the sacerdotal order, who are apprehensive that the diffusion of scriptural knowledge will, in the course of time, affect the revenues of their shrines, mosques and temples, (and even

these showed not the least violence either in their demeanour or conversation,) persons of all creeds and classes, the followers of Muhammad and Hindus of every caste, instead of exhibiting any kind of opposition, gave us a friendly reception, listened to the preaching attentively, and evinced, by admissions and inquiries, much candour and seriousness of mind. This favourable spirit was strikingly manifest in those parts of the country through which we had travelled on a former tour; the villagers seemed really glad to see us again, and from their remarks it was evident they had not forgotten the good things which they had heard.

The people often gave free expression to their opinions regarding the truth and excellence of the doctrines of scripture; but while speaking of the high estimation in which they held them, sometimes acknowledged that they should consider it difficult to lead the holy life which the Bible requires, and that it would, they thought, be impossible to carry on business, were they to renounce the prevalent vice of lying: yet the evil and guilt of the practice were readily admitted.

In Kántápukhur an aged woman, apparently about sixty, on hearing the scriptural account of sin and God's awful denunciations against falsehood, said: "All people acknowledge that telling lies is a sin and that many other things are evil, the bráhmans; the pandits, and other persons admit this; yet these very persons do these wicked works every day." On a further explanation of the simple doctrines of the gospel being given, into the meaning of which she seemed to enter, she said: "It is not well to hear these good words only once. I wish to hear them frequently; then my mind will be satisfied, and I shall obtain the knowledge of salvation. Come to my house now, and tell me these good things over again." We complied with her request, went to a spot near her dwelling, and there preached to her and a crowd that gathered around us. On leaving, she and the rest of the people begged that we should come again in the afternoon.

In the same village, in the evening of the same day, a bráhman asked, "Who are you, for what do you come?" and on being told our object, said, "We do not wish either to hear or receive your books; go away." But we persisted in reading a portion of a chapter of John's gospel, to which he evidently paid much attention, for in the midst of it he said; "These are good doctrines, there is nothing evil in them, you can read more and then explain it." He asked us, when leaving, to send him a copy of the New Testament by another Bráhman, who was to accompany us to the tent, to receive one for himself. I need not say we readily complied with his request, and were happy to find that the little which he had heard of Christianity had subdued his prejudice, and created a desire for further information.

A goldsmith of the village of Bogborgachi, a Muhammadan about twenty-five years of age, who had obtained in camp at Nattore on the previous day a copy of Matthew, came up to us in company with his brother, and said: "The book which we got yesterday we have read, but cannot understand the meaning of it; will you kindly come and explain it to us?" We accompanied him to his house, where we sat down and explained to the two brothers and fifteen other persons who

were present, the portions of the book which they had found to be difficult.

In the village of Bogchar a respectable Hindu thus addressed us: "I had been informed, not by Christians but my own countrymen, that there was such a religion as that of Christ, but I never heard it myself before to-day." After listening some time, he seemed both surprised and interested, and exclaimed, apparently with much real feeling: "It is good, it is good; please give me a book, that I may read about the good things of which you have been speaking;" and on going away he invited us to stay and take some refreshment.

Similar invitations were given us in two other places. Though we could not avail ourselves of them, they pleased us, because they betokened a friendly disposition, and a relaxing of those barriers which keep Europeans and Natives asunder; for though dwelling in the same country, they live almost as much apart in a social point of view, as if they inhabited different worlds. After a residence of many years most Englishmen continue to be strangers, and possess little more knowledge of Hindu or Muhammadan in-door life than the day on which they landed. For the advancement of the best interests of the country, secular as well as religious, it is very desirable that the two races should be better acquainted and both be prepared to make some personal sacrifices for the attainment of this object; that the Saxon should subdue his pride and the Asiatic his prejudice; for without the subjugation of these evils their greater union can do little to improve either the material or spiritual condition of the people.

## Notes of a Missionary Tour in the district of Burdwan, undertaken by the Rev. A. F. Lacroix, in company with the Rev. B. Geidt, of the Church Missionary Society, and two native assistants, in December, 1853.

On passing through one of the streets of *Sáhebganj*. a respectable inhabitant who was sitting in front of his house with his little son, a beautiful boy about a year old, sleeping in his arms, politely invited us to take seats, and sent for his neighbours to hear what we had to say. After I had concluded my address, the master of the house started an objection, exemplifying a species of difficulty which a preacher of the Gospel in Bengal has perpetually to encounter. I had casually in my discourse mentioned deadness to the world and heavenly-mindedness as necessary fruits of Christianity; and in doing this, had employed the usual native terms to express those ideas. The man seemed much struck with this particular doctrine; but pointing to his sleeping boy, with eyes beaming with parental affection, he exclaimed: "Then, Sir, your religion is not for me; for how could I ever forsake this darling boy of mine?" The fact was, he had understood what I had stated, in a Hindu sense, and actually imagined that the Gospel required of him to leave his family and all his worldly possessions, and to become an ascetic. Of course, I explained to him the true import of deadness to the world, which can co-exist very well with a man abiding in his calling and fulfilling the various duties of social life.

This seemed to him quite a new idea, and one, which, while he expressed himself pleased with, he had never before thought practicable.

On returning to the tent, we passed through a village, which together with the adjoining rice-fields is in part the property of a respectable native who has been for some time a candidate for baptism with the Burdwan Missionaries, and whom his elder brother, on this account, is now endeavouring to dispossess of his portion of the ancestral property. Having been informed that the tenants are siding with the elder brother and refusing to pay to the younger brother his share of the rents, we remonstrated with them on their injustice. To this, the villagers (labouring under the same error in regard to the requirements of Christianity as did the man referred to yesterday) replied: "What business has *Goshain* (the name of the candidate) now with lands and rents? for having embraced what he calls the true religion, he has of course renounced the world, and will henceforth spend his time in meditating on God and calling upon his name." This gave me a good opportunity to point out to them what Christianity is, and that it does not require of its followers to give up the possessions with which God has endowed them, but that they should use them for his glory and the benefit of their fellow-creatures. Though they had nothing further to say in their defence, the bigotry of these people is so great, that I fear the poor candidate will after all have to relinquish his claim; especially as the law of inheritance, as it stands at present, is so easily evaded, that when appealed to, but little redress is obtainable by our converts.

An elderly man, imbued with the prevailing notions concerning sin, boldly stood up and said that he was without sin, and that as the religion I preached was intended for sinners, it did not concern him. I thought the best plan to convince him of his error, was to repeat the ten commandments, accompanying them with our Lord's comment contained in the sermon on the mount. This being done, I asked the old Pharisee whether, after what he had heard regarding God's law, he still persisted in considering himself without sin. He was evidently conscience-struck, and slunk away without replying a word; but the assembled people loudly expressed their admiration of this beautiful and comprehensive code of duty.

It is to me always most gratifying, because affording an indubitable proof of the divine origin of the Bible, to see the decalogue appeal (as it invariably does) to even the blunted consciences of the Hindus. On a certain occasion when preaching in our Bhowanipore Chapel, a Bráhman from the country who had never heard the Gospel before, entered at the very time when I was expounding the ten commandments. He appeared so struck with the force of the truth, that he interrupted me and exclaimed: "Sir, these words cannot possibly have been originally in your Shástra, and you must have stolen them from the Vedas," (the books which the Hindus hold as the source of all wisdom). In reply, I advised him to make enquiries from learned Pandits; but added that I could tell him beforehand, it would be long, ere any of them should succeed in finding the ten commandments either in the Vedas or any other Hindu Shástras.

*December 9th.*—Early this morning, we walked to a village called *Shoro.* It is inhabited by many Vaishnabs, a sect of Hindus who prncipally worship Vishnu or Krishnu, and go about the country, extolling the acts and praises of their tutelar deity, and asking gifts, which the superstition of the people induces them to bestow on these men in abundance; so that some of them have become possessed of considerable wealth. These Vaishnabs are for the most part ignorant and proud and much addicted to sensuality. I may add that they are not in general looked upon with a favourable eye by the more orthodox Hindus.

We took our stand in front of a temple devoted to Krishna, where, during the festivals celebrated in honour of this licentious god, he and his mistress Rádhá are indulged in the pastime of a swing amidst shouts, music and all kinds of polluting songs and dances, in which it is sad to see grey-headed old men taking a share as well as the most giddy and thoughtless young people.

A numerous congregation soon assembled, to whom Mr. Geidt preached on the parable of the "Marriage feast." The attention was very good; but all on a sudden the whole assembly walked away. We could not account for this; but were subsequently told, that among the hearers had been the *Gosain* or chief priest of the Vashnabs, and that, unperceived by us, he had made a peculiar sign to the people, who instantly obeyed and dispersed; so great is the influence of these *Gosains* over their disciples!

*December 19th.*—At a village where we halted for some time in the middle of the day, the people were so clamorous for books, that it struck us to put their sincerity to the test by requiring them to pay a trifling sum for each tract, which we told them would be used for the purpose of printing others. These people having been in the habit of getting books gratis, they at first demurred, evidently suspecting that we intended to appropriate the money to ourselves. On perceiving this, I pointed to a poor sick beggar who was lying close by, and told the people, that to convince them of our disinterestedness, we would give the amount we should receive to the miserable outcast before them. On this, several came forward and bought books, the price of which was duly given to the beggar, whose surprise and gratitude can easily be imagined. The people then requested we would forgive their unjust suspicions and said they now saw that they had been mistaken in supposing we were actuated by covetous and deceitful motives. This occurrence evidently made a good impression upon them.

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## IV.—*Free Church Institution at Chinsurah.*

To the Editors of the C. C. Observer.

DEAR SIRS,—It has often been remarked that few places in the neighbourhood of Calcutta have been so unproductive of the fruits of righteousness as *Chinsurah.* Although it has enjoyed the privilege of a preached Gospel and the labours of some of

the most devoted and faithful servants of God for fifty or sixty years, such a thing as the conversion of a Native, from the errors and abominations of Heathenism to the truth as it is in Jesus, was scarcely ever heard of there, till within these few months. It is difficult to say from what cause the moral and spiritual barrenness of the place has resulted. It could not be the inefficiency or lack of zeal in the Missionaries; for their praise is in all the Churches. It could not be from the want of power in the truth proclaimed; for it is sharper than any two-edged sword, and is mighty to the pulling down of the strongholds of sin and Satan in the hearts of men. To what then can we ascribe the failure of every effort at spiritual conversion among the people? Were they more hardened than others? Was the adamantine wall of prejudice in their minds more firm and more difficult to be assailed, than in others? No, that wall forms a mighty barrier against the progress of the Gospel everywhere. Like the wall of China, it surrounds the dominion of the prince of darkness, and seems to defy the assaults of the children of light, and all the artillery of heaven. But it cannot do so always; for God is all-sufficient and almighty, and all things are possible to him. When he pleases, the flinty rock can be broken into a thousand fragments, and at his command the most powerful opposition must give way. "Not by (human) might nor by (human) power" can the citadel of Satan be taken, or the spiritual and living temple be erected, "but by *my Spirit*—saith the Lord." Now the influence of the Spirit he can give or withhold, as it seems good in his sight. Must we not acknowledge the *divine sovereignty*, then, in regard to the progress or retardation of the truth? While we do this, we do not mean to say, that it will furnish an apology for man's indolence or apathy; but it does furnish a reason for his impotence and a ground for humility, faith and prayer. God will be *enquired* of by the House of Israel, that he may do for them what he hath promised. As to the times or seasons when he hath purposed to accomplish his marvellous works, and to bring about great moral revolutions among the children of men, these he hath not revealed, except in some special cases; and even then it is darkly, that the faith and patience of his saints may be put to the test. It becomes us, in all such cases as have now been referred to, to say as Jesus did, "Even so Father;—for so it seemed good in thy sight."

It is indeed a cause for joy and thanksgiving, when God "arises to plead his own cause;" when he puts forth his hand to save, rather than to destroy, the sons of men; when he lifts up the veil from the mind of the sinner, and breaks down the wall of prejudice, and opens the heart for the reception of his

own blessed word. Some such cases have recently occurred at Chinsurah, and we would say in reference to them, "Not unto us, not unto us, but to thy name give glory, O God."

On the 31st of October last, a youth of excellent talent, and distinguished alike for scientific and theological attainments, offered himself for baptism: and being well known to the Missionary and all connected with the Institution, he was publicly received as a member of the Christian Church, and the initiatory rite administered to him in the Mission chapel. His name is *Kedár Náth De.* He had many difficulties to surmount, and much opposition to encounter; but by the grace of God he was enabled to overcome them all.

On the 26th November, another interesting youth, a friend and neighbour of the former, was received in like manner. His name is *Amar Náth Pál.* Both continue steadfast in the faith, and are walking in the ways of the Lord.

Again on the 19th December, the day when the annual examination of the students in the Institution took place, three more were received in the evening, when several of the Missionaries from Calcutta were present. These were all companions of each other, and had been accustomed to read the Holy Scriptures, for a considerable time, both in the Institution and at home. Although they seemed young in years, being not above sixteen or seventeen, yet they exhibited perfect sincerity of purpose, and much firmness of faith in Christ. One of them was carried off by force from the house of the Missionary a few days after his baptism. But his case has been before the Magistrate of the district, who has ordered that he should return to the Mission House, as he declared publicly in the court that this was his desire. He has returned accordingly. His name is *Jagendra Chandra Basu.* Another of the three had gone to see his relatives, who detained him for two or three days with a view to induce him to renounce the faith of Christ. But he stood firm, and has since returned to the Mission House. His name is *Ishan Chandra Sarkar.* The third youth is *Nabin Chandra Ghosh,* a student of the 4th class in the Institution.

Thus hath the Lord been gracious in giving us to see some fruit of our labours. I am sure your readers and yourselves will unite with us in praising his blessed and holy name for such displays of his goodness, and also in prayer at a throne of grace that these interesting youths may go on their way rejoicing, and in the end receive the reward of the faithful, even "the crown of life that fadeth not away." I remain, your fellow-labourer in the vineyard of the Lord,

*Chinsurah, 11th January,* 1855. EBEN. MILLER.

## V.—*Anniversaries of Religious Societies and Educational Institutions in Calcutta.*

London Missionary Society's Institution at Bhowanipore.—The usual Annual Examination of this Institution was held in the Society's premises at Bhowanipore, on Wednesday, Dec. 27th, in order to close the work of the past year. The spacious Hall was well filled by the students and scholars of the Institution and its two branch schools: and numerous friends, both English and Native, were present on the occasion, to testify their interest in their prosperity. The examination was conducted by the Rev. Messrs. Lacroix, Mullens and Storrow, and was confined almost entirely to the Students of the three College classes, who are more than fifty in number. They were examined in Political Economy, Astronomy, Mental and Moral Philosophy, Poetry and the Old and New Testaments. Two of the Christian students also read brief extracts from Essays and from their answers at the private Examinations, recently held by their Instructors. A. Grant, Esq. distributed the prizes: the first and second of which consisted of a large number of valuable books, given in the place of medals. Both prizes were won, after lengthened examinations, by two of the Christian students. Mr. Lacroix concluded the examination by prayer.

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The Forty-Second Annual Meeting of the Calcutta Auxiliary Bible Society—Was held at the Town Hall, on Friday evening, the 5th of January. The Bishop of Calcutta presided. He opened the proceedings of the evening by offering up prayer, after which he made some remarks appropriate to the occasion. The Rev. J. C. Herdman read the report, from which we gathered that during the past year the Society had been unable to extend its labours beyond the efforts of previous years. Reference was made to the departure of M. Wylie, Esq. for England, and to the removal by death of the Rev. Dr. Sutton of Cuttack, and the Rev. J. Paterson of the London Society. These devoted servants of Christ had rendered good service to the Society. In reference to funds, we regret to find that the sum raised in this country has only been between 5 and 6000 Rs.

To the Parent Society, the Auxiliary is mainly indebted for carrying on its valuable labours. Much was said by way of explanation as to how it was that so small a sum had been raised for the Bible Society in the metropolis of India. We cannot, however, think that the Church of Christ in this city and in the presidency of Bengal has done its duty to the Bible Society. It cannot surely be said with truth, that the whole Church has done its duty to a Society which gathers round it Christians of every denomination, and which has for its object the preparation and circulation of the Holy Scriptures amongst the millions in Bengal, when it has only contributed to its treasury some Rs. 5000. We sincerely hope that during the present year, the funds of the Society may be considerably augmented, and that it may be less dependent on the funds of the London Society.

The *Hurkaru* says:—

"The Committee, during this fresh period of their stewardship, have carried on the work of the Society in uninterrupted harmony, with uncrippled resources, and an extending agency. Their prospects of usefulness are enlarging. A great hindrance to the spread of Bible knowledge, especially in the interior of the country, lies in the inability of many of the people to read. The recent despatch on Education from the Court of Directors, however, excites hopes in the Committee, that liberal and vigorous measures will soon be adopted to remove this hindrance, and that avenues now closed will be opened for the propagation of Christianity among the heathen.

"Of the saddening events, the Committee report that the first was the resignation of the Secretaryship by Mr. Wylie, in July last, and, shortly after that, the death of Dr. Sutton, which was soon followed by the death of Mr. Paterson—the important services of all which three gentlemen have been duly acknowledged by the Committee in the minutes of their periodical meetings.

"The Society continues to receive most liberal grants from the Parent Institution. During the past year, the Committee have received from it £1,000 for general purposes, £500 for itinerancies, 1,000 reams of printing paper, and 5,785 English Bibles and Testaments, and Greek and Persian Scriptures.

"The Committee embraced the opportunity of the Government collections for the approaching Exhibition in Paris, to prepare a set of the versions of Scripture made under the auspices of this Society, and to have the volumes, together with those from the Agra Auxiliary, suitably bound. At the suggestion and expense of Mr. H. C. Tucker, Benares, a map of the languages of India was also made ready to accompany the books. It will equally illustrate collections which are being sent from the other Presidencies. The map, prepared by the Reverend Mr. J. Mullens, bears for its title the inscription—"*La Bible est le salut de l'Inde*"—the Bible is the salvation of India. The Committee are of opinion that this will not be the most insignificant or unsuggestive of the articles transmitted from India. It may indicate, they think, the kind of blessings which true British Christians desire most ardently to bestow on all over whom God gives them influence, and shews the sincerity with which Protestants would recommend to themselves the grand principle they themselves avow—that the Bible is the sole foundation of all religious faith and practice.

"The Committee are not yet able to pronounce an opinion on the relative merits of the Bengali versions, which had been submitted to a Sub-Committee for examination. The Report of the latter body, however, on the subject is now almost ready.

"Ten thousand copies of St. Luke's Gospel in Musalmán Bengáli have been completed, and received into the Society's Depository, and the Rev. J. S. Hill has finished his version of St. John, and his MS. is ready for the Press. The Rev. J. Paterson had prepared the Acts in the same dialect. Two thousand copies of St. Luke in Uriya were also carried through the Press at Cuttack by the late Dr. Sutton, and they have since been received into the Depository. The largest im-

pressions, as might be expected, have been in Bengali, and the Committee record that they are under great obligations to the Rev. A. F. Lacroix and the Rev. C. B. Lewis for carrying them through the press. The number is as large as 65,500, and consists of translations of the Psalms, Proverbs, the Gospels, and the Acts. In Sanscrit, there has been only one edition of 2,000 copies of St. Luke's Gospel, in the Bengáli character.

"The circulation of the Scriptures by the Society has been larger during the past year than was ever the case before in the whole course of its history, the total number amounting to 56,032. Of this number, the Calcutta Bible Association purchased from the Society, for actual dissemination in the city, 2,566 copies. But the Committee says that the increased circulation is chiefly due to the liberality of the Parent Society in supplying funds for special journeys. So desirable did this mode of sending Scriptures into destitute localities appear to the Committee that they endeavoured in the course of the year, to secure a permanent travelling Agent of their own. In this they were not successful; but they have adopted other means which they hope will be equally effectual for the wide and judicious distribution of the Scriptures. They have been able to encourage several experienced missionaries to visit necessitous districts, and have also accepted the services of several trustworthy native catechists, who are well qualified to render valuable aid in this work. They have moreover sent forth a Christian layman with a native associate to attempt *colportage* in Hidgelee and the neighbouring districts. Accounts of their operations are in all cases received from those who travel for the Society, and selections illustrative of the work will be printed by the Committee in the Appendix to their Report.

"The meeting was addressed by the Rev. Messrs. T. Smith of the Free Church Mission, the Rev. A. F. Lacroix of the London Mission, the Rev. Mr. Moncrieff, Assistant Chaplain attached to the Old Church, and C. Allen, Esq.

"First Resolution, moved by the Rev. Thomas Smith, and seconded by C. Allen, Esq.

"'That the Report, part of which has now been read, be adopted and published; that the name of the Rev. A. F. Lacroix be added to the list of the Vice-Presidents of the Society; and that the following Gentlemen form the Committee for the ensuing year:—Colonel Birch, Colonel Baker, Captain Newbolt; the Hon'ble E. Drummond; Messrs. C. Allen, W. Byrne, G. F. Cockburn, R. L. Eglinton, D. Elliot, A. Grant, C. H. Lushington, R. Scott Moncrieff, W. Ritchie, R. J. Rose, and J. Stuart, Esqrs.'

"Second Resolution, moved by the Rev. A. F. Lacroix, and seconded by the Rev. E. T. R. Moncrieff.

"'That this meeting, while it recognizes the duty of disseminating the scriptures, and gratefully acknowledges the increased openings which the Lord is vouchsafing for this purpose—is at the same time impressed with the necessity of depending entirely on God's Holy Spirit to render His word an effectual means of salvation, and therefore desires more earnestly than ever to seek His quickening influences.'

"The Chairman in conclusion made a few observations, and the meeting closed with the doxology and the benediction."

From the above report, it will be seen that the Committee of the Bible Society have elected the Rev. A. F. Lacroix one of the Vice-Presidents of the Society, a selection which reflects credit on the Society. Mr. Lacroix has long been a working member of the Committee and a laborious distributor of the Holy Scriptures.

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## VI.—*South Sea Missions.*

The columns of this Journal have, of late, testified, once and again, to the progress and importance of the work of Christian Missions in the South Sea Islands. They have also borne witness to the admirable spirit of zeal on behalf of Evangelization which has broken out in New South Wales, Victoria, and South Australia. Something, moreover, has been hinted concerning the future of the Australian Churches; it has been suggested, that they will, in all probability, take the South Sea Missions off the hands of the home churches. That there is a disposition among them so to do, admits of no dispute; and through the wonder-working providence which has recently distinguished that region, they will very likely, within a few years, possess the means. An examination of the facts will show, that there is actual need for the new friends which are springing up in Australia; the Old Country has of late been somewhat remiss. In truth, a spirit has been rising up among them, which has found expression in the opinion, that the South Missions ought now to do for themselves,—a view in which not a few strongly sympathise. Independence is a lesson which all Mission Churches should hasten to learn, and that it may be learned, it ought to be well taught. It does not appear that in the South Sea Islands the population is on the increase, neither is it generally believed to be decreasing; it would seem to be, in the principal groups, stationary. It is, however, to be remembered, that by no means has the whole field yet been brought under Evangelical culture; on the contrary, very much land still remains to be "possessed." Under these circumstances the labourers are required to be increased; but, unfortunately, they are much diminished. Seven years ago, 140 labourers were employed; there are now but 120. If this diminution be the result of system—foreign being supported by native agency,—it is a matter for rejoicing. But if, on the contrary, it arises from Societies ceasing to fill up the blanks occasioned by death or removal, the fact is serious.

We have been led to these remarks by an article of great value in the *Sydney Morning Herald*, of July 4, from the pen of a South Sea Missionary, in which we are presented with facts of a deeply interesting character. We shall here present a digest of that part of the article which refers to the principal Missionary Societies.

I.—The London Missionary Society was honoured to commence the work of God in the Islands of the Pacific Ocean. The history of the

marvellous operation of this great Institution are so well known, that it were superfluous to enumerate even the leading facts. The following table exhibits, in the particulars which it embraces, the results of the labours of the Society in the Pacific :—

| Islands. | Missionaries. | Communicants. | Professed Protestants. |
|---|---|---|---|
| Tahiti .. .. .. | 3 .. | 1,600 .. | 10,000 |
| Society Islands .. .. | 5 .. | 353 .. | 5,000 |
| Paumotu .. .. | — .. | —— .. | 1,000 |
| Austral Islands .. .. | 1 .. | 132 .. | 2,000 |
| Hervey Islands .. .. | 6 .. | 1,234 .. | 11,000 |
| Manahiki Islands .. .. | — .. | —— .. | 2,500 |
| Samoa .. .. .. | 14 .. | 1,817 .. | 33,200 |
| Aneiteum .. .. .. | — .. | —— .. | 2,500 |
| Fate .. .. .. | — .. | —— .. | 400 |
| Loyalty Islands.. .. .. | — .. | —— .. | 12,000 |
| Savage Islands .. .. | — .. | —— .. | 2,000 |
| | 29 | 5,336 | 81,600 |

The translations of the Scripture accomplished by the agents of this Society are: two of the entire Bible, in the dialects of Tahiti and the Hervey Islands; and one of the entire New Testament and the larger portion of the Old, in that of Samoa.

II.—The Mission of the Church Missionary Society to New Zealand was next in the order of its establishment to that of Tahiti.

That Mission was no less a work of faith and spontaneous benevolence than that by which it was preceded. It was commenced before any promise of success appeared at Tahiti, to encourage the attempt. The first agents reached New Zealand in 1814. They were laymen. The first clerical labourer joined the Mission in 1819. In the commencement of that Mission, great prominence seems to have been given to agriculture and mechanic arts, as adapted to prepare the way for the reception of the Word of GOD. But it does not appear that any secular influence availed to quiet the restless habits of the New Zealander, to cause his cruel heart to relent, or to awaken in his mind a desire after GOD, until the Gospel itself enlightened his dark mind and softened his stubborn nature.

The Mission found the inhabitants scattered through the length and breadth of their large islands. They were broken up into many independent and hostile tribes. The agents were readily received by the people among whom they sought a location. But wars were frequent, and they were consequently often placed in trying, and sometimes dangerous circumstances. Yet the hand of their GOD was over them for good. They were enabled to stand their ground, and as opportunity offered, they instructed the people in the things of religion.

As one means of bringing their influence to bear on the people, the Missionaries endeavoured to form boarding-schools; but in order to secure the attendance of the children, they were obliged to supply them with food and clothing. The expense was small, and much of

the food was reared on the mission farms, in the cultivation of which the pupils assisted. As the number of clergymen increased, itinerary preaching was attempted. As the work advanced, a large number of native assistants were employed to labour among their countrymen. But neither the Church nor Wesleyan Missions has made any use of the large amount of zeal and suitable qualification which no doubt exists among their communicants, to open up the way of the LORD in other lands. The GREAT MASTER has blessed the labours of both Societies in New Zealand, as will appear from the following particulars:—

| Society. | Missionaries. | Communicants. | Professed Protestants. |
|---|---|---|---|
| Church | 26 | 5,213 | 48,000 |
| Wesleyan | 20 | 4,422 | 17,000 |
| | 46 | 9,635 | 65,000 |
| Roman Catholics | | | 5,000 |
| Heathen, or making no profession | | | 10,000 |
| Total population of the group | | | 80,000 |

The New Testament has been long translated, and in the hands of the people. We have not heard of the completion of the Old Testament.

III.—Pursuing still the order of time, the next Mission is that of the American Board of Commissioners for Foreign Missions in the Sandwich Islands.

About twenty years ago, the American Board authorised its agents in the Sandwich Islands to establish a Mission at Nukuhiva, in the northern part of the Marquesas Group. Three of the brethren were deputed to that service. After a residence of nine months, they abandoned the attempt, not on account of any peculiar difficulties they met with, but in consideration of the larger sphere of usefulness which they conceived opened to them in the Sandwich Islands. Their return seems to have blighted the Missionary zeal of the churches of that group. It is only lately that they have renewed their efforts to diffuse the light of life in the dark regions around them. A Mission composed wholly of natives, and sent out and supported by natives, has lately been established on Fatuiva, or La Magdalena, the most southerly island of the Marquesas. And another Mission has been commenced on Ascension and Strong's Islands, in Micronesia, consisting of two Missionaries from America, aided by natives of the Sandwich Islands.

Some special seasons of progress or revival have been enjoyed by the Sandwich Islands Mission.

| Missionaries. | Communicants. | Professed Protestants. |
|---|---|---|
| 30 | 21,738 | 68,000 |
| Roman Catholics | | 12,000 |
| Total population of the group | | 80,000 |

The whole Bible has been translated and printed in the native language.

IV.—The Wesleyan Mission was commenced on the Island of Tongatabu about the year 1822. Missionaries laboured for several years without any appearance of success. Their faith began to waver,—they seemed to be wasting time and energy. The case of this Mission illustrates most forcibly the appropriateness and value of native agency in opening new Missions and Stations. Natives from Tathiti, who had been appointed to the Feejee Islands, were, from some cause, detained at Tongatabu. They resided on a part of the island remote from the Missionaries. They were not idle; and affinity of language, habits of thought and manners, furnished them with a key to the Tongan understanding and heart, which the more enlightened Englishmen did not possess. The chief with whom they lived, and 300 or 400 of the people of the neighbourhood, declared themselves Christians. Thus was demonstrated the vincibility of Tongan pride, depravity, and superstition; and, further, that the set time to favour that people had come. The Missionaries were encouraged, and no more thought of retreat. They addressed themselves with new feelings to the work, and from that time to the present their progress has been onward. A few of the people have been entangled in the snares of Popery; a small number of them still remain heathen.

From Tonga or Tongatabu, the largest of the Friendly Islands, the Gospel spread to the other subdivisions of the group, known as the Hapai and Vavau Islands; and there, also, it has prevailed, we understand, to the utter overthrow of heathenism.

The Friendly Islands formed the proper door of entrance to the very numerous and populous Islands of Feejee. There, in our progress westward, we first meet with the western Polynesians, mingled with the race inhabiting the eastern islands.

The number of the converts is now considerable, and new openings for Missionaries and teachers are continually presenting themselves, even faster than agents can be found to occupy them.

The following figures will show what has been accomplished in the Friendly and Feejee groups:—

| Islands. | Missionaries. | Communicants. | Professed Protestants. |
|---|---|---|---|
| Friendly Islands ..... | 8 ..... | 6,978 ..... | 17,000 |
| Feejee Islands ..... | 7 ..... | 1,993 ..... | 6,000 |
| | 15 | 8,971 | 23,000 |

The whole population of the Friendly Islands, is, according to Commodore Wilkes's narrative, 18,500.

The population of the Feejee Islands is variously estimated at from 150,000 to 300,000.

The New Testament is complete in the dialects of both these groups.

From these various tables it will be seen that a great work has been already accomplished among the Islands of the South Seas, which it

is very desirable should be duly supported, until the Island churches shall have attained a measure of strength which will enable them to become at once self-supporting and self-governing. This once attained, the Churches of Europe may bid them adieu; and exhort them to "go on in the strength of the LORD GOD!"—*British Banner.*

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## VII.—*Dr. Legge's Views of the Chinese Rebellion.*

IN A LETTER TO DR. MORISON.

Hong-Kong, 21st July, 1854.

DEAR FATHER,—The regular mail has closed, but I avail myself of the supplementary, to-morrow morning, to send you a hurried letter. We have received during the afternoon news from Shanghae, embracing recent intelligence from Nanking, in many respects of a disappointing and distressing nature.

When I wrote to you on the subject of the insurgents in January, I referred to the assumption, by the Eastern King, of a Divine commission and equipment to be the religious minister of the new dynasty, saying that it was an element out of which much error and confusion might grow. So it has proved. When the American Commissioner visited Nanking last month, this same individual, by name Yang Seu-Ching, was found to have proceeded to claim to be the Holy Ghost, the Comforter of the Church, the Enlightener of the World. Subsequently, Her Majesty's steamers, the Rattler and Styx, were despatched to Nanking by Sir John Bowring, and the news which we have received to-day, is to the effect that they had returned to Shanghae, bringing a confirmation of the report of the American visitors, and many additional particulars. The knowledge acquired has not been fully imparted to the public as yet, nor have I received any private accounts. My impressions, therefore, which I proceed to give you, may be found hereafter to require some modifications.

Two points seem to be established—first, that the religion of the insurgents is running into a wild and blasphemous fanaticism,—and, second, that they have assumed an attitude of determined hostility to all foreigners. Several new publications have been brought from Nanking by the most recent visitors, which contrast with those obtained by the Hermes in April last year, as darkness does with light. Not only does the Eastern King personate the Holy Ghost, but I understand the Western King personates our Saviour, and the general contents of the books are, it is said, exceedingly mean and disgusting. You will remember that from the first, I professed my disbelief in the revelations to which the leader, Hung Seu-Heuen, laid claim, and my horror of his asserting a peculiar brotherhood with our Lord. Dr. Campbell seemed to think, from what he said in the *Banner*, that the revelations might be real—that in theory at least they were admissible. But "the Bible, and nothing but the Bible," is the only true Protes-

tant principle. Objective truths from any other source, propounded as Divine revelations, are to be traced to madness, delusion, imposture, disease, or the Devil. We now see to what ungodliness they have grown in that vast assembly of men at Nanking. But now, while such blasphemous errors are published, the Bible—the Word of God—without note or comment, continues to be issued. This is strange. Plainly, it seems to me, there are two parties in the camp, not openly opposing each other, but pursuing different and conflicting courses. Perhaps Hung Seu-Heuen, a dreamer, but sincere, the originating spirit of the movement, but now a recluse, is still there, a puppet in the hands of his selfish and ambitious chiefs, but permitted so far to have his own way—publishing the Scriptures, while they are engrossing the management of affairs, and send out their own proclamations, and are intending by-and-by to cast him altogether aside. However this may be, the development of error is throwing the display of truth which attracted us at first, and filled us with hope, into the shade. And as the truth perishes from the minds of the insurgents, so will their power pass away. The iron rod with which they seemed able to break in pieces all opposing force, will change into a reed of straw. With the Eastern King for the Holy Ghost, and the Western for our Saviour, those thousands can hardly be expected long to cohere. Simple patriotism might suffice to overthrow the feeble Tartar rule; but high patriotic principles will hardly be found to coexist with degrading fanaticism.

The hostility manifested by the chiefs to all foreigners is very much to be deplored. They have a divine commission, they say, first to destroy the Tartars, and then all other peoples, who will not submit to their leader, as the God-appointed Lord of all the world. I could make allowances for distrust and dislike of foreign powers. These are all in alliance with the Tartar Government. They must also be identified in their minds with the opium traffic, the introduction of that "flowing poison," which has wrought and continues to work so much evil to China. The general welcome given to the visitors in the Hermes, as brethren, seemed to indicate the subversion of Chinese prejudice and hostility to foreigners; but I could bear being disappointed in that hope. Those other considerations might have come in to check the out-flowing of the feelings prompted by their new principles; but they are vain-glory and fanaticism, which seems to influence their conduct. To themselves the declaration of universal enmity can only be disastrous.

I confess to be much distressed by the things on which I have thus dwelt. I seemed to hear the voice of a watchman crying concerning China, "The morning cometh, though still it is night;" and now the voice is hushed, and darkness seems to have repelled the threatened disturbance of its reign. Yet great changes are evidently impending over the nation. The feebleness, falsehood, and general unworthiness of the present Government is every day being more fully demonstrated. For the last three weeks the inhabitants of Canton have been full of agitation and alarm, expecting the city to be attacked by a combination of Triad Society men. Some seven or eight thousand of these do hold

Fort Shan, a town of at least half-a-million inhabitants, by the river about twenty-miles distant, and the Mandarins are not able to dislodge them. The people in the villages about cower like birds in their coverts, and dare not stir out into the fields or roads. Rebels and soldiers are equally dreaded by them. Scores are beheaded in Canton almost every day, many on mere suspicion of being rebels. False reports are issued from the Government offices of successes gained by the troops. Men's hearts are failing them for fear, and for looking after those things which are coming upon the earth. The empire will become more and more disorganized, and the misery endured by hundreds of millions will be indescribable.

Never did China make such a demand on the compassion, the prayers, and efforts of the Christian Church. From God her help must come,—from God, through the channel of His church. Prayer is now pre-eminently the duty of every Missionary, and of all the friends of Missions. And shall not the Church be found proving its faith, by sending many of its best and ablest men to raise up in these distracted provinces the standard of the Gospel? The real spiritual life of the churches is now being tested by China. A million copies of the New Testament!—that is a splendid gift. But are there many who will give of their money to China, and few or none who will give their sons?—few or none who will give themselves? God will work in the administration of His providence, so that order shall yet shine upon China, after the day of its calamity and confusion has passed away; and I feel assured He will work for it also in the administration of His church, so that ere long its many millions shall be called the people of the Lord.

I remain, dear Father,

Yours affectionately,

JAMES LEGGE.

P. S. On the 3rd of August, Dr. Legge thus writes:—"The state of this poor country becomes more and more distracted and miserable. Many families have come here (to Hong-Kong) from Canton; and one advantage flows to them from their taking refuge here, they have an opportunity of hearing the Gospel. The Sabbath before last, I had a large company of ladies and their attendants present at my Bible class for women and girls. They behaved with much decorum and attention. Their leader, an elderly lady, was very intelligent, and could read well. She declared that '*the doctrine was good.*' Poor things! their feet were deplorably small, and some of them had to be carried home on the backs of their attendants, women of course."

*** We understand that the most recent phase of this grand kaleidoscope is more pleasing and encouraging than the one here described.—EDS. *C. C. O.*

# REVIEW.

*Bengal as a Field of Missions, by* M. Wylie, *Esq.*—London, W. H. Dalton; and Calcutta, Thacker, Spink and Co. 1854, pp. viii. and 389.

The most prominent feeling awakened in our mind by a cursory examination of this volume, and continually strengthened as we proceeded with the perusal of it, is one of gratitude to God for the accomplishment of an object which we have long felt to be needed,—a just and earnest advocacy of the claims of Bengal upon the missionary capabilities of the Church of Christ. As the oldest, the most populous, and the most lucrative of all the British provinces in India, Bengal has the strongest claims upon British philanthropy and Christian activity. And yet these claims have never been adequately set forth,—mainly because very few persons possess a comprehensive acquaintance with the whole country. It is so extensive, so partially occupied by European settlers, and—with the exception of a few beaten tracks—so difficult to traverse, that scarcely any one knows more of it than a few localities, or the banks of two or three rivers. And nothing has hitherto been more difficult to obtain than trustworthy statistics or even trustworthy maps of the majority of districts. It is not to be wondered at, therefore, if no one has attempted to describe, with such a fulness of detail as would command attention, the spiritual wants of this large Presidency.

Mr. Wylie, however, has undertaken this arduous task, and accomplished it in an efficient manner. Availing himself with untiring industry of those sources of information which are open to all, consulting unpublished records which were communicated to him, and eliciting many facts by means of an extensive correspondence into which he entered for that express purpose, he collected ample materials, which are embodied in the volume under review. Altogether apart from its primary object, and merely viewed as a storehouse of general information concerning Bengal, his book is invaluable, because it contains within a comparatively small compass, the substance of all that is at present known. We cannot say that his materials are artistically worked up: on the contrary, they are for the most part inserted bodily, and form numerous digressions which for a time appear to divert the attention of the reader from the main object of the book. But the author soon returns to that object; and if in doing so, and in setting forth the spiritual destitution of the country, it is easy to discover

numerous repetitions, yet the tone is so earnest, and the style so vigorous, that these successive repetitions, like the rapid strokes of a powerful hammer, are found to tell with increasing effect upon a mind susceptible of right impressions. We might say, with justice, that Mr. Wylie's official duties, as first Judge of the Calcutta Court of Small Causes, were too arduous to allow him the requisite leisure for polishing his work; and that the severe illness, under the effects of which he was labouring whilst it was carried through the press, prevented him from giving it that finish, which would perhaps be desirable. But the book, such as it is, commands our admiration and excites our heartfelt gratitude.

It consists of eighteen chapters, in the arrangement of which, notwithstanding the apparently discursive character of the work, a well defined plan has been followed.

The first two chapters are introductory, supplying a general view of British India and Bengal respectively.

With the third chapter commences the description of Bengal Proper, which is continued to the end of the fourteenth chapter.

Chapter III. contains an account of British Burmah and Chittagong. Chapters IV. V. and VI. refer to Eastern Bengal, including Assam and the hill territories to the north and south of it, as well as the regulation districts in the plain watered by the Brahmaputra.

Chapter VII. refers to the southern districts, bordering upon the Bay of Bengal, and of course including Calcutta.

Chapters VIII. IX. and X. are devoted to the western districts, including the extensive hill country, denominated the South Western Agency, as well as the regulation districts west of the Hoogly.

Chapter XI. is descriptive of the two central districts of Nuddea (or Kishnagur) and Jessore.

Chapter XII. contains an account of northern Bengal, comprised within the Ganges and the Himálaya range.

Chapters XIII. and XIV. give a comprehensive view of a variety of subjects belonging to the whole of Bengal and illustrative of the character and condition of its inhabitants generally.

Chapters XV., XVI. and XVII. refer to Behar, a province of which more trustworthy information is available than of Bengal.

Chapter XVIII. contains an account of Orissa, and a conclusion worthy of the great subject of the volume.

The population of the entire Presidency, comprehending the territories named above, Mr. Wylie estimates at 45,166,638

souls. Of this estimate that portion, which belongs to Behar (8,628,339) is alone trustworthy, being based upon official Survey Reports; the remainder cannot be relied upon at all; and in all probability falls far below the truth; for it has lately been found, by actual survey, that in the district of Baraset, where the population certainly is not more dense than in the greater part of the regulation districts of Bengal, the average is 391 to the square mile, and the Bengal Indigo Company recently made a census in the 919 villages on their estates in Kishnagur and Jessore, and found an aggregate of 342,161 souls, or 488 to the square mile. If this be correct, the population must, in some districts, which contain a greater number of large towns and villages, be still more dense. This appears almost incredible, and yet if the premises be correct —of which there is no reason to doubt—the inference will not be called in question by any one acquainted with the country. According to these premises, it may safely be affirmed that the immense plain of Bengal Proper, excepting the rapidly diminishing Sunderbuns along the coast, contains full 300 inhabitants to the square mile.

Instead of following our author through the wide field of his investigations, we prefer giving some extracts, illustrative of the general character of his work.

### *Character of the British Indian Government.*

The Punjab is not alone, but is only first in a race of improvement whereby the whole aspect of the entire Indian empire will eventually be changed altogether.

It may be frankly admitted, that in some respects the Punjab is an exceptional case; for in none of the conquered territories has the march of improvement been so rapid. But this is easily explained. If the Government found there the elements of social disturbance in great abundance, no less did they find the elements of temporal prosperity. If they have been speedy in establishing a new system of justice, and in attaching the people to their new rulers by the ties of affection and loyalty, they commenced their labours with all the experience gained in earlier conquests, and with a band of public officers already trained to a thorough knowledge of the people of India, and distinguished by tried zeal, ability, and public spirit. If, however, the change has been more tardy, it has not been less complete, in many other parts of India. The district of Jalown is now known by the published reports of its administration, as the scene of a moral revolution; Colonel Dixon's work on Mairwara tells the same tale of that interesting portion of Rajputana; Arracan, once a mere swamp, is now the seat of extensive and increasing trade, with an increasing population; the provinces, which were once the haunts of the dreaded Pindarrees, are now protected and at peace; Rohilkund, for so many years the scene of wild and fierce contentions, is now a flourishing

and quiet country; and the Bheels, once a tribe of predatory marauders, are now comparatively a civilized people. There is an end of civil war; of slavery; of thuggism; of suttees, and of other forms of self-immolation. There is ample liberty of conscience for the Hindu and the Muhammadan; so that, while the Missionary may preach the gospel of peace to both, neither can persecute the other. Liberty has been granted to the press; public offices of high responsibility have been thrown open to the natives; the use of the vernacular tongue has been established in the courts of justice; some noble works of irrigation have been accomplished; transit duties have been abolished on internal commerce; railways have been commenced; electric telegraphs are in action; arrangements have been made for a cheap and uniform postage; and the work of public education has been commenced and carried on, in a spirit altogether unknown to the ancient governments.

But interesting as this subject is, I must proceed to the consideration of others kindred to it. Very much might be added to prove, to those who need the proof, that much has been done for the temporal good of India by the British Government. That very much more remains to be done is readily acknowledged by all. I shall have occasion to speak hereafter, and I shall speak freely, of remaining defects, and of too long delayed reforms, especially and peculiarly in Bengal. And if the whole economy of this country were well understood, many more, probably, would be discovered, both in the regulation and the non-regulation provinces. But, that there is now awakened in the Government of India an earnest spirit of activity and zeal; that the present Governor-General has distinguished himself by the exhibition of qualities both mental and moral, that have surprised even his admirers, and elicited the praise of the few who are his foes and detractors; and that the prospects of this country are more hopeful and more cheering than at any former period of her eventful history, is apparent to all intelligent observers. God grant that every measure of benevolence and wisdom, contemplated by the Government, may be crowned with an abundant blessing; and that the native states, all of them (misgoverned as they now are) may soon melt away, to be replaced by the empire of truth and justice!

Our position in India, is already one of wonderful power and importance. It is not for present lack of territory, population, or revenue, that any Englishman need desire further annexation. But when the contrast between the influence of a Christian and a Heathen Government is considered; when the contiguity of native states, and the knowledge of the woes and wretchedness of their people, force us to reflect on the unspeakable blessings to millions, that would follow the extension of the British rule, it is not ambition, but benevolence, that dictates the desire for the whole country. And I believe that the effete and corrupt native governments will soon fall to pieces, or rush madly on their overthrow, or terminate by the end of their dynasties in childless Rajahs; I believe that, if the Government of India be bold and faithful, and will follow where the providence of God will lead, one state after another will be delivered to its stewardship; and when that

is honestly discharged, others will follow; and contemporaneously the light of truth and knowledge will illuminate the mind of the people, till no other Government than ours will be found to be suited to their wants and their desires. This time is coming; it may be approaching far more rapidly than we think; and every step of its progress will be an advance also of a higher kingdom than Great Britain's—even His, "whose right it is to reign."

### *Spiritual Destitution of Eastern Bengal.*

The need of Missions in this interesting part of the country is plain, from the consideration of the simple fact, that Mymensing and Tipperah, and Furreedpore, have no Missionary at all; and that Chittagong, Backergunge, Sylhet, and Dacca have at present but one each. In other words, for a population, according to my estimate, of 3,563,392 persons in the first three of these districts (Mymensing, Tipperah and Furreedpore) there is no Mission at all; and for a population of 3,313,020 persons in the four last of these districts, Chittagong, Backergunge, Sylhet and Dacca, there are four Missionaries and no more. As there has been no survey of this part of the country, I cannot speak with certainty, either as to the area or population, but the following table contains my estimate.

| | *Square miles.* | *Population.* | *Missionaries.* |
|---|---|---|---|
| Chittagong, | 6,000 | 949,000 | one. |
| Backergunge, | 4,000 | 737,765 | one. |
| Sylhet, | 5,500 | 1,083,720 | one. |
| Dacca, | 1,750 | 542,540 | one. |
| Mymensing, | 7,000 | 1,634,183 | none. |
| Tipperah, | 4,862 | 1,371,260 | none. |
| Furreedpore, | 2,976 | 556,949 | none. |
| Total, | 32,088 | 6,876,417 | Four. |

Then, to complete the picture, we must add Independent Tipperah, Cachar, Northern Cachar, (or Tolaram's country,) and Muneepore, altogether unprovided! And the greater part of this wide territory, with this great population, has been under British rule for nearly a century! Generations have thus lived and died under our Government in darkness; and myriads are still sitting in darkness and the shadow of death, at this hour. It is by facts like these that the mind is struck, when it calmly and seriously considers the case of Bengal as a field of missions. The Rev. Dr. Peck, in proceeding from Calcutta to visit the missions in Assam, after mentioning the places he had passed, and the opening and need for a mission at Pubna, wrote thus from Serajgunge: "Indeed the country is full of people, but no preachers. Not one have I seen or heard of in these districts, and the people are perishing. For how can they hear without a preacher, and how can they preach, except they be *sent?*" He had lately come from his Society's Missions in the Burmese provinces, with the twenty-six American Missionaries, and 132 native preachers for two millions of people: but here in Eastern Bengal we have a population of nearly

*seven millions*, besides the population of Independent Tipperah, Cachar, and Muneepore; and of this population more than three millions and a half have no missionary whatever, and the rest are provided for at the rate of one to every 825,000 persons, while the contiguous heathen lands are neglected and overlooked altogether! That is, for an extent of country larger than Bavaria, nearly as large as Portugal, and more than twice as large as Holland, with a population as large as Belgium and Denmark put together, there are four missionaries and no more; and for part of this country, with an area as large as Switzerland, and a population larger than that of Scotland or Portugal, there is no spiritual provision whatever, while a great extent of contiguous districts is equally overlooked and forgotten! And yet, we hear the friends of Missions wondering that the progress in India is so slow. Because a few Missionaries are sent to a few districts, in this wide vast land, it is supposed that the country is provided; just as though there were not hundreds of miles between many of the Mission stations, and those hundreds of miles were not teeming with a population to whom no Missionary is sent? Surely the time has fully come, when we may hope for an end of this half-hearted, imperfect, mode of action—this trifling with duty; this very mockery of the command, 'Go ye into all the world and preach the Gospel to every creature!'

## *Spiritual Destitution of Western Bengal.*

I have spoken of Burdwan in contrast with British counties, but it may be well, before we pass on, to speak of Burdwan, Bancoorah, and Beerbhoom, conjointly. The estimate of the area of Bancoorah already given seems to be much too high; the actual area probably does not exceed that of Burdwan. The result, even then, will be as follows:

| | Area. | Population. |
|---|---|---|
| Burdwan, | 2,224 | 1,673,460 |
| Bancoorah, | 2,224 | 557,725 |
| Beerbhoom, | 3,870 | 1,580,665 |
| | 8,318 | 3,811,850 |

These aggregates exceed greatly the area and population of several important European states. Thus the following notes show the details of a few.

| | Area. | Population. |
|---|---|---|
| Baden, | 5,850 | 1,362,774 |
| Saxony, | 5,705 | 1,894,431 |
| Tuscany, | 8,302 | 1,761,140 |
| Wurtemberg, | 7,568 | 1,802,252 |

So again, the conjoint population of these Bengal districts, is four times that of Greece, exceeds that of Holland and of Portugal, and approaches to that of Belgium and of Bavaria.

But, to take a more familiar instance. Yorkshire contains an area of 5,992 square miles, and 1,797,995 inhabitants.

The number of Protestant ministers of all classes for Yorkshire I take at about 4,000, for there are 1,143 Churches of the Church of

England and 2,386 Dissenting Chapels. But the number of Missionaries for nearly four millions of people in the 8,318 square miles of the three districts I have been mentioning, is just *four!*

It is not easy to estimate the trial of faith and patience which is implied in this lamentable spiritual destitution. To enter on a large city *parish;* to feel that there are four or five thousand persons, or more, whose souls must be cared for, and that you stand alone the shepherd of this flock, must be a very severe trial; and many men shrink into the country, dreading the fearful weight of care, labour, and responsibility. But what is such a position, compared with that of a Missionary in Western Bengal, one of four to nearly four millions of people,—each one therefore having nearly a million apportioned to him? It is like supposing all Scotland with its population of 2,888,742 souls, with only three ministers, and Wales with a million of souls with only one. Indeed the case, even then, would be worse in Bengal; for here the multitudes are not yet even nominally christianized; they are people long steeped in dark ignorance, prejudice, and vice; influenced by a bigoted priesthood, and trammelled by endless superstitions and hateful evil customs. To come to such a sphere of labour, and to hold on in hope, hoping almost against hope, with little human sympathy, with very few outward encouragements, in a depressing climate,—is one of the most severe exercises of faith and self-denial that can be experienced; and nothing will meet such an exigency, but the spirit which our Lord depicted in the full, expressive, and memorable words: "Whosoever will save his life shall lose it; and *whosoever will lose his life for my sake shall find it.*" (Matt. xvi. 25.) There must be "the patience of the saints;" there must be the contentment with a future "recompense of reward;" there must be a calm, stedfast endurance, "as seeing Him who is invisible." And all this *has* been exhibited in India, by men whose names are known to few,—men, indeed, "of whom the world was not worthy." There has been just exactly such a taking possession of the land in faith, as the patriarchs were called to; a living in the land as strangers, with the assurance that ultimately it shall be given to the Church of Christ, of which these men were the pioneers; and now their dust mingles with the soil, as their influence still affects its destiny, in testimony that that divine commission to "disciple all nations," which was their warrant, shall at last inspire myriads more to achieve a gracious and glorious victory, in the conversion of the whole land to the Lord.

### *The South Western Agency.*

As to this great province, of which I have been speaking, the South Western Agency, I must add a statement to illustrate its magnitude and its claims. The great state of New York is in itself almost a nation. Its extent is upwards of 46,000 square miles,—nearly as large as England, and its population by the latest account was upwards of three millions. Now this important country is, after all, very little larger than the South Western Agency, and its population is less by a million. Yet for New York, (the state of New York,) there are provided at this time, if I am not much mistaken, about three thousand

Protestant ministers of the Gospel: not a few of them men of a very high order; aided by thousands of other helpers of various kinds in their congregations. So again, this South Western Agency is much larger than all Scotland, and has a much larger population, yet for Scotland's population of less than three millions, there are, I apprehend, about two thousand four hundred Protestant ministers. But for this province of the South Western Agency, with four millions of souls, as Major Haunyngton calculates, or with six millions, as some believe, there are provided, of male and female Missionaries, only eighteen altogether, of whom only four are ordained!

### *Spiritual Destitution of Northern Bengal.*

Destitute as other parts of the country are, the circle of districts which lies now before us, is more destitute still: so much so indeed, that it is wonderful that their condition has so long escaped the attention of the Church at large. These districts are eight in number, and their statistics may be given as follows:

| | Area. | Population. |
|---|---|---|
| Moorshedabad,.. ..... | 2,400 | 969,447 |
| Malda, ..... | 1.288 | 311,895 |
| Rajshaye, about ..... | 2,500 | 800,000 |
| Purneah, ..... | 5,703 | 1,901,523 |
| Dinagepore, ..... | 5,374 | 2,298,000 |
| Rungpore,..... | 4,565 | 1,214,275 |
| Bograh,..... | 2,000 | 321,000 |
| Pubna, ..... | 2,500 | 862,083 |
| | 26,330 | 8,678,253 |

Of these districts, Malda only has been surveyed. These estimates of the population in Purneah, Dinagepore and Rungpore, as I have previously said, fall below the calculations of Dr. F. Buchanan in 1807. And I believe also that the population of Moorshedabad is understated. Rajshye, however, as I have already stated, is reported to me as containing a much smaller population. But, taken altogether, this statement probably falls below the truth, and nine millions, is the more correct estimate. How then stands the case as to Missionary labour? Here is a surface of country very nearly equal to that of Holland and Belgium put together, and a population almost equal to the conjoint population of Holland, Belgium, and Denmark; and for the whole of this territory and population, there are provided two Missionaries of the London Missionary Society, at Berhampore, and one aged Missionary of the Baptist Society at Dinagepore; in all *three*;—in other words, one man to every three millions of people!

### *Spiritual Destitution of Bengal generally.*

The chief blame of the present unhappy moral and spiritual condition of the people rests not on the Government, (heavy as the burden certainly is which lies there) but on the Christian Church; on those who profess and call themselves followers of Him, who "had

compassion on the multitude," who came, "holy, harmless, undefiled, and separate from sinners," "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." His Gospel is the great regenerater of mankind; but it has not been spread abroad. His commission has not been executed; His last command has not been obeyed; men have shut up their pity and lived to themselves, and not to Him who died for them. I hope that it will not appear a mere vain and useless repetition, if I recapitulate the case of some of the districts; and let them speak of the lethargy of the Church. Commencing with Eastern Bengal, and advancing up to Purneah, there is the following series of districts:

| | Population. | |
|---|---|---|
| Chittagong, | 949,000 | One Missionary. |
| Tipperah, | 1,371,260 | No Missionary. |
| Backergunge, | 787,765 | One Missionary. |
| Jessore, | 893,038 | Two Missionaries. |
| Baraset, | 485,827 | No Missionary. |
| Pubna, | 862,083 | Ditto. |
| Furreedpore, | 556,949 | Ditto. |
| Dacca, | 542,540 | Two Missionaries |
| Sylhet, | 1,083,720 | One Missionary. |
| Mymensingh, | 1,634,183 | No Missionary. |
| Rungpore, | 1,214,275 | Ditto. |
| Bograh, | 321,000 | Ditto. |
| Moorshedabad, | 969,447 | Two Missionaries. |
| Rajshaye, | 800,000 | No Missionary. |
| Dinagepore, | 2,289,200 | One Missionary |
| Malda, | 311,895 | No Missionary. |
| Purneah, | 1,961,532 | Ditto. |
| Total, | 17,042,714 | Ten. |

It appears strange that a case like this should ever be made known, without kindling at once intense desire to make up for past short-comings as far as possible, by a tenfold increase of zeal and labour, and self-denial. The Apostle speaks of the sharp repentance of his converts, leading them not merely to remorse, but also to indignation and "revenge" against themselves. And the thought irresistibly forces itself on the mind of one who thinks seriously of this land—what sacrifice *ought* to be made, what self-devotedness is now demanded, to satisfy the claims of long-neglected duty! For, besides the claims of so many millions of dying men, Bengal has peculiar claims upon the Church. Let it be remembered that here, in Bengal, is a larger number of Muhammadans, than are accessible to Missionary efforts in any other land. The Missions to Persia,—where are they? Behold Bokhara and Afghanistan,—still enveloped in darkness. Even in Turkey, the Missionaries are compelled to confine themselves almost entirely to Armenian, and Nestorian, and other Christian Churches. In Northern Africa, there is scarcely a single effort made for the Muhammadans. The Lord seems to have directed His people to other objects

of sympathy. But in Bengal alone—the province of Bengal—I have good reason to believe that there are at least ten millions of Muhammadans, and in many parts of the country their Moolahs have very little influence over them. The Bible Society has commenced, as I have stated, to distribute among them Scriptures prepared in the Musulman-Bengali dialect, and the books are readily and thankfully received; and the sect called the Frasies afford a most important field of labour.

Bengal too is now beginning to manifest the effects of Education. That 'an idol is nothing;' that God is a Spirit and must be worshipped in spirit and in truth; are truths that the people, to a large extent, are certainly beginning to feel. And so ripe and prepared does part of the field of labour appear, that in the contemplation of it the prayer instinctively bursts from the heart, "Oh that thou wouldest rend the heavens and come down!" Ever and anon the conviction is forced upon the mind, that if the Lord in His mercy were to raise up a few converts of powerful and soul-stirring emotions, men who would go forth, "counting not their lives dear unto them," there would very soon be a movement that would spread onward through the whole land, and thousands would cast away their idols to the moles and to the bats. The statements I have given from friends in various districts, have proved that Hinduism is, in many places, a decaying dying thing; and that the time to favour this land is rapidly approaching. Now therefore, the call of God's providence appeals to the conscience of every believer: and now is the testing time of the prevalent and well nigh fashionable profession of religion which, at a distant view, looks so hopeful and so promising. Is it to prove a delusion, a mere appearance,—(for such it will be, and nothing more, if the claims of Missions are neglected,) or shall it prove a true representation of that first heart-constraining devotion, which was the glory of the early Church? If there were many disciples in these days, who would go forth into every heathen land, and though frowned on by the rulers, and counted the off-scouring of all things, would yet press on, braving all and "dying daily," should we, as we contemplated *their* zeal, consider *that* to be real piety, which clings to all the ease of home, and shrinks even from lands like this,—lands of peace and protection,—lands where others have already borne the burden and heat of the day,—and where the road is made both plain and broad for every future evangelist?

Much of what I have said will, I know, appear to many the language of excitement and exaggeration. But it is not. Much rather is that a diseased state of mind, which beholds without sorrow, educated men, and myriads upon myriads of others, (who ought to learn better by their example) bowing down to idols,—images of false and hateful gods. Assuredly, if that solemn word of Holy Writ were impressed upon our hearts, as we beheld such worship of such disgusting deities, 'They that make them are *like unto them*, so is every one that trusteth in them' (Ps. cxv. 8), if we weighed the Apostle's words, that this is indeed *the worship of devils* (1 Cor. x. 20), if we contemplated, and could thoroughly investigate all the remote and blasting conse-

quences of this fearful degradation of man from his true glory, as the image of his Maker, we should not think so much of "extravagance," and speak so lightly of enthusiasm. "Passion is temper, transport reason here." But a personal sense of sin is needful to produce a right state of mind on subjects of this kind. It is not till we individually realize our own state as sinners, feel the bitterness of sin, and are quickened to sharp and lasting repentance, by a deep and mournful conviction of sin's malignity and fatally destructive power, that we apprehend aright the fearful effect of its supremacy in others, and are animated to devote ourselves to their recovery and welfare.

### *Spiritual Destitution of Behar.*

Passing on from the province of Bengal to that of Behar, we have now before us the districts of Bhagulpore, Monghyr, Tirhoot, Patna, Behar, Shahabad, and Sarun, and this latter is divided into the two Sircars of Sarun and Chumparun. All these districts have been surveyed. They constitute one of the finest provinces of India, both in the salubrity of the climate and the fertility of the soil. Their general statistics are as follows :—

| | Area. | Population. |
|---|---|---|
| Bhagulpore, .... ..... | 7801 | 870,309 |
| Monghyr, ..... ..... | 3599 | 866,590 |
| Patna,..... ..... | 1835 | 845,790 |
| Behar,..... ..... | 5688 | 1,303,500 |
| Tirhoot, ..... ..... | 6114 | 1,637,545 |
| Shahabad, ..... ..... | 7734 | 1,692,274 |
| Sarun,..... ..... | 2612 | 640,884 |
| Chumparun, ..... ..... | 3781 | 861,447 |
| | 39,164 | 8,628,339 |

In this great province there is a Mission of the Church of England with one Missionary at Bhagulpore; at Monghyr there are two Missionaries of the Baptist Society; at Patna two in connection with Mr. Start; and there are three in Tirhoot, two in Shahabad, and three in Sarun, from Germany, who are maintained by Pastor Gossner of Berlin, Mr. Start, and Mr. Donald McLeod of the Civil Service. Thus there are thirteen Missionaries altogether, in this territory and this great population; and of these thirteen, three only are supported by British Missionary Societies, and none by the Church of Christ in America. Would eight millions of people in any country of Africa, or in Persia, or Japan, if they were open to the gospel, be thus neglected? Would eight millions of heathens in any *foreign* land be thus disregarded? Except in India, is there any dependency of the British Crown, where one-tenth of the number are so little cared for? I believe not. Yet there are not altogether wanting in these days, faith, and zeal, and sympathy; there are *some* men of fervent piety and devoted self-renouncing courage, such as the Moravians in Greenland, and such as were poor Capt. Gardiner and his companions in Terra del Fuego. But unhappily, the energies of such men are too little directed to this land; in some cases there is a complete misapprehension of

the state of things here; in others there is the natural tendency to overlook simple obvious duties, such as the teaching of the truth to our fellow-subjects in India, and a preference for scenes which possess the attractions of novelty, of physical danger, and of uncertainty.

We trust that these extracts will suffice to show the general character of the book, and induce many to read and ponder its contents. The author repeats again and again that in pleading for Bengal, he does not wish to divert the attention of Christians from other parts of India. On the contrary, he shows clearly and forcibly that Bengal is only a specimen, though possibly the worst specimen, of the whole of India; and in his first chapter he supplies a long list of districts in other parts of the empire, which are altogether unoccupied. May the Lord cause an abundant blessing to rest on this important book.

We must not omit to add that the volume is beautifully got up, and that its value is enhanced by a skeleton map, on a rather large scale, showing at a glance the configuration of the country, and its political divisions.

J. W.

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## Brief Notices of Recent Publications.

*Din i haqq ki Tahqiq: An Investigation of the True Religion. Vol. I. Examination of Hinduism and Christianity.*—Calcutta C. Tract and Book Society, pp. 414.

*Anecdotes of Providence.*—Calcutta Christian Tract and Book Society, pp. 278.

These two volumes form a valuable addition to our Bengáli Christian Library. They have recently been published by the Calcutta C. Tract and Book Society, in accordance with a plan which was formed several years ago, and which is by degrees being carried into execution. A peculiar interest attaches to them from the fact, that although they have only just been published, they may already be regarded as voices from the grave. The "Anecdotes of Providence" were compiled and translated by the late Rev. G. Mundy, and edited, as well as the other volume, by the late Rev. J. Paterson. Thus it may be said of each of these good men, that "being dead, he yet speaketh."

The "Investigation of the True Religion" is a Bengáli Translation of the Benares Prize Essay, which was composed, some years ago, by Missionaries of the Church Missionary Society at Benares, and obtained a prize offered by the Bishop of Calcutta. This work is well known, and deservedly held in

high esteem, in the North Western Provinces; but very few copies, either in English or in the vernacular languages of Upper India, have found their way to Bengal, so that it has been comparatively unknown in the Lower Provinces. In a preface it lays down a few essential marks of a true religion, and then proceeds to test, by these marks, Hinduism, Muhammadanism, and Christianity in succession. As the preface is prefixed to each of these examinations, the whole work is naturally divided into three parts, referring to Hinduism, Muhammadanism, and Christianity respectively; and either of the two first, bound up with the third, forms a complete work, and constitutes a comparison between Christianity and Hinduism, or Christianity and Muhammadanism respectively. It will be seen from the title that the volume, now published, does not touch upon Muhammadanism; this part not having been published yet in Bengáli. We are happy to hear, however, that it has been prepared in manuscript; but probably some time may elapse, now that Mr. Paterson has been removed from his work below, before it will appear in print; for it will be difficult to find an editor, so conversant with the Musalman-Bengáli dialect, as he was.

When reading the part on Hinduism in English, some years ago, it struck us that the phase of Hinduism, exhibited in the Essay, was somewhat different from that which prevails in Bengal. We suppose that Mr. Paterson, who was well acquainted with the popular religion of Bengal, has introduced the necessary modifications. At all events the treatise is exceedingly valuable, and will be of great service to native preachers as well as to European missionaries—not to speak now of Hindu inquirers—in supplying them with facts and arguments of which they may avail themselves, when setting forth the unsatisfactory nature of Hinduism. The numerous quotations from the shástras (which are given both in the original Sanskrit and in Bengáli) will be found particularly useful. We regret to notice errors, here and there, in the Sanskrit verses, but they are not of great importance. In other respects Mr. Paterson's well known accuracy is manifest throughout the volume.

The "Anecdotes of Providence" will prove a very interesting reading book to native Christians. They are, if we mistake not, selected from a similar volume in English, published by the Religious Tract Society; with the addition of some original narratives of events, the scene of which lay in this country. The number of the whole is 162, divided into seven classes, viz:—1, Sin punished; 2, Life preserved; 3, Distress averted; 4, Sinners converted; 5, Mental anguish relieved;

6, Prayer answered; 7, Persecution averted. It is greatly to be desired that in due time a collection of authentic anecdotes should be formed, descriptive of occurrences that took place in India: for it is difficult, and frequently almost impossible, to relate European anecdotes in such a way as to render them intelligible, interesting, and impressive in a native garb. The features of European life naturally appear strange to the people of this country; and prevent their readily receiving the desired impressions. J. W.

## Missionary and Religious Intelligence.

### 1.—Missionary Movements.

It affords us pleasure to announce the return of the Rev. Mr. Sternberg and Mrs. Sternberg of the German Mission, on the *Queen*. Mr. Sternberg is accompanied by two artisan Missionaries for the Church Mission in charge of the Rev. Mr. Prochnow at Kotghur.

We omitted last month to announce the arrival of Mr. Freeman, as Superintendent of the C. City Mission.

The American Baptist Mission in North Orissa has been reinforced by the arrival of the Rev. Mr. Covil. On the other hand, the Rev. J. Phillips, of Jellasore, is about to visit the United States.

We regret to learn from the *Christian Intelligencer* that the Rev. Mr. Smith of the Old Church is to be removed to Chittagong. Mr. Smith has, during his residence amongst us, been an indefatigable pastor, and a warm and liberal friend of our various religious institutions. He is to be succeeded by the Rev. Mr. Moncrieff, until the return of the Rev. H. Thomas from the Cape.

The Ven. Archdeacon Pratt, we regret to learn, is compelled to visit his native land for the restoration of his health.

The Rev. W. Kay of Bishop's College left for Madras on the last Steamer. Indisposition, we regret to learn, is the cause of this.

E. B. Underhill, Esq., Secretary of the Baptist Missionary Society, is at present engaged in visiting its stations in Eastern Bengal.

The Free Church Mission at Calcutta has received a welcome and much needed reinforcement by the arrival of the Rev. Mr. Pourie.

We are happy to record the return, from America, of the Rev. J. Newton and Mrs. N., of the American Presbyterian Mission, accompanied by two new Missionaries.

### 2.—Baptism of a Native Convert.

On Wednesday 27th Dec. a young man named Bholanath Mookerjee was received into the Christian community by baptism at the Union Chapel. He has been educated in the London Missionary Society's Institution, at Bhowanipore, and has been an enquirer after the truth of Christianity for nearly two years. Of late his religious impressions having become deeper, and his desire for baptism being great, he was considered fully eligible for admission into the Christian community.

### 3.—The Annual Meeting of the United Churches

Was held as usual, at the Union Chapel, on the morning of New Year's Day. The services commenced by the Rev. J. Mullens of the London

Missionary Society, reading the 9th Chapter of Daniel and offering prayer. The Rev. J. Milne of the Free Church preached from the first verse of the 68th Psalm and offered prayer. After the sermon, members of the different Churches in Calcutta united in the communion of the Lord's Supper. The Rev. T. Boaz, LL. D. presided and addressed the communicants. The Rev. A. F. Lacroix of the London Mission, the Rev. D. Ewart of the Free Church Mission offered prayer, and the Rev. J. W. Yule of the Mission of the Church of Scotland pronounced the benediction. The Rev. Messrs. Mullens and Yule distributed the elements.

The spacious Chapel was full of attentive and evidently deeply interested hearers. Christians of almost every denomination, Europeans and Natives, were present on this, one of the most interesting of these annual meetings of the disciples of Christ. "It was truly good to be there," and brought to our recollection Watts's expressive sentiment—

"At once they sing, at once they pray,
They hear of heaven and learn the way."

"Behold how good and how pleasant it is for brethren to dwell together in unity."

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### 4.—Missionary Conference at Ahmednuggur.

Reference has already been made in our columns to the visit of a deputation from the American Board for Foreign Missions, to the Missions of this country, and to the General Meeting of the American Missionaries of this Presidency, at Ahmednuggur, held recently in conjunction with the members of the above-mentioned deputation, Rev. Dr. Anderson, Secretary, and Rev. Mr. Thompson. The Conference lasted about twenty days. Many of the subjects discussed were of great interest, and it was doubtless profitable to all to have their attention directed to a full and detailed survey of the past operations of the Missions, their present condition, their prospects and their exigencies. The opportunities of united prayer for the outpouring of God's Spirit upon the field of Western India, now in so many respects prepared for a refreshing from the presence of the Lord, and also for wisdom to plan and zeal to pursue the measures that should be most in accordance with the divine will, were valued by all. The following are the names of the Missionaries present, with the dates of their arrival in this country, and the places where they are stationed:

| | | | |
|---|---|---|---|
| Rev. | S. B. Munger, | 1834, | Bhingar. |
| „ | H. Ballantine, | 1835, | Ahmednuggur. |
| „ | S. R. Fairbank, | 1846, | Bombay. |
| „ | R. G. Wilder, | 1846, | Kolapore. |
| „ | Allen Hazen, | 1847, | Ahmednuggur. |
| „ | William Wood, | 1848, | Satara. |
| „ | Geo. Bowen, | 1848, | Bombay. |
| „ | L. Bissell, | 1851, | Seroor. |
| „ | Wm. P. Barker, | 1853, | Ahmednuggur. |

It is expected that the station of the last mentioned of these will shortly be among the villages 40 miles north of Ahmednuggur; and that Mr. Hazen will remove to Satara.

Throughout these protracted deliberations, though different views were entertained by members as to some of the topics discussed, yet nothing occurred to mar in the least degree the general harmony of the meeting. An entire freedom from reserve existed; all expressed their sentiments on the numerous subjects discussed; yet there was on the whole a very great degree of unanimity. The Missionaries present, one and all, felt that the American Churches were admirably represented in the members of the Deputation. Intercourse with these two brethren only served to

deepen in their minds the impression that two wiser, more devoted, better qualified servants of the Lord could not have been sent forth on this business. And the Deputation could not have been otherwise than satisfied of the importance of such a Conference as a means of getting a prompt yet deep insight into the actual condition of the field and present position of the Missions. More than this, the information gained, in the few weeks thus spent, must have enlarged their experience with respect to the whole circle of missionary operations.

The sessions of the Meeting were generally from 9 A. M. till 1 or 2 o'clock, and from 7½ to 9½ in the evening. The wives of six of the missionaries and Miss Farrar (who has been in this country 27 years) were present at most of the sessions, as auditors. The manner of conducting the business was as follows. A list of subjects was drawn up. These were taken up in order and discussed. Committees, generally of three persons each, then prepared and presented Reports on the several subjects. These Reports were discussed, amended and adopted.

The only absent member of the Mission was Mrs. Graves, who arrived in this country in 1817, and has consequently been some 37 years in India. She resides at Mahabuleshwar, and her infirmities hardly permitted her to be present. She was a companion in labour of the first missionaries that came to Western India; and could not but regard with feelings of peculiar interest a Conference of Missionaries taking place under such circumstances. She was not forgotten in the Meeting, and thanks were rendered to God for the length of days accorded her in this land, and for the happy influence she has been permitted to exert upon so many, Natives and Europeans.—*O. C. Spectator.*

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### 5.—THIRTEENTH ANNUAL MEETINGS OF THE BENGAL BAPTIST ASSOCIATION.

The thirteenth anniversary of the Bengal Baptist Association was held at Serampore on Monday evening the 4th of December and the two following days. Unlike several preceding anniversaries, the meetings were attended by a goodly number of missionary brethren and by other delegates from many of the churches. In addition to brethren Denham, Robinson, and Trafford of Serampore, there were brethren De Monte, Fink, Leslie, Lewis, Morgan, Page, Robinson of Dacca, Sale, Smylie, Supper, Williamson, and Wenger. There were too, Mr. Underhill,—who had shortly before arrived as a Deputation from the Baptist Missionary Society,—Messrs. Gregson, Martin, and Anderson, newly arrived Missionaries, and brother Pearce, who had returned to Bengal in renewed health, a few days before the meetings began. It was truly invigorating to meet with so many beloved brethren and to enjoy the opportunity of taking counsel with them.

The first meeting was held in the Mission Chapel on Monday evening, when brother Leslie read the Circular Letter, written this year by himself, on CHRISTIAN BEHAVIOUR. Prayer was offered by brethren Sale and Morgan.

On Tuesday morning another meeting was held in the same place, when brother Morgan was elected Moderator for the ensuing year, and the English letters and statistics of the churches connected with the Association were read over. Upon the results of the year's labour, as revealed by these, we shall have a few remarks to make by and by.

In the afternoon a meeting for business was held in the College. The accounts of the Association were brought before the brethren, and appropriations were voted from the funds in hand. Thanks were given to brother Leslie for the Circular Letter, which was ordered to be printed as

usual. Mention was made of the lamented death of Dr. Sutton, and various other matters engaged the attention of the meeting; at the close of which Mr. Underhill expressed the pleasure he felt in meeting so many missionary brethren, and conveyed to them all an assurance of the warm Christian love cherished towards them by the Committee he represented.

In the evening, brother Trafford preached from Psalm cxlix. 9, in the Mission Chapel. Brethren Pearce and R. Robinson offered prayer.

On Wednesday morning a Bengáli service was held in the Chapel of the Christian village at Johnnagar. Brother Supper opened the service with prayer, &c. and brother Jonah Shanth of Bistupur preached from Gal. v. 1.

In the afternoon another meeting was held in the Johnnagar chapel, when the Circular Letter was read in Bengáli, and the Bengáli Letters of the churches and statistics were also read over. After this, a few matters of business were discussed with the native brethren, and brother Smylie concluded with prayer.

In the evening a final meeting for conference was held in the College, when several subjects of interest and importance to the churches were discussed. The session of the Association was then concluded with prayer by the Moderator. We believe that all who were able to be present at these meetings were gratified by them, and that the missionary brethren were all encouraged and strengthened by their intercourse one with another.

The Statistics of the churches supply cause for lamentation, as the following brief abstract of them will show. During the year which has passed since the former meeting, *eighty-one** persons only are reported as baptized, *sixty-two* have been received into fellowship by letter, and *forty-nine* have been restored; *twenty-four* members have died, *forty-eight* have been dismissed, *twenty-seven* have withdrawn from the communion of our churches, and *eighty-five* have been excluded. Of the twenty-three churches connected with the Association eleven have been increased by an aggregate of *eighty-four* members, eleven have sustained an aggregate decrease of *seventy-six*, and one remains unaltered as to numbers. The clear increase of members to the Association for the last year is therefore only *eight;* and for even this small increase we are indebted to the fact that the native Christians at Sátbáriyá in the Jessore district, who had not for some years been included in the Association returns, have this year been numbered with the other churches in Jessore. A full analysis of the statistics would, it is true, show that some of the loss sustained in the past year is not really cause for discouragement, but enough would still remain to sadden the hearts of those who look and long for the rapid increase of the churches of Christ in Bengal. The number of members now in all the churches composing the Association is *one thousand five hundred and sixty-six.* May they speedily be increased a hundred-fold.

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6.—Barisa'l—extracted from the Rev. J. C. Page's letter to the Association.

*November* 1854.—Though I have little in the shape of news to communicate, yet I feel it necessary to send you a few lines in the present occasion.

1. At all the Stations (eleven in number) in this district, the services of the Lord's-day and week-day worship have been regularly attended to. The congregations on the Sabbath have been on the whole encouraging. At the smallest stations the hearers number from thirty to forty; at the

* In addition to these, *three* persons were baptized at Serampore who did not afterwards join the church there.

largest, frequently above one hundred and fifty adults. It is difficult on week-days to get *many* regularly to attend service, but this arises more, perhaps, from necessity than unwillingness on the part of our people. They are all poor, and must be at work. But go where they will, generally on Saturday night they all return home, ready for the rest and the duty of the Sabbath.

It is to be hoped that some real good arises from this constant attendance on the means of grace. There is a gradual, though slow, increase of knowledge; a better understanding of what is required of Christians, and a singling out of the Christian community, and distinguishing it from the mass around.

We have had, as in former years, a few families every now and then joining us, so that in nearly seven years, the number of hearers is *threefold* what it was when I first came to the district, [now about 2,000.]

2. The CHURCHES, until very lately have, for the most part, enjoyed peace; and the members throughout the stations have been united, if not as much as we could wish, yet almost as much as we can just now expect. Church-meetings have been regularly held, and matters conducted in them in a more orderly and decent manner than formerly. The Lord's Supper has been every month administered in eleven different places, and to partake of it is regarded as a real privilege.

As will be seen, we have had several [25.] *baptisms*. Nearly all received into the Church this year had learned to read; and the clear evidence of a changed heart and a new life, manifested in some, is very satisfactory and pleasing. A few, who in former years had been separated from us, have been *restored;* and we hope they will not again wander from the fold. The *exclusions* and *withdrawals* are rather many, but it must be remembered that it is chiefly to attachments to former errors, rather than to immoral conduct, that we are to assign the cause of the exclusion of the majority. Some of the old members, baptized before my time, are ever prone to talk of their Bairágí and Mahant views as being nearly of the same import as the commands of Christ. This we cannot and will not tolerate. [There were 245 communicants at the end of 1854.]

3. Our SCHOOLS continue much as they were last year. The poverty of the people allows few of them to send their boys to be taught. This year, especially, the distress in the north-west of the district has been, and is, so great that fewer children have been spared from work. In *four* stations we have from sixty to seventy boys, attending day schools. Our *adult schools* are continued, and afford encouragement. Many women and some men have learned to read the Bible during the past twelve months. The *Girls' Boarding School at Barisál* has thirty-five girls in it. Almost all have been but some six months at school, yet several have learned to read. They sew a little, cook their own food, beat out their own rice, wash their own clothes, keep their own house, &c., in fact, are taught to do well what they will have to do when they get married and have homes of their own.

4. *Preaching* to our neighbours is not neglected. The native preachers are very often out at some markets in the neighbourhood of their stations. I have attended three large melás with them, and we have had many large and attentive congregations.

I am conscious that this is but a poor account of our state and our doings. Indeed, I feel humbled before God on account of our unprofitableness. May He for Jesus' sake forgive our indolence, our unfaithfulness, our inactivity,—may He accept us solely for Christ's sake!

We have had a considerable share of trial and trouble; sickness, opposition, and failure: but everlasting thanks be unto Christ who holdeth us up unto this hour.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 183.—OLD SERIES, VOL. XXIV. No. 274.

MARCH, 1855.

## I.—*The Grande Ligne Mission in Canada.*

Never, perhaps, had Rome sent forth more zealous sons than those who first reared the cross on the banks of the St. Lawrence. As they sailed up the great river, computing, amidst the grandeur of its scenery, the value, to the Church, of the acquisition of the new country, it would seem that they resolved anew, with hearts burning with zeal, and elated with bright anticipations, to conquer or die. It was not a vain resolve. The presence of the Huguenots was an obstacle in their way. This was soon removed, through the influence of the clergy at the court of France. The French Protestants, by royal edict, were recalled, and henceforth forbidden to settle in the colony.

The next step was the conversion of the Aborigines. With almost unparalleled courage and perseverance, the missionary proclaimed submission to the Church—now a wanderer over the snows of the Canadian forests, now building his hut and planting his wooden cross by the side of the Indian wigwam; next proclaiming, before the astonished and admiring sons of the forest, the warlike feats of the great chieftain—Jesus. Great success attended such efforts. Proselytes flocked to the Church. But Rome wanted something more than souls. This the missionary knew right well; with equal ardour he sought the straying sheep and the green pastures. The finest portions of the wild missionary field were watched with fostering care, and soon became the property of the clergy. At the time of the conquest, 1759, no less than 778,000 acres of the most valuable land in Canada were owned by the order of the Jesuits alone. Their estates were confiscated by the English; but still much land, of immense value, was left in the hands of other portions of the clergy. The Jesuits had gained but little; but the foundation of Catholicism was laid deep and broad.

The conquest of Canada, by the English, was favourable to its development. It gave a mighty impulse to improvement; and yet, as was just, left the people in the full enjoyment of their religious principles. This had the two-fold effect, to increase rapidly the resources

of the ecclesiastical lords of the land, who were entitled by law to a liberal share in all the products of the soil, and to make the French inhabitants cling with renewed ardour to their religion, which *alone* had eluded the grasp of the hated conqueror, and which, consequently, was all they felt to be really theirs. Add to this the influence of Protestantism as a rival, in restraining excesses of all kinds in the Catholic clergy, and necessitating a considerable degree of mental culture to prevent the ministers of Rome from being behind their age, and inferior to ministers of evangelical sects; and one will easily conceive how vigorous and rapid was the growth of Catholicism among the French inhabitants of Canada.

In 1834, the little seed had become a mighty tree; Romanism was in its glory. Nearly every village had a stately stone church, with its glittering spire and gilded interior. Crosses, and the lofty towers of cathedrals, first caught the eye of the traveller, as he approached the Canadian cities; and he was struck with awe as he visited the stupendous and costly edifices which so forcibly attest, in Canada, the might of Rome. But all did not appear. Since the conquest, the clergy had been assiduously hoarding up treasures—now gathering them from the lips of the dying devotee, now turning some golden stream towards the general reservoir, by a cunning stroke of policy, with a Government anxious to enlist their co-operation and influence; and, most of all, by metamorphosing the thousand-and-one errors of their good parishioners into pure gold. The amount paid for tithes was probably not under 400,000 dollars per year; and that paid annually for masses, funeral services, and other religious ceremonies, could not be less than 900,000 dollars. Every Canadian was proud of his religion, proud of his Church, and especially proud of his learned, influential, and wealthy priest. The *apparent* inferiority of Protestant to Roman Catholic worship, enmity of races, difference of language, and remembrance of wrongs from the English, had raised, to all human appearance, an impassable barrier to the evangelization of the French Canadians. Some efforts had been made, specially by the Methodists, but had proved entirely fruitless; and every project of the kind had long been given up. As far as can be ascertained, but two or three individuals, among the entire French population in Canada, had left the Romish Church.

It pleased God, at this time, to commence a work as mysterious in its progress as, we trust, it will be lasting and beneficial in its results.

In 1834, the Rev. H. Olivier, pastor of a church at Lausanne, Switzerland, left his native country for Canada, intending to preach the Gospel among the Indians; but, seeing the religious condition of the Roman Catholics, he was induced to settle at Montreal, and commenced his labours with some indications of success. The climate, however, not proving congenial to his constitution, he was compelled to return home, in the spring of 1836. Before his return he had become a Baptist—having been baptised by the Rev. J. Gilmour, in the St. Lawrence. The most important result of Mr. Olivier's visit to Canada was, its influence in determining two of the members of his church, in Switzerland, to enter the same field. In October, 1835,

Mr. Louis Roussy, under the direction of the "Commission of the Churches of Switzerland Associated for Evangelization," arrived in Montreal. After proper consultation, he commenced his labours by procuring the office of school-teacher at Grande Ligne, about thirty miles from Montreal, among a population entirely French—and so ignorant, that not more than one person in fifteen was able to read. For two months Mr. R. retained the school, employing all his spare time in visiting the people from house to house, and making known to them, in a familiar manner, the way of salvation. The Catholic priest of the parish, not approving this, caused him to be removed from the office of teacher. From that time he devoted himself exclusively to the work of religious visitation, and preaching of the Gospel. Madame Feller, who had left Switzerland at the same time, and for the same purpose, with Mr. Roussy, spent the winter at Montreal; and in conjunction with Madame Olivier, opened a school for the instruction of French Canadian children. Much of her time was also spent in visiting the Roman Catholics in their houses, for the purpose of reading the Scriptures, and conversing with them on the truths of the Gospel. It was a bitter moment when, in the month of May of the following spring, she was called to bid adieu to Mr. and Madame Olivier, with whom she had expected to labour. But trials had prepared her for such events. She had followed her husband to the cheerless grave: death had torn from her embrace her only child. For Christ she had left her loved Switzerland—a home of ease and refinement; and she was able and willing to stay, though left alone, and toil in a vast, though as yet somewhat unpromising field. Soon after the departure of her two friends, she removed to St. John's—a large village about ten miles from the Grande Ligne—hoping to find an opportunity for usefulness there; but her endeavours failed of success, through the almost brutal opposition of the priest; and her attention was ultimately directed to the Grande Ligne. In the house of one of the persons who had received the truth, under Mr. Roussy's ministry, she commenced those labours on which so great a blessing has since rested. The garret was appropriated to her accommodation. In that room, twenty-four feet long by ten broad, and only six feet high, divided into two apartments,—in one of which she lived and lodged, and in the other received her pupils —Madame Feller spent the winter. It was a season of delightful, though arduous effort. At nine in the morning the children assembled for instruction, which was continued till noon, resumed at two p. m., and closed at five. An evening school commenced at six o'clock, which was chiefly attended by adults, with whom extended conversations were held, and whose numerous enquiries about religion often caused the meetings to be prolonged till midnight. On Lord's-day the school was opened in the morning, and public worship celebrated at noon and in the evening, when Mr. Roussy, then residing at Sherrington, preached.

The two missionaries thus continued their exertions in their respective spheres through the winter. Both were exposed to much persecution. Savage threats were frequently uttered; their place of worship was disturbed by noisy mobs; and excommunication was threatened

against all who listened to them. On one occasion, Mr. Roussy's horse was cruelly mutilated, and on another, he himself was severely beaten. In the month of June the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed it into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected, by the aid of Christian friends in Montreal, Champlain, &c., principally through the exertions of the Rev. John Gilmour, then pastor of the Baptist Church at Montreal. In October of the same year, the "Canadian Insurrection" broke out; and the neighbouring Catholics, long nettled by the preaching, the school, and the success of the missionaries, and supposing they had nothing to fear from the law, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, the bullet piercing his hat. At about ten o'clock one evening, while Madame Feller was engaged reading to a few children, she was startled by a sudden crash of a window; a stick of wood hurled through the glass just grazed her head, and with terrible violence struck against the wall opposite. A mob, to the number of several hundreds, had just arrived, and, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply within twenty-four hours. All who renounced Popery were, in the same manner, commanded to abandon their new religion or their country. As the government could afford them no protection, there was no alternative but to cross the lines. On the morrow, a cold autumnal day, the Protestants, with their families, numbering sixty persons, left for Champlain, a small village in the state of New York, about twenty-five miles from Grande Ligne, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description. After the insurrection was suppressed, the exiled families returned to their houses, and found that their furniture and crops had been carried off or destroyed by the rebels. But the arm of the Lord was not shortened; the perseverance of the new converts in their trials set forth the truth in a new and stronger light, and considerably increased the influence of the missionaries.

In the month of November, 1838, civil war again broke out around them. A band of armed horsemen were sent to take M. Roussy, then in the neighbourhood of Grande Ligne, and bring him to the camp. Through the appeals of Madame Feller, who by this time had gained the respect of many of the most bigoted, the angry troops were prevailed upon to leave M. Roussy, and even pledged themselves that neither they nor their property should be molested during the war. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices. Their protection was earnestly sought by hundreds; the consequence was, a gratifying increase of the influence of the mission.

In 1839, the mission church consisted of twenty-four members,

of whom twenty-two were converted Catholics. The day-school, taught by Madame Feller, contained about fifty pupils; the evening school, 20 adults. M. Roussy preached at four stations besides Grande Ligne.

During this period, from 1837 to 1839, Madame Feller's residence, as we have already stated, was a small house twenty feet by twenty-four, in which the school was taught; and all the numerous calls for instruction received, as well as the public religious worship of the Sabbath held. The necessity of enlarged accommodations had long been felt. After much prayer, with hardly funds enough to dig the foundations, the structure of a large stone edifice was commenced at Grande Ligne. "If the workmen had known the condition of our finances, and the character of our resources," we once heard Madame Feller remark, "while we were exhibiting to them our plan, they certainly would have taken us for a couple of fools." But it was faith, not folly, as results have proved.

Madame Feller's first visit to the States to procure funds was most especially important for being the occasion of enlisting, in behalf of the cause, the hearty co-operation of the Rev. Edward Kirk, of Boston. "After God, it is to him," says Madame Feller, "that the mission owes its prosperity. For several years, though an agent for another Society, he was the warmest friend, and the most eloquent advocate of the cause. The money required for the erection of the mission house was liberally supplied by Christian friends of various denominations, especially in the States; and on the 9th of August, 1840, it was set apart. The *great house*, as it was called, of course became a great subject of conversation among the Catholics. Groans, rattling of chains, unearthly yells, &c. were reported to have been heard by passers by. Where the money came from, was a mystery to all. According to many of the priests, it was from a bank in New York; but by far the most popular theory was, that M. Roussy had made a compact with Satan to secure for him so many Canadian souls for so much gold. Occasionally persons would come to trade their religion at various prices; some a hundred—some a thousand dollars; and were sadly disappointed when a Testament or Bible, and a solemn warning to flee from the wrath to come, was all that was offered or given. During the erection of the house, M. Roussy's labours had constantly been extending.

In the autumn of 1840, Mr. Normandeau, a priest of the Roman Catholic Church, who had been engaged for five years as professor in the seminary at Quebec, became a fellow-labourer in the mission. By the good providence of God, he arrived just in time to take a class of young men that were preparing to enter the missionary field as colporteurs, school-teachers, &c. In 1842, a mission-house was erected at St. Pie, an exceedingly promising portion of the field, about forty miles from the Grande Ligne. By another remarkable display of God's providing care, a labourer was prepared for this station in the person of Dr. Côte, a physician, who, by his talents and influence among his countrymen, gave a new impulse to the cause, and soon became the most efficient and successful labourer in the field. In 1843, St. Pie

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became the scene of serious riots. Infuriated mobs were gathered and provoked to deeds of violence and blood. The house of one of the converts was burnt to the ground, and other outrages committed, till protection was finally sought in the strict enforcement of the laws of the land. A mighty and protracted struggle was made on the part of the clergy, about this period, to stay the progress of Protestantism. Eminent prelates from France overran the country, awakening everywhere an almost unbounded enthusiasm for the mother-church. Several religious orders followed in their track, obliterating, by every imaginable means, Protestant impressions. A grand *auto da fe* of Bibles, gathered by these Jesuitical emissaries from those who had received them from the missionaries, crowned their prolonged effort, and betokened their success. Complete indifference for Bible truths ensued. On the other hand, pecuniary embarrassments, denominational difficulties, disaffection among the converts—illy provided for the exigencies of the trying period. Accordingly, progress was almost imperceptible. Every thing connected with the missionary operations wore a gloomy aspect. But still God had not forgotten the work he had, till then, so wonderfully honoured and blessed. Occasional conversions gladdened heaven, and the hearts of his weary and almost desponding servants. In 1849, the black cloud that had so long overhung the missionary field, suddenly disappeared. This year a new station was opened at St. Mary, by Dr. Côte; one individual, with the doctor's family, composed the congregation for a few Sabbaths; and all but God despised this day of little things. Dr. Côte's labours were abundantly blessed. The congregation gradually increased, and souls were converted in spite of the fiercest opposition from the priests, one of whom, at the head of some eighty individuals, actually came one day to destroy his house, and drive him away, but was prevented by the earnest expostulations of the neighbours. Some ten to fifteen families, mostly in good circumstances, had left the Romish Church, when, in October of the following year, he was called home to his eternal reward.

Three labourers, two of whom were natives of Canada, and fruits of the mission, trained for the work under the teachings of D'Aubigne and Gaussen, entered the field about this time.

In the fall of 1850, a school for the education of Canadian girls was established at St. Pie, and a periodical started under the title of *Le Semeur Canadien*, (the Canadian Sower.) Through this paper the educated classes are more effectually reached, and striking indications of success have cheered the editor. It is especially exerting its influence in a large flourishing young men's association in Montreal. A motion was presented in 1852, before that body, by the ultra-catholic party, to the effect that "the heretical, proselyting paper called *Le Semeur Canadien*, should be taken from the files of the reading-room," but was overruled by a large majority; and it still remains like a polished shaft in the best place to do execution. "The *Semeur Canadien*," says the Report of the Grande Ligne Mission for 1853, "has just entered upon its fourth year, and that, we are happy to say, with renewed zeal and strength. Since its removal to Montreal, two years

ago, it has doubled its subscription list, having now eight hundred subscribers, most of whom are French, or French Canadians. It is read, moreover, by at least four or five times that number, as in almost every place where it goes, it is lent to Roman Catholics who are eager to know what 'the Protestant paper has to say.' There are villages, where its contents are generally known by some thirty persons, though but one copy is taken. It has become an indispensable auxiliary to missionary efforts among the French Canadians."

Progress has also been the law of the girls' school. Not more than half who apply for admittance can be accommodated at present in the building at St. Pie, where it was first opened. "Three years have now elapsed," writes one of the teachers, in the Grande Ligne Mission Register of September, 1853, "since it was founded, and it has always been with bleeding hearts and sad resignation that we have been obliged to refuse dozens of young girls, who had done all they possibly could to obtain a place among our pupils. In a letter of the same date, addressed to the different ladies' societies, auxiliary to the Grande Ligne Mission, Madame Feller says, speaking of an examination she had witnessed at the girls' school, "I was charmed with the progress of the pupils. Of several of them, it may be said with truth, that they are new creatures. But the joy I experienced was mingled with grief, in seeing that twenty girls only could enjoy the privileges that the institution offers; there is not room in the house to receive more, and those who apply for admittance are still more numerous than those who are received. We greatly need a house, and this is one of my desires, one of the projects I submit to you, in the hope that you will approve of it. Now, my dear sisters, permit me to ask you, if it will be possible for you to procure us the funds, to construct a house large enough to accommodate sixty girls? I am aware that I propose what will call for a great effort, but it is to advance the cause of our Divine Master—it is to form daughters, wives, mothers, according to the Bible, who will in their turn scatter the light of the truth which they have received." This appeal, from one whose life shows the value of female influence, has met with a very generous response from a few friends in Canada and the United States. 1100 dollars were pledged or contributed during Madame Feller's last visit to the United States. No department of the work has stronger claims upon the heart of the Christian and the philanthropist. Among the masses in Canada, the education of females is sadly neglected, and even the institutions for the higher classes, with but one or two exceptions, afford but meagre opportunities for real improvement. Their object is not so much to cultivate the mind as to give it a peculiar religious direction, to make, if possible, nuns of its inmates, as the colleges are calculated to make priests rather than men.

Marriages take place at a very early age. Family life is very imperfectly known, and the evils consequent upon this are perpetuated from generation to generation. It is not an uncommon thing to see grand-mothers who number but thirty years. The remedy is undoubtedly to be found in the vigorous prosecution of efforts for the Christian education of the girls.

The building contemplated for this purpose, and for which the generous efforts of all those who love the cause of Christ are most earnestly solicited, will stand on a charming spot at St. Mary, in the heart of some of the wealthiest parishes of the country, and immediately surrounded by some of the most influential and respectable of the converts,—a centre of vast religious influence, a monument of Christian benevolence, and, if we can judge from what God has already done in the Girls' School at St. Pie, the spiritual home—the gate of heaven —to many of the intelligent daughters of the land.

During Madame Feller's last visit to Philadelphia, an aged widow, once a missionary herself, but now forced to labour hard with her own hands for an earthly subsistence, brought "her mite for the Girls' School." It was *fifteen dollars*, wealthy Christians! the gathering and saving of years of toil. It was hard for Madame Feller to receive the sum, but she was forced to it by the giver. The gift has been set apart as a sacred deposit, to lay the foundation stone of the new building for the Girls' School. And many, doubtless, to whom God has entrusted wealth, by building thereon, will magnify this bright example of love to Christ and his cause, and cause new and bright light to arise amidst papal darkness in Canada.

During the year 1852, an unusually large number of Catholic children attended the primary schools, and a new impulse was given to the cause of education at Grande Ligne. New and promising fields were opened in the parishes of St. Isidore, St. Remi, &c., and twenty persons were converted.

The year 1853, may be numbered among the brightest in the history of the mission. Never have there been so many calls for efforts of colporteurs, never have they been more active. Fifty adults, and as many children, naturally brought under the influence of the truth, have become Protestants. In the month of September an interesting revival took place in the institution at Grande Ligne. Over forty persons, in the different stations have been brought to a saving knowledge of the Gospel, and have made public profession of their faith in Christ by baptism.

The present aspect of the field is cheering, though it be where Satan reigns. Opposition is not as brutal as once, but more cunning than ever. New books, new priests, new plans, new prejudices, all combine to divert from the good old Bible the attention of the enquiring Canadians. But in spite of all this, many are reading and thinking and in secret believing, and some, bidding an eternal adieu to Babylon and all its attractions. Six ministers, two evangelists, six colporteurs and school teachers, trusting in the mighty arm of God, stand equipped for all emergencies, and, by proclaiming the glad tidings and scattering the good seed, and silently undermining the massive walls of eternal Rome, will, if faithful, before many years, we hope and pray, cause a mighty shaking among the dry bones, in the haughty, powerful, papal church in Canada.

Rome has already lost, through the influence of the mission, two thousand votaries; about four hundred have united with the church of Christ. How few, and yet how many, viewed in the light of eternity!

## II.—*Protestant Missions in Ireland.*

*** The *Christian Intelligencer* for February contains under this heading, a paper, entitled, "Acknowledgments of the third Bengal Collection," from which we make the following extracts which, although of a general and official nature, supply information likely to prove interesting to many of our readers.—Eds. *C. C. O.*

In the *Intelligencer* for September last was stated the mode in which the Third Bengal Collection in aid of Protestant Missions in Ireland was (with the consent and approval of the chief contributors) appropriated to the several main branches of those Missions in that country.

It was as follows:—

| | | | |
|---|---|---|---|
| To the Society for Irish Church Missions, | 500 | 0 | 0 |
| The Irish Society, for educating the people through their own language, | 500 | 0 | 0 |
| The Irish Islands' and Coast Society, | 300 | 0 | 0 |
| The Achill Mission of the County Mayo, | 200 | 0 | 0 |
| The Dingle and Ventry Mission in the County of King, | 200 | 0 | 0 |
| The Schools at large in Connemara under the Rev. E. Moore, | 100 | 0 | 0 |

These sums were remitted home in August last, and acknowledgments of them have been since received. They contain sundry references to the present state of the work of enlightenment and conversion amongst the Roman Catholic population of the "Isle of Saints," and to the various means and agencies employed to promote and extend it. It appears that the actual number of conversions from Romanism, to a purer and a Scriptural creed, is far from continuing as great as it was some few years ago, when the people were coming over in hundreds and in thousands. One of the letters received states, that the work of evangelization (for such it surely is, even though carried on amongst people called Christians) in some parts of the country, seems now more opposed and discouraging, and less prosperous and less successful than it has been since its revival within the last five or six years. What may be the cause of this discouragement, we cannot at present say; whether it is permitted by the Lord to call forth the faith, patience and devotedness of his servants, or whether it is owing to any false steps taken by them in the prosecution of the work, has not yet appeared, but doubtless it will be shown in due time. This is indeed a common feature in the progress of a work which we cannot but believe to be of the Lord. There is a sudden and often an unlooked-for outbreak of religious concern and of conversion of heart amongst a people; it goes on for awhile, but ere long it begins to slacken, and at length appears altogether to cease.

The excitement (we do not call it so in an unfavourable sense) soon begins to subside; a good many of those who had been influenced during its continuance, continue steadily following the religious course on which

they had then entered; some fall away and become just what they had been before; nay some become more worldly, more hardened and more hopeless than ever. It may possibly be so for the present, in the work in Ireland; but we know not that it is; we would still go on trusting, and waiting, and praying, that the Lord would still continue his goodness, that the Spirit would still guide deluded souls into the saving Truth of the Gospel, and establish in the Truth those who have already embraced it.

This latter part of the work is that which is now to be attended to. The 30,000 to 50,000 Romanists who have within the last few years been led to abandon the delusions of Rome and to profess a purer and a Scriptural creed, have to be instructed and established in the doctrines they have received, and in a practice conformable thereto; their children have to be trained up in the right way, and for this purpose Churches and School-houses have to be built, additional Ministers and Teachers provided, and industrial establishments in particular encouraged, in order that the rising generation may not be like their forefathers, an idle and thriftless race, depressed by the enervating and degrading influence of Romanism (as seen in every Popish country) to an indolent, an unenterprising and a slavish spirit. Every true friend of Ireland will desire to help forward this work: the importance of it immediately struck our zealous and able Indian friend, Dr. Duff, when he visited the country, and he at once set himself to organize an extensive industrial establishment at Baliinglen, County of Mayo.

The following letter is from the Secretary of the *English Society for Church Missions in Ireland*, to which Rs. 500 were sent:—

*Marlborough Chambers*, 49, *Pall Mall*, *October* 5, 1854.

MY DEAR SIR,—I thank you very much in the name of our Committee, for your kind Christian letter and its most acceptable enclosure of £50, towards the funds of this Society. It has come to us in a season of great depression, and cheers us much, not only for its own value, but because of the spirit it manifests. May the Lord return fourfold into your bosom! We send a package to the Church Mission House. I hope there will be no mistake about this, but I hear it cannot reach you for some months. The work in Ireland is greatly blessed, but we are sadly tried for want of *funds*. On last Committee day we were some hundreds short, and must keep back our cheques until we have sufficient to present them. To the Lord we look for help for the time to come. It is manifestly *His* work, and though we are tried for a time, I am sure He will give us what is needful, to carry on operations so far as He sees fit to bless them to souls. I do trust we may continue to receive such help as you have now afforded. I have lately visited Dublin, and am happy to say the work is rapidly progressing there. The Controversial Classes (six in number there) are crowded, and the agents continually kept busy answering the questions put to them by *respectable* enquirers, for I must say the work of conversion is not confined to the poorer classes, but is extending amongst rich and poor; and also in the country parts holy wells are being forsaken, and in places where there has been the most frightful

persecution, they are now crying out in numbers, "what must I do to be saved." I enclose a paper which may be useful to you in making known our wants. The Lord bless you in this effort, and strengthen you for your own peculiar duties, enabling you in all things to glorify our Covenant God through Christ.

Your's sincerely,
W. MARRABLE,
*Secretary.*

The paper referred to above is the following:—

"The Society for Irish Church Missions is at this time in circumstances of most painful embarrassment.

The history of the Society is very peculiar. Called into existence by a vast spiritual emergency which seemed to demand the most energetic efforts of Christian philanthropy, the Society, owned of God by His blessing on its labours, and favoured by the confidence and support of Protestant Christians, has, with unexampled rapidity, grown into one of the most extended of those Missionary agencies, which are at once the glory and the strength of our land.

Mainly by means of donations,—large, liberal, and repeated,—the income of the Society has grown from £4,654 in 1849 to £37,182 in 1853. The Committee would not have been true to their own convictions of duty, nor faithful to their supporters, had they not acknowledged the obligation, which extended income laid upon them, to new energies and more extensive operations.

That they have endeavoured to fulfil this obligation is attested by the existence of nearly 40 Missions, employing 56 ordained Missionaries, 321 Readers, 150 Schoolmasters and Mistresses, besides 443 Irish and English Teachers; in all 970 persons.

But operations of such magnitude, and entailing a large steady expenditure, obviously require an equally steady income; and donations, bountiful and repeated as they may be, have their periods of ebb and flow, and in these fluctuations burden the Committee with oft-recurring anxieties and distresses.

These indeed, since the union with the Irish Societies, have reached a point which threatens the integrity—if not the existence—of the Irish Church Missions; for while at the bidding of the Christian Public this Society assumed new labours and liabilities, it has not obtained the increase of income necessary for their support.

Hence it was that in the month of June, the Committee felt constrained to propose to the judgment and conscience of their Christian brethren the following question,—

"SHALL THE COMMITTEE GO FORWARD IN THEIR WORK, OR SHALL THEY TURN BACKWARD?" adding:

"In seeking for the tokens by which to know their duty, the Committee find,

"1. That God has furthered, and is furthering, the efforts of the Society beyond their expectations; but,

"2. That man, not furthering them with the requisite supplies, the work is retarded and the agents discouraged.—*Extract from Irish Church Missions Occasional Paper, No.* 14.

"The circumstances which universally affect our social arrangements during the summer and autumn, are so peculiar and so powerful, that the Committee cannot consider an appeal put forward at so migratory a season, to have been fully and fairly made, nor can they feel justified in believing a response to have been clearly and deliberately given. Indeed, they are assured that many warm friends, owing to absence from their accustomed homes and spheres of duty, do not know or appreciate the Society's financial position—which is at present even more critical than in the month of June—and would loudly deprecate what they might consider premature reductions on the part of the Committee.

"Hence, while the Committee most earnestly renew their appeal for aid in the present emergency, they would give it a practical shape by proposing a new fund to be raised, which they will call THE RESCUE FUND, with the following objects:

"I. Mainly and chiefly to carry the Society through the present season, which on the grounds stated is so unfavourable to the gathering of funds.

"II. To allow time for the Christian public solemnly to ponder, and deliberately to give their judgment on the weighty question proposed to them.

"III. To enable the Committee, if reductions and withdrawals shall appear unavoidable, to make them so carefully, deliberately, and prayerfully, as to cause the least possible injury to the interests of religion.

"The Committee would add that they are already pledged to such an amount of reductions as will adapt the expenditure of the Society to its actual income, if, by the end of the year, the latter should not have risen to the full measure of their requirements.

"But they are still more deeply pledged to keep clear of debt; and unless the RESCUE FUND spare them this hard necessity, they will have no alternative but largely, and in haste, to withdraw their Agents, and unsparingly to abandon their Missions.

"Let the Christian public reflect how much a retrograde step in a country situated as Ireland is at this moment, must involve of widespread discouragement on the one hand, and of unholy exultation on the other. They are besought, by an energetic and generous support,

"To RESCUE the Society from its present financial embarrassment.

"To RESCUE the Committee from these painful anxieties.

"To RESCUE the Society's Agents from a state of uncertainty, which depresses and paralyses their exertions.

"To RESCUE the Christian world from apparent indifference to the cause of Protestant and Evangelical truth.

"To RESCUE Ireland from the disheartening of her best friends, and the triumph of her worst foes."

The following paper has reference to the claims, the circumstances, and the labours of the *Irish Society*:—

*For supporting the Irish Society we would suggest the following*

MOTIVES.

1. Every trait which characterizes the Saviour, should distinguish

His followers; consequently, if love for souls *(especially those of his own countrymen)* was developed more strikingly in the Redeemer, than any other imitable attribute, we conceive it may fairly be assumed, that this ought to be the trait most conspicuous in every one of His genuine disciples.

2. This Society was founded in 1818, and is, consequently, the Parent of all the Reformation Societies now working out, under God, the reformation of Ireland. This Society addresses itself to the English speaking as well as the Irish speaking population.

3. Though the Roman Catholic population is now reduced to 3½ millions, there are still understood to be above one million who speak the Irish language. Of these, multitudes have never heard the Gospel.

4. The astonishing success with which God has blessed this Irish Society, is shown by the following

FACTS.

1. Two editions of the Irish Bible and an Irish Dictionary are printed and circulating.

2. Above 300 teachers are teaching their neighbours to read them.

3. This Society has above 300 Scriptural Schools, with many thousand scholars.

4. 151 Scripture Readers, and several Inspecting Agents.

5. Twenty-six Ordained Missionaries, and many students preparing for ordination.

RESULTS.

1. Probably not less than 600,000, who would otherwise have remained in ignorance, have been taught to read the Holy Scriptures.

2. Some hundreds of Converts are annually brought out of the Church of Rome. Take one Missionary Station as an example. In the district of Doon, only six years ago there was not a single convert —there are now 1,000 steadfast converts. In one place of worship, though the Sunday was wet, were lately found 315, of which number 261 were converts. Now, to Doon the Irish Society sent its first Irish Teacher in 1845, and the *first convert that God gave was made in* 1848.

3. The Irish Society has charge of Dingle and Ventry, where 2,000 have left Romanism. It has also twenty-four flourishing Missions in Munster, Connaught, and Ulster.

4. Several congregations of converts have been formed in many parts of Ireland, Ministers appointed, and new Churches erected for them.

5. An increasing love and reverence for Scripture—*faithful Ministers preaching*—multitudes of converts anxiously listening—thousands of children attending Scriptural Schools, notwithstanding the fiercest persecution from the Romish Priests and their still blinded and deceived followers.

Oh! then, "*Let the disciples of the Lord Jesus Christ in Ireland work on in faith,*" and blessed shall those disciples be who do so.

INFERENCES.

1. Should you not contribute to this good work, and use your influence to persuade others to do so?

2. Should you not earnestly pray for a larger out-pouring of the Holy Spirit on the Directors and Agents engaged in it?

Reader, ask yourself—Have I had any share in this blessed work? Do I deny myself anything for the sake of their souls? Have I thought what a solemn trust the Gospel is, and that when God blessed me with it, it was that I might be a blessing to others? If they should accuse me at the Judgment-seat, saying, I lived on earth—even in the same country where they did, and that I knew the way of life, and did not tell them of it, what shall I say? See Proverbs xxvi. 11,12.—*Christian Intelligencer.*

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III.—*Biographical Sketch of the late* REV. ANDREW MORGAN, *Principal of the Parental Academic Institution and Doveton College, Calcutta.*

Our January number recorded the unexpected and much lamented death of the Rev. Andrew Morgan; and now, though unprepared to give a full account of his life and labours, we cannot let another month pass without attempting a sketch of his personal history, his peculiar endowments, and the "works which follow him." We first met Mr. Morgan nine years ago beside Dr. Chalmers, when engaged in "excavating the home-heathenism" of the West Port, Edinburgh; and a few weeks ago we had at once the privilege and the anguish of witnessing, within the walls of the Institution which he did so much to elevate, his peaceful departure,—to many a bitter bereavement, to him a blessed transition. Our words can add nothing to the happiness of his disembodied spirit; and on the spot where his dust reposes, grateful students may gracefully record, on a marble tablet, their instructor's virtues and their own sorrow; but there are those that loved him throughout India, and in other lands, who desire a more diffusive memorial; and some who knew him not, may join us in learning the lessons furnished by his brief but singularly active and successful life.

In the rural parish of Muckhart in Perthshire, Scotland, about thirty-five years ago, Andrew Morgan was born of godly parents, highly respectable, but far from affluent. His father, Robert Morgan, was a farmer, and his predominant characteristics were unselfishness and sterling honesty,—traits which his son inherited, along with the sharp features and general character of a singularly excellent mother. Her maiden name was Jane Henderson, said to be descended from the Fife Hendersons related to the Reformers; and her grand-father, Robert Henderson of Blairhill, a sagacious man, took an active part with the Erskines in the secession of last century. To be connected with

*such* families, be they poor or rich, is to inherit a blessing. Early piety was, we doubt not, a part of it; for a few years ago, our friend wrote: "I cannot look back on any special period in my life as the starting point of godliness. I have always from my youth up been seriously disposed, with many many short-comings. It was good for me that I remembered my Creator in the days of my youth,—I can testify to the truth that succeeding years are the 'evil days'." And he adds, with characteristic modesty, "I trust I may say, our good Lord knows that I love him; but He knows also that my lack of service has been very great." Let our youthful readers, who admired their manly and energetic leader, contemplate his early piety and unfeigned humility, and learn "the secret of the Lord which is with the righteous."

His enthusiasm as a scholar soon determined his destiny in the direction of a learned profession—first that of Teacher, then towards the Ministry, issuing eventually in a combination of the two. "He studied at one time" says the Rev. John Anderson, of the General Assembly's Institution, "under Bell, the Author of the mathematical works in Chambers's educational course. Afterwards he was a distinguished pupil in the Dollar Institution—a seminary then in its glory, and having among its instructors men who have since filled University chairs." One of these was Tennant, whose Oriental scholarship shed a lustre on St. Andrews. After leaving Dollar Academy, Mr. Morgan was successfully engaged in tuition in various places, either previous to, or contemporaneously with, a course of study at the Universities of St. Andrews, and Edinburgh, and the New or Free Church College.

Both as a student and as a teacher, Mr. Morgan was invariably regarded as possessing powers of a high order. No less than twenty-two of his pupils entered the Scotch Universities, and became distinguished in various spheres. The parochial school of Muckhart whilst under his care, rapidly rose from seventy to one hundred and fifty, pupils being attracted from neighbouring parishes. At Auchterarder, memorable in the "Ten years' conflict," he was equally successful. The Rev. G. Smeaton, now Professor of Theology at Aberdeen, testifies to his high scholarship and professional enthusiasm, and adds, "With regard to the efficiency of his mathematical tuition, I never witnessed in town or country anything to be compared to it." Not to multiply testimonies, the College Committee of the Free Church in 1845-6 appointed Mr. Morgan Classical and Mathematical tutor to the Free Church students at St Andrews—a difficult duty which, as usual, he discharged most efficiently. The same session,

he attended the classes, and secured the permanent friendship of Professor Spalding, whose last communication to him, a few weeks before his death, testifies his cordial admiration.

Amongst Mr. Morgan's many labours in Scotland he looked back with deepest interest on the Home Missions of the West Port and Canongate. Into these, during hours he could spare from his studies, he threw his whole heart and soul. Chalmers, like a great moral magnet, drew into his territorial operations many congenial spirits, but none entered more heartily into his views, or more thoroughly secured his esteem, than two young men who continued, though far separated, friends for life—WILLIAM TASKER and ANDREW MORGAN.

On a summer day in 1845, passing through Edinburgh, we visited the West Port. The Mission was in its infancy; for Chalmers'. Church was not then built. The school, a truly ragged one ere Guthrie published his immortal "Plea," was off the street, and we knew not which filthy narrow lane to descend. The problem was soon solved. There came Chalmers with a troop of ladies. To follow him was the sure way to the Ragged School. Soon we entered a large room, surrounded with dens of poverty and vice. It was an old *tannery*, with windows broken and patched—a temporary Church and School. One of the most vivid of our recollections of Dr. Chalmers is in that scene. There he sat in the most homely way, now chatting with the ladies, and then, caught by some manifestation of intellect in the classes, his face kindled up with delight, as if all his theories were brightened by a fresh illustration. The other presiding genius was Mr. Morgan. He had for years taught pupils of a much higher class; but for a few months he descended, like his leader, to labour among the masses. Little did we then think, as the Doctor expressed his delight that they had secured Mr. Morgan's help to give an impulse, even though they could not retain such valuable aid to carry on the educational enterprize,—that we should recount these days together on the banks of the Hooghly.

The Session of 1847-8 was Mr. Morgan's last and the writer's first as members of the Ethical and Metaphysical Society of the New College,—of which the Rev. John Pourie, who has lately entered on Mission work in Calcutta, was then Secretary. Mr. Morgan was one of the chief speakers, and no one secured a warmer welcome. He was too busy to prepare elaborate arguments for the debates; but his genial spirit, his manly and fine moral tone, and a singular combination of the metaphysical and practical, rendered his speeches acceptable and instructive; and whilst his quick and

often unaccountable transitions of thought lessened the consecutiveness and clearness of his views, they kept attention alert, and gave many suggestive glimpses, which would have been lost under a severer logic.

Dr. Duff having, in the name of the Parental Academy Committee, opened a correspondence with Drs. Cunningham and Tweedie for the purpose of securing a Rector of first-rate ability, the situation was offered, in 1848, to Mr. Morgan, with the approbation of Mr. Gibson, then one of H. M. Inspectors of Schools for Scotland. This proposal broke in upon Mr. Morgan's plans; for he was just approaching the close of his theological course, and nothing but a sense of duty, which was awakened by Dr. Duff's representations regarding the importance of this sphere of usefulness, could have induced him to relinquish even for a time his long-cherished views towards the ministry. The case too was urgent, and so his remaining presbyterial trials were transferred from Edinburgh to Calcutta, to enable him to enter on his work with as little delay as possible.

Early in 1849, Mr. Morgan arrived in Calcutta, and on the 23rd February he was formally installed Rector of the Parental. Dr. Duff presided, and eloquently echoed the opinions of his correspondents, warmly adding his own first impressions. The Rev. John Anderson paid a graceful tribute Mr. Morgan's energy, scholarship, powers as an educationist, and Christian character. As he announced himself a former pupil of the new Rector, having studied Latin, Greek, French, Hebrew and Mathematics with him, up to the time when he entered Edinburgh University, Mr. Anderson's well-known attainments illustrated and confirmed his testimony. Mr. Morgan followed in a masterly address, which proved, as the Chairman remarked, "how thoroughly he understood the theory of education, as in the land of educationists he had already proved himself a chieftain among successful teachers."

The following extract from a letter of Dr. Duff, dated 7th Feb., which appeared in the Free Church Missionary Record for May, 1849, will be read with interest.

Mr. Morgan, the newly appointed Rector to the Parental Academic Institution of this city, has just arrived. He has been received with the most cordial welcome, the report of his good name, high character, and distinguished qualifications, having duly preceded him. He is evidently, out and out, the very sort of man that was wanted. Physically, not less than mentally and morally—he seems thoroughly fitted for the post assigned him, having bone and muscle that can stand out well against the tear and wear of active exertion in this hostile clime; and let me add, with emphatic earnestness,

that, though this be a qualification often thought little of, it ought to be accounted one of the most indispensable for a teacher or preacher sent into these foreign regions, where the exhaustive influences are so powerful, and little or no auxiliary assistance is to be obtained. We hail Mr. Morgan as a brother, not merely because he happens to be a member of our Church, but because he will be a fellow-labourer in this city in an important collateral sphere of usefulness. He has to do mainly with the children of Christian parents, European and East Indian. But it would not be easy to overrate the importance of this sphere in such a city as Calcutta, teeming as it is with a Hindu and Mahommedan population. To raise the standard of intellectual, moral, and religious education among the European and East Indian youth of this metropolis, has ever been with myself an object of heart-felt desire, and increasing, though feeble and divided, effort. And it does rejoice my very soul to find a gentleman of Mr. Morgan's talents, acquirements, experience, and piety, arrive amongst us, to take up this field of usefulness as his grand vocation. With his zeal, and energy, and habits of perseverance, I can foresee, if he is spared to us, a long career before him, that shall redound to his own honour, while it cannot but confer unspeakable benefits on a rising, and what may and ought to prove a mighty and influential community for good, in the bosom of surrounding heathenism. Altogether, things here are beginning to brighten apace. Clouds and darkness we still expect; but out-bursting gleams of sunshine ever and anon remind us that there is a region of light beyond which shall one day glow in unclouded transparency, when the shadows and the darkness have fled away."

Such a cordial recognition is highly creditable to the distinguished missionary; and Mr. Morgan amply verified his glowing anticipations. If the "long career" has not been realized, it is because he accomplished the work in little time,—expending too rapidly his energies in behalf of a community, for whose welfare he sacrificed himself on the altar of burning zeal and devotedness.

Thus auspiciously Mr. Morgan entered on his labours in this city,—girding himself manfully for the work, whilst the Directors and friends of the Institution cherished high hopes, destined to be more than fulfilled, of a new era of prosperity. Difficulties he expected, but soon they so thickened, that any but a man of might would have been paralyzed. A well-framed constitution had not been developed into healthful action;—rules had been better made than kept;—the Institution's only endowment was one of debt;—the attainments of pupils were far below the standard indicated by the nominal outline of studies and text-books;—the teachers were not qualified to carry out his ideas of a sound education;—and, worst of all, immorality prevailed among the youth placed under his care, to an extent

most startling and all but appalling to one of Mr. Morgan's high moral tone. The energies, the indignation, the undaunted resolution of the new Rector were fairly roused. Many things he could not summarily rectify; but vice in any form he would not tolerate or spare. Speedily the ranks were reduced to one half, and the boarders to less,—a result which at once lessened the inner, but multiplied other difficulties. Firmly he persevered. He saw that a process of reduction was absolutely necessary as a step to elevation and enlargement; but many could not appreciate his high morality and comprehensive aims. He had much to sacrifice, but he held fast his integrity. In Scotland he had aimed at high scholarship. Here he found this might be an ultimate, but not an immediate end. He relinquished for a time his tastes for the greater good. Character was evidently more important than scholarship. In regard to both, he seized them at the low point at which he found them, and making the former his paramount aim, gradually elevated both. When asked by the Committee, when he would likely get the Institution on a proper footing, he said: "In five years we shall make a beginning." In the opinion of many, he made a good beginning at an earlier date, but to his enlarged view all was merely preparatory, until the five years were finished; when, as we shall soon see, a new era began.

Passing over many incidents in Mr. Morgan's earlier Indian experiences, in August 1850, or eighteen months after his arrival, we find him struggling onwards. In a letter to Principal Cunningham, a copy of which is now before us, he gives a masterly description of his own position, of the state of the Institution and of the mental, moral, and social condition of Calcutta society, and especially the portion of the community among whom it was his lot to labour. It presents an admirable example of a man resolutely cleaving to a difficult undertaking, even when animated by faint hopes of success. He thus concludes:—"I may not be able to effect much. I may find that I can effect so very little that I may be under the necessity of abandoning the charge; or I may be compelled to do so from utter embarrassment. I shall not leave, until every resource has been exhausted and every energy strained to restore things to order, and do good. And when I do leave, it will not be in the capacity of a man running from shadows or despair, but of one who conscientiously stands to his post, and who walks forth bearing his resolution with him."

There is a world of meaning in this last sentence. It reveals the springs of that moral courage and manly energy, which marked his whole career, and with which he laboured to imbue his students. Often he was urged to carry out

his plans in a position more independent; but he invariably rejected such proposals, because his great desire was to elevate the community, not simply by acting *upon* it, but *with* and *through* its leading members. He judged well, though he only lived to reap the first-fruits of his self-denying exertions. Gradually the Institution rose, morally and intellectually, and the Committee and Society of the Parental began to enter more readily into Mr. Morgan's views.

In 1853, before any bequest was announced, Mr. Morgan began to unfold his plans to the Committee and received their sanction. The leading features of his scheme were;—Professors for the higher branches—one immediately; and a Head Master, also from Europe, for the school department, to set the Principal and Professors as free as possible for the College classes. The appointment of a professor had been made in Scotland, and the Institution premises left for repair and enlargement, when towards the close of the year the intelligence came that by the death of Captain Doveton, formerly of the Nizam's service, Hyderabad, the Parental had become entitled to a legacy of more than two lakhs of rupees. Mr. Morgan manifested no elation of spirit, at least to those who knew the manifold workings of his sagacious mind. He rejoiced indeed, in common with all the friends of the Institution, in so large an addition to the means of doing good; but two fears troubled him, viz., lest these funds should occasion discord; and lest they should repress what he had been so anxious to cultivate,—a manly, generous, independent, and enterprizing spirit in the community. Amid mingled hopes and fears regarding this legacy, which might either become an impulse to action or a pillow for lethargy, he rejoiced exceedingly that his scheme for elevation and enlargement had been previously unfolded and approved; that all might know that, however its development might be aided by the Doveton legacy, it originated with one struggling against financial difficulties, and was sanctioned by the community, calculating simply on their own resources and the rising character of the Institution.

Leaving for a little the Institution, let us trace the other lines of Mr. Morgan's history. In 1849, a few months after his arrival, he received license to preach the Gospel from the Free Presbytery of Calcutta. He was too incessantly occupied with official duties to cultivate much his talents and gifts as a preacher. His sermons were marked by manly sense, suggestive thought, and a quiet under-current of genuine spirituality, more than by clearness of statement or popularity of style. In 1849, he was chosen an Elder of the Free Church congregation in Calcutta, as he had previously been in Auch-

terander and Edinburgh; and to the last his services in this capacity were invaluable. In October, 1851, Mr. Morgan was united in marriage to Miss Mary Agnes Miller, daughter of the Rev. Ebenezer Miller, A. M., Missionary at Chinsurah, one of the most happy of unions, though destined to be so early terminated.

Mr. Morgan was ready for every good work. For years he was one of the Treasurers of the Bengal Free Church Mission. Few went more frequently to the Sailor's Bethel. None could be more ready to sympathize with those in trouble; or to help the exile,—for "he knew the heart of a stranger." Let one example from many suffice. A shipwrecked mariner who had lost his all, save a few copper coins, was some years ago picked up at sea and brought to Calcutta, by a more fortunate crew. Stepping ashore, he somehow fell and broke a leg. He was taken to the hospital, and whilst there, Mr. Morgan visited another patient, who drew his attention to the disabled sailor. Mr. M. soon got acquainted with him, cheered him as few else could, by and bye took him to the Parental, opened his way to honourable employment, and a few months ago received from the Mofussil a remittance, the fruit of his protégé's honest industry, to be lodged in a Calcutta Bank, amounting to a thousand rupees!

We now come to 1854. It was Mr. Morgan's *last* year. It was also his BEST. The *five years* of preparatory work were closed. The way was opening for the full development of his long cherished views. The character of the Institution had never stood so high; the Committee were more ready to sustain him in his noble efforts; the teachers were becoming increasingly efficient; the premises had been repaired and greatly improved; the legacy already alluded to was secure, if not realized; a proposal was heartily made, though not fully confirmed, that *Doveton College* should be added to the Institution's title, at once marking its independent progress, and gracefully immortalizing its generous benefactor; and, to crown all, George Smith, Esq., arrived, and was, on the 1st of March, installed Professor of Classics and Literature,—an occasion of real joy to the Principal, who valued mental and moral power far above buildings or endowments, and who ever after treated Mr. Smith, not as a subordinate, but as his friend and colleague.

Mr. Morgan was deputed, in April, to visit Madras, with the view of aiding in the organization of an institution there, similar to the Parental,—Captain Doveton having bequeathed a legacy for that city, equal to the one for Calcutta. The remarkable success of this mission is well-known, having elicited the cordial testimony of the press both of Madras and Cal-

cutta. P. Carstairs, Esq., executor for Madras, thus writes to R. J. Rose, Esq., chairman of the Calcutta Parental: "With great ability, energy, and decision of character, Mr. Morgan rapidly collected a host of friends, who, aided by his advice and assistance, have succeeded in placing the whole machinery of the new Institution, in active and healthy operation." The delay in carrying forward what began so well is entirely owing to the difficulty of getting appointments made, by parties in Britain to whom it was committed. Mr. Morgan was urged to be the first Principal, at a much higher salary than he enjoyed in Calcutta; but this he positively declined, and he hastened so speedily to the scene of his labours to which he clung so disinterestedly that the Madras community had no time to give adequate expression to their gratitude. Soon, however, a very elegant silver vase followed him, as a memorial of his exertions, and a mark of the affection and esteem of his new friends. During his visit, his knowledge of the Community was greatly increased and enlarged, and new educational views were suggested. Missions there also interested him much—especially those of the Free Church. The well known success of that Mission must of course be ascribed to the Divine blessing; but Mr. Morgan, looking at the instrumentalities in operation, was led to attribute much, under God, to the all-pervasive and constantly reiterated impartation of Bible truth in its most heart-penetrating and conscience-awakening forms, and to the manifestation, on the part of the Rev. John Anderson, the senior Missionary, of "large social affections." His private intercourse with Mr. Anderson had been frequent intimate and memorable. It was seldom that Mr. Morgan spoke freely of his spiritual experience; but he frankly owned to some, that his soul had been revived and refreshed by what he saw and heard in that Mission; and even had he not said so, it was obvious on his return and ever after, that his devotedness was becoming more pure, spiritual, and intense. He always looked back on his visit to Madras with unmingled satisfaction.

Another object, which Mr. Morgan took up with characteristic energy last year, was the formation of an Institution Library. For this he raised nearly Rs. 5,000, chiefly among the Rajahs and Babus of Calcutta and neighbourhood. The hearty reception he met, the information he elicited, and the liberality with which they responded to his call, greatly modified his views on Missions and Native Education; and it is much to be regretted that his thoughts on these subjects were not elaborated and put on record.

In another matter he surpassed himself and surprised all. We refer to the establishment of a first-class institution for

young Ladies, in Calcutta. It had been in his mind for years, but now the call on him from various quarters proved that the time was come. On the 1st of September, a meeting of Ladies friendly to the object was held at his house, and a provisional Committee was formed—Mr. Morgan being acting Secretary and Treasurer. A circular was issued, and the Ladies secured a few subscriptions. The scheme, however, seemed in danger of failure, from an under-estimate of its importance and magnitude. Mr. Morgan's energies were now fairly roused, and he entered with irresistible enthusiasm on the work, bringing all his sagacity and tact, prompted by the most generous motives, into full play. In a few weeks, upwards of Rs. 20,000 had been secured, chiefly amongst those most interested in the scheme, and almost entirely by his exertions; though heartily aided by a zealous member of the community who, in concert with others, is now endeavouring to carry out Mr. Morgan's plan. More being required to place it on a good and permanent basis, he had just commenced a subscription in the Civil Service, liberally opened by Sir Lawrence Peel, when his work was arrested; but it is hoped they will yet fulfil his expectations regarding them. A few days before his death, Mr. Morgan remitted money to Britain, sufficient for the outfit and passage to India of a Lady Superintendent and two Governesses, who are expected ere long in Calcutta. If the Institution be carried out according to Mr. Morgan's ideas, it will be at once a blessing to India, and a lasting monument of its founder.

Early in December, the session at the Parental was closed with less show, but more honour, than is usual on such occasions. Experiments in the College department had been so abundantly successful as to encourage him greatly; but our friend's health had been somewhat impaired by his extraordinary efforts, and he hastened with his family and colleague on a river trip. It was too late; disease, which had secretly begun months before, made rapid progress, and it was soon necessary to return. He reached the Parental on Monday, December 18th. During that week all was done for him that medical skill, the care of anxious friends, and the tenderness of an affectionate wife could do. Dr. Vos, his own physician, Dr. Duncan Stewart, and Dr. Jackson were unwearied in their attention. All was in vain. His days were numbered: his course was finished. Of this he was sometimes conscious; but he was ready. He had perfect peace. "Mine," he said to the Rev. Thomas Smith,—who was much with him, by day and night—"Mine has been a life of quiet strong faith." These few words were strikingly descriptive of his personal religion.

Scenes too sacred and touching for record save in the hearts of the little circle that witnessed them, we pass over. On Saturday evening, the group of affectionate watchers were alarmed by a sudden change. He started from his pillow, and then his head was laid on the bosom of the Rev. Thomas Smith, where in a few minutes he peacefully expired.

On Sabbath afternoon, a large number of real mourners assembled at the Institution, and followed his remains to the Scotch Burial ground, where his dust reposes, "asleep in Jesus." The services were conducted in the house by the Rev. Thomas Smith, and at the grave by the Rev. John Milne. The latter improved this solemn event in the Free Church the same day, and on the last Sabbath and last day of the year, Mr. Smith did so at the request of the Kirk Session, taking for his text: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Ecc. ix. 10.

The announcement of Mr. Morgan's death produced a deep sensation not only among his intimate friends, but throughout the city. None seemed more likely to live than he. Constitutionally vigorous, in the prime of life, with a sphere of rapidly extending usefulness before him, he seemed destined to act an important part in the educational movements of this metropolis. To the city, his death was no common loss. No one can restore to the Parental and the public, the peculiar influence for good which he had acquired. The sense of this found emphatic expression from various public bodies with which he was connected, along with the utterance of real sympathy for Mrs. Morgan, who, with her children, had been so early bereaved.

The Directors of the Institution gave the best possible proof of their high appreciation of their late Principal's services, by voting an annuity of Rs. 1,200 to Mrs. Morgan and her family. It was felt to be a debt of honour, and it is creditable to them that it was so frankly acknowledged and promptly settled. One solitary note of discord served only to exhibit the general harmony of the society.

On the 23rd of January, Mrs. Morgan left India for Scotland, in the Steamer "Oriental," exactly a month from the day of her husband's death. In that brief period, affairs were all wound up, and her "pleasant things laid waste." She was followed by the sympathy, affection and prayers of many, and accompanied by her two children,—Mary, a lively girl of two and a half years, and Andrew, just entering his second, a fine miniature of his honoured father.

Such is a brief sketch of the personal history of our departed brother, written amid many interruptions, and before all the desirable materials could be procured. A better memorial, it

is hoped, including his select remains, may yet appear, so that "being dead," he may "yet speak" to many, and especially to that portion of the community, in promoting whose well-being, for time and eternity he lived, laboured, and died.

With a few general remarks we conclude. The leading features of Mr. Morgan's personal piety were genuine humility, simple faith, and thorough sincerity. He was less emotional and more reserved than many; but, amid all his activities, he had unusually calm and clear realizations of eternal things, and he was more spiritually-minded than he appeared, except to a very few, to be. As a *teacher*, whilst all admit that he had a singular power over young minds, some have noticed as a defect a want of clearness. To a certain extent this existed, but it was often *intentional;* and those who saw much of his teaching, soon became convinced that, combined with his accurate knowledge and peculiar enthusiasm, even this helped to call into action the student's own mental faculties. He valued the active more than the receptive or retentive powers; and many who under a more clear but common-place instructor would have almost passively received much knowledge, experienced far more real education under Mr. Morgan's admirable but unique style of teaching.

Though far from weakly sanguine, Mr. Morgan had a hopeful spirit, which contributed not a little to his success. One of his leading ideas in dealing with old or young was that, with few exceptions, every one has some point in his constitution, on which if truth, or law, or love could fasten, he might be elevated. This was the "nether" spring of his hopefulness; the "upper" was a conviction, which he never let go, that however dark appearances might be to those who actively occupy their sphere, *all would certainly come right,* through the never-failing faithfulness of God.

Mr. Morgan's energy and powers of management were amazing. He had a remarkable penetration of character, and great sagacity in directing various or even discordant elements towards one end. If in earnest about any matter, he found most effective means of accomplishing it. He could rule his own spirit, and was equally able to *act* or *reserve.* In discussing a subject he was often far from clear; in action he was definite and decided. His mind was a peculiar one,—very manifold; but his heart was single. In study or conversation ideas often crowded on him from different points, and prevented clear statement and logical precision; but on practical matters, if important, he would not speak freely till his mind was made up. Then he shewed an independent judgment and resolute will; and yet he was exceedingly gentle and

yielding :—the explanation being, that he had not much respect for the *opinions* of many, whilst he had a delicate regard to the *feelings* of all. In matters personal or unimportant, he was ever ready to yield, but where principle was involved, he was immoveable as a rock ; like a cedar whose twigs and branches bend to the breeze, whilst the root and stem remain firm in the tempest.

To the eye of man there appeared every reason to hope that such a life would be spared. Few, if any, could be more missed in our city. Yet to a higher wisdom it seemed good to call him to his rest and leave his work to others. Let friends and brethren improve the mysterious dispensation. It is well that a deep solemnity succeeded his sudden departure, that tender sympathy follows his family to their Scottish home, and that all unite in honouring his memory. But it is not enough. Such an event will be ill improved, if we do not henceforth live, more than hitherto, " under the powers of the world to come," and labour more for God and for souls, as dying men. If the great lesson of Mr. Morgan's life, engraven especially on the Parental, be, " Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT;" there is another equally impressive in his early death—a fit motto for his tomb—" WORK WHILE IT IS DAY," FOR THY SUN MAY SET AT NOON.

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## IV.—*Conversions in the Free Church of Scotland's Mission in Bombay in* 1854—*Native Church.*

The Annual Meeting of the Bombay Auxiliary Missionary Society of the Free Church of Scotland was held on the 19th December. The proceedings were of a very interesting character. From the Report of the missionaries, communicated on the occasion by Dr. Wilson, we make the following extract, deferring other portions of it till another opportunity.

In connexion with this station, *six* individuals have been admitted into the native Church during the past year.

The *first* of the persons now referred to is a Maráthí woman named *Bhágubái*. She is a widow, and was originally brought into contact with the Mission when seeking the accommodation of her children, three of whom were consequently admitted into the Female Boarding School. She herself had attended the female Schools, and received daily instruction, at Ambrolie, for about four years. The truth, we trust, she both knows and appreciates. She was baptized by Dr. Wilson, in the open air, at Mahábaleshwar in her native country, before a congregation of about three hundred individuals, who listened to her examination and witnessed the other services on the occasion with much

interest. She supports herself by her own industry; and the members of the Native Missionary Society, connected with all the protestant missions in Bombay, are anxious to employ her in a female school for the instruction of the lowest order of the people, from the help of whom she is not disposed to stand aloof.

The *second* and *third* individuals belong to the schools instituted for the humble Dhéds at Surat by our esteemed native brother Mr. Dhanjíbhái, which are noticed in our last report. They are the young teacher of one of these schools, a lad of much intelligence for his position in society, and one of the pupils, well instructed in the elements of Christian knowledge. They were baptized at Surat by Mr. Dhanjíbhái on the 30th of April. On the occasion of their admission into the church, a Muhammadan from the Panjáb was baptized by the Rev. Mr. McKee, of the mission of the Irish Presbyterian Church. Writing of them Mr. Dhanjíbhái says, "It is very singular that I was privileged to reap the first fruit of my labours for the first time just a day before the fifteenth anniversary of my own baptism. How little did I think on that day that I should be preserved for so long a time, and be thus blessed. To God be all the praise."

The *fourth* addition to the Church is *Mr. Bábá Padmanjí*, one of the most distinguished and successful students and monitors who have entered the Educational Institution since its first formation. This young native gentleman, now in the twenty-third year of his age, after obtaining considerable instruction at the Government Maráthí School at Belgáum, entered the English School at that place under the care of the Rev. Messrs. Taylor and Beynon of the London Missionary Society, at which he remained for about four years, acquiring the elements of English reading and of Christian and general knowledge, and during which, at his own house, he perused various tracts and portions of the scriptures, though not unfrequently with marked feelings of hostility to their contents. In 1847, he came to Bombay for the completion and perfecting of his education, according to the views of his father, employed in the higher native department of the engineer service of Government. In the first instance he entered the Elphinstone Institution, at which he remained for about a year, when, after residing about eight months with his father at Aden, he joined the Free General Assembly's Institution in August, 1849. At this time he was, as he states, a firm believer in the Hindu Religion. From the higher classes of the School Division he soon passed into the College Division of the Institution. He prosecuted his studies with great zeal and interest, and attracted the attention of all his teachers, both European and native, by his attention, candour, and success in the acquisition of knowledge. The lectures and meetings of the mission, and services of the Church, he also regularly attended. His respect for the Bible increased with his knowledge of its contents and his study of the Christian Evidences and Doctrines. He began, in the first instance, to doubt the stability, and afterwards clearly to perceive the instability, of the foundations of popular Hinduism, with the literature of which he was well acquainted. When drawn by the force of conscience from this the current system of belief, he was hopeful that a refuge might still be

left for him in the ancient Védas or philosophical Vedánta; but expositions of their contents in periodicals and lectures and class-rooms, and the perusal of translations of some of their most important portions, convinced him that these remarkable writings, instead of having God as their author and salvation as their end, bear the most unequivocal marks of a fallible paternity, and are only the embodiments of the grossest religious error. The writings of European infidels were put into his hands by an acquaintance aware of his religious anxiety; but a perusal of them gave him no satisfaction. His intimate knowledge of the Bible enabled him to see that these works deal most unfairly with the contents of the sacred writings; and his study of the Evidences of Christianity enabled him, through the Spirit of truth and holiness, to repel their arguments and insinuations. Three Maráthí pamphlets of great excellence were published by him,—two of which appeared through the Bombay Tract and Book Society,—evidently written on principles congenial with the Bible. He became anxious about his relation to God as a sinner needing the pardon of his transgressions and the renewal and sanctification of his soul. The Gospel offer, with his trust in that Saviour whom it reveals, imparted to him the Gospel hope. He became a Christian in conviction and feeling and the habit of his life. His duty of confessing Christ before men was gradually perceived by him in its imperative form. Yet, desirous of bringing his relatives with himself into the Christian Church, he paused at its portal, calling them both by word and letter to follow him.* Last hot season he left Bombay with his father, and joined his family at Belgáum. His feelings in regard to its members ranged between hope and fear. He had long disused heathenish ceremonies, and a call by those around him to resort to them on a particular occasion, showed him the danger of his position, as stopping short of his full profession of faith in the only living and true God and Jesus Christ whom he has sent. He enjoyed the kindest advice and sympathy of the missionaries at Belgáum. He found an endeared home in the family of the venerable Mr. Taylor. He opened a correspondence with us his teachers in Bombay. We advised his immediate entrance into the visible Church; and, after listening to an excellent discourse by Mr. Beynon, and witnessing a good confession before many witnesses by deed and word, he was baptized by Mr. Taylor on the 3rd September last. He has since returned to Bombay, where he has resumed his duties in the Institution, to our great delight and satisfaction. We cherish the hope that, by his rare literary attainments and devotedness to the service of God, he may be an eminent instrument of showing forth the praise of God in this benighted land.

The *fifth* convert is a girl of the Kamáthí caste, named *Hiri*. Her case is in some respects very affecting. When a child, she attended our school at the Poor's Asylum, of which her parents were inmates. On their death occurring a few years ago, she was taken possession of by some Hindu devotees, who carried her off to their haunts for the worst of purposes. She escaped from their hands and came for refuge to Dr. Wilson at Ambrolie, where she had often attended for religious instruction. She was immediately received and sent to the Boarding

School. She was not long there, however, when she was ravenously watched by her former abstractors. She was assaulted by them one day when coming to a meeting at the mission-house; and with the aid of some of the police, apparently in their interest, they had nearly succeeded in their attempts to enslave her. The gang actually entered the mission-premises to lay hold of her; and had not Dr. Wilson repelled them with authority, they would have succeeded. Her connexion with the Boarding School and the Mission was maintained, though even afterwards attempts were several times made to decoy her from her Christian home. She is now one of the most advanced pupils of the Boarding School; and in addition to the advantages which she has there and at the public meetings of the mission enjoyed, she has had the benefit of private instruction, regularly continued, with a few intervals, for upwards of a year and a half, at Ambrolie. She was baptized by Dr. Wilson on the 10th September last.

On the same occasion the *sixth* convert referred to was also baptized by Dr. Wilson. He is a boy in his fifteenth year. His name being that of the Deity,—not to be profaned by common speech,—has, as an exceptional case, being changed to *William Sálaví*. In February 1851, he was met by Dr. Wilson, on a tour, in a village near Ajantá, and induced by him to come to Bombay along with other relatives for instruction. He was here taught to read at the Maráthí schools at Ambrolie and the Institution, and also regularly instructed, especially in the knowledge of divine truth in the mission-house. His application for baptism was his spontaneous act; and none who examined him and observed his spirit and deportment could forbid water that he should not be baptized. He is now studying English in the Institution. Since his admission into the church, he has been staying with Mr. Náráyan, who finds his conduct in all respects becoming the profession which he has made.

All the cases now referred to are of a very satisfactory character, though one of them obviously stands out to view in a very prominent and peculiar form. Not less important than they, in a general Christian point of view, are those of *three* young men, not of pure native blood, who, after having been regularly and systematically instructed by Mr. Nesbit, have been admitted into the communion of the English congregation of the Free Church of Scotland. They belong to the family of the female in advanced life baptized by Mr. Nesbit last year. The course of their early life has demanded in their behalf peculiar missionary care; and this, in the good providence of God, they have obtained, it is hoped to their well-being in time and eternity.

Only one native child has been baptized by the mission during the past year. The missionaries are at present attended by several hopeful candidates for baptism, several of whose cases, it is believed, will soon be favourably disposed of. At present considerable religious inquiry is going forward among several sections of the native community. May it be directed and controlled by the great Teacher.

Two baptized native children, and one young woman, *Lakshumí*, a communicant of the native church, have died during the past year. The instruction which Lakshumí had received at the schools at Am-

brolie, which she first attended, led her, by the blessing of God, to break off from her native possessors who were seeking her moral destruction. She was afterwards instructed and trained at the Boarding School and in the Church. The profession of attachment to the Saviour, which she made at her baptism, she amply vindicated both in life and death. She humbly but confidently rested on the Saviour; and she died in the full possession of the Christian hope and peace.*

The number of communicants now belonging to the native church,—including a few absent from Bombay on their own pursuits,—is *forty*. The native Christians, including children and catechumens, under the direct care of the mission is about one hundred. It is to be hoped that the time is not far distant when the number of admissions into the Christian Church in each Christian mission will be so great in the course of a year as to forbid the attempt to particularize them all. While the converts, however, are numbered by units, and each unit forms of itself an illustration of the working of divine grace and truth in remarkable circumstances in which it may prove an illustration of a class yet to be greatly enlarged, such a brief notice as has been at

* The following notice of the death of a pupil and monitor of the Institution, contained in a letter forwarded by Dr. Wilson on the 20th June to Dr. Smyttan, whose Testimonial Scholarship he had for some time held, deserves to be put on record.

"About a fortnight ago, I received a message from him, asking me to call upon him, as he was very unwell. An attack of fever, which came upon me very suddenly and caused me to stop in the midst of a sacramental discourse at the Church, prevented me from going to his house. Mr. Nesbit, however, went a day or two afterwards, and was greatly interested in what he saw and heard on the occasion. This was on the 14th June. In a note to me of that day, he says, 'I have seen L. B. He is, I presume, very far gone in consumption. He wants to see you. He is living with his sister's husband, close to Mr. G.'s house. He very decidedly expresses his faith in Christ; and he has a great desire to have us all present at his death, that we may prevent his being burned, and get him buried. I told him of the safety of both soul and body, if he cast himself upon Christ.' My first movement, on relief from my fever being extended to me, was to his house. I got a very kind welcome, on entering it, from his brother-in-law and sister (Shenavi Brahmans, like himself); and he himself seemed greatly pleased to see me. I saw that he was fast dying, and I sought to adapt my words and prayers to his solemn circumstances. He declared that all his hope was in the Saviour. He had a small pocket Bible with him; and whenever his sufferings permitted him, he opened this Bible and read, he said, a couple of verses, to make them the subject of his meditation. From the dimness of his sight, he observed, he had now great difficulty in doing this, and he asked me to get him a Bible of larger print. I offered to read to him any portion he might select. 'Oh, read,' he said, 'the fifty-third.' He had forgotten the name of 'Isaiah.' When I complied with his wishes, according to my interpretation of them, he cried out, 'O yes, that is it!' dwelling on the vicarious nature of the Messiah's sufferings. On my afterwards referring to the fourteenth chapter of John, he said, 'That was the passage Mr. Nesbit read me.' I was much satisfied with him, and promised again to see him as soon as possible. His anxiety to get dissociated from heathenism still continued; and he asked me to remove him from the house where he was, but that was impracticable. Mr. Nárayan saw him next day, and he was equally pleased with him as Mr. Nesbit and I had been. He died on the 16th of this month; and we have great hopes that he is now with Christ. Though he had not the baptism of water, which we should probably have administered to him had he been spared a day or two longer, he had the baptism of the Spirit; and this is sufficient in his peculiar circumstances."

present taken of those connected with this mission is not only justifiable but desirable. May the day soon arrive when countless multitudes will be seen flocking to the Church of Christ everywhere, as doves to their windows.—*O. C. Spectator.*

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## V.—*Native Christian Missionary Agency in Abyssinia.*

Messrs. Gabru and Marichá Warké, natives of Abyssinia, were brought to Bombay by their father in 1837, in the company of the Rev. Dr. Joseph Wolff, and with the expression of the good wishes for their Christian education of the Rev. Mr. Isenberg, then labouring in their native land in behalf of the Church Missionary Society. They were received into the family of the Rev. Dr. Wilson, and instructed there, and in the General Assembly's Institution. After both joining the Protestant Church, they paid a visit to Abyssinia in 1843, and returned to India in 1845, for the completion of their education in connexion with the Free Church of Scotland's Mission. They resolved to devote themselves, if practicable, to the dissemination of Christian truth in their native country; and with that object in view, and encouraged by the native church in Bombay, and other Christian friends interested in the evangelization of the great continent of Africa, and especially in the revival of evangelical religion among the ignorant though independent Christians of Ethiopia, they left Bombay in 1849, carrying with them a considerable supply of scriptures in Ethiopic, Amharic, and Arabic, and desirous of founding a school and addressing their brethren according to the flesh on their spiritual interests, as in the good providence of God they might find opportunity. They met with a kind reception from their countrymen, high and low; and they have been able, to a very considerable extent, to effect the instructional objects which they had in view. They have put into circulation the scriptures which they received from the Bombay Bible Society; they have founded a school in which the word of God has been used as the principal class-book; and they have largely engaged in religious conference with the Abyssinians of all grades of society.

Mr. Gabru Warké has lately returned to Bombay on a visit to the friends of the agency of himself and his brother, and with a view to obtain additional supplies of the Holy Scriptures and other means of advancing the cause to which they have devoted themselves. At a late missionary prayer-meeting, he delivered an address, the substance of which he has committed to writing as follows. We beg to direct to it the particular attention of our readers, only remarking that it proceeds from the heart, with an affecting natural eloquence scarcely impaired by a total disuse for five years of the English language, foreign at the best to the speaker.

"Having been asked to say a word to you, I must tell you how the Lord has dealt with me and my brother, and of all his wonderful providence.

"Wonderful, indeed, is the call of myself and my brother into the visible Church of Christ. While millions of our kindred are seen in a deep sleep, wrapt in the thick clouds of night, and seeing they see not, hearing they perceive not, we have been awakened to discern the true light. What are we but sinners, as well as our benighted countrymen? We are no better than they in any respect. Yet, it hath pleased the Lord to call us, not because we loved Him first, but because he loved us; not because of our reading his word, and our many prayers; not because of our own merits. It is because *he* first loved us, and chose us to be the sons of God. Doubtless, nothing is impossible before God. He who hath called us may call many Ethiopians of our lofty mountains to walk in the light of day, and to praise him and magnify his great and terrible name, praise him daily with broken and contrite hearts; worship him in the beauty of holiness.; 'extol *him* first, *him* midst, *him* last, *him* without end.'

"In 1849, I and my brother were sent to our beloved country, in connexion with the Free Church of Scotland's Mission. After our long voyage, through the providence of God, we well reached our home, with grateful feelings and an earnest desire to preach Christ and Christ alone.

"The first place we visited was Masawah, a small island on the eastern coast of Abyssinia. We circulated there a part of the word of God among Abyssinian merchants, who had come from different parts of Abyssinia. We then visited Halái, Logo, Egalá, etc. We visited also Axum, the chief of the Abyssinian convents. Most of the scriptures, however, we circulated in Adawah, our usual dwelling-place. We have there sown the word of truth; but, alas, the harvest is not nigh. We have not yet seen the spiritual fruit of our labour. May the Lord of the harvest bring soon the day appointed, when Ethiopia shall stretch out her hands unto God.

"Of the state of the Church of Abyssinia, we have only to say, that she is very much defiled and corrupted, like the Greek Church, or rather the Coptic, of which she is a branch. Yet she boasts very much of her purity, and the antiquity of her faith in Christianity. There are no images in the Churches, such as those of Mary, and Paul, etc. as in the Romish Church. But I am sorry to say there are many pictures, which ignorant and poor people do honour. The Churches are built in a circular form. The first Court is occupied by the Daftará, an assembly of learned men that sing at the time of prayer. The second Court is occupied on the one side by the men, and the other by the women. The middle court is the Holy of holies. The ark is placed in the centre of the Kudus (the Holy). No one touches it except the priests, who say that the touch of it will kill a man. The Kurbán (the sacrifice or sacrament) is performed every day, between eight and nine, A. M., except on Wednesday and Friday, the weekly fasting days. They celebrate the Kurbán at 3 P. M. Axum is the principal and holiest convent in Abyssinia. There are also some other great convents, such as, Lálibalá, Wáldibá, Dabrádámmo, and Dabrámizen. The Priests and the Daftarás are very glad to hear of the death of any rich man. First, they get money for the *Fathát*, the dying ceremony,

to smooth the way to heaven after death. What folly, what a great folly it is in them to think, [illegible] prayer and the supplication of the Priests will conduct a man to heaven after his death. After man dies, he must go either to the blissful heaven or to the miserable hell. Secondly, they get a great deal of eating and drinking for the *Taskár*, or funeral ceremony.

"Husbands and wives are allowed to take the Lord's Supper without any deep inquiry; and before their taking it the first time, they make an agreement that the wife is to be the heir of half the husband's property. A man puts away his wife from dislike, and the wife her husband, still there is no prohibition of their taking the Lord's Supper. But if a man or a woman is married five times, and the husband or the wife be dead, they are not allowed to take the sacrament after the fifth marriage.

"The custom of religious feastingand fasting is carried on to the greatest height in Abyssinia. They also keep many holidays for the angels and saints. Indeed, the poor people have scarcely enough of time to labour for food. The day cries out, the busy hours call forth the labouring hand, saying, I am going, I will not come to you again. The earth also laments, and the fertile fields remain wild and destitute. Superstition and ignorance, indeed, have blinded the minds of the people. God says, Six days shalt thou labour, but on the seventh day thou shalt refrain from all thy works; but they are wise in their own eyes; they think they are wiser than God; so they make a new law and a new commandment for themselves. There are many follies in the Abyssinian Church. When we speak to the people of God, and our duties to him alone,—that he requires from us the heart, and that we must worship him in spirit and in truth, in Christ alone,—they cast at us a despising countenance, and smile at us, as if we were fools and tipsy men. We are not fools, as they think us to be. We speak to them the words of soberness, which are in Christ Jesus. We are not tipsy, friends, we say to them; we speak to you the words of soberness. We reason with you, and desire to see taken away all your superstition, all your ignorance about divine objects, and all evil from your hearts; and we wish to see you filled with the truth and the Spirit of God and his Son Jesus Christ. We wish you to be enabled to know God as he is described in his Holy Word. We see the light, the true light, which you know not, and we seek that you may have the salvation and fellowship of Christ. Repent now, therefore, and believe the Gospel of Christ, and be saved. Remember, that the wicked shall go into hell, and all the nations that forget God.

"In regard to our school we have only to say, that we had about 60 boys in it. We had a priest employed for collecting the boys. Some of the boys had read the four Gospels and the Epistles; and some of them read Psalms, etc. I am sorry to say, that at the beginning of the year 1854, small-pox broke out in our town, which destroyed many youths as well as the aged people; and the school of course was dispersed for a season. The parents took away their children to some other places for safety. I left Abyssinia before the ceasing of the plague; and I do not know what took place after my departure. God

punishes Abyssinia in many ways. At the time of harvest, when the corn is at hand, and while labourers are glad to gather the fruits of their labour, God says to them, you shall not eat the fruit of your labour. The locusts visit the country very often, and cover the fruitful fields, and become the cause of famine and death.

> 'Locusts oft, a living cloud,
> O'er the dark'ning air;
> Like a torrent dashing loud,
> Bring a famine and despair.'

"We had felt an earthquake in 1854, for three or four months, more or less night and day. It has been the cause of many sorrows and lamentations over all the land. So God has chastised Abyssinia very much, which chastisement, I hope, will bring her to true sorrow and lamentation for all her forgetfulness of God in past times; and will purify her from all her dross and make her pure as gold.

"In regard to the scriptures, we must thank God, that they are read freely in the Church, and are taught even in the schools. It is true the word of God was once thrown away and burned by the priests; but I think this was not so much in the unreasonable dislike of the word of God, as in the dislike and hatred of those that were sent to them. When we have given them the scriptures, we have seen them very often using them in their churches, houses, and also in their schools. I think we need many scriptures for Abyssinia, for even the priests often ask us for some more copies of the Old and New Testament. Friends here and abroad, who kindly send the scriptures: we shall joyfully circulate them among our fellow-countrymen. The reading of the word of God may be the great means of enlightening the mind and the heart of Ethiopia.

"Although we have suffered mocking and hatred from our countrymen, yet thanks be unto God that we are kept to the present time in perfect safety. They are not so hard-hearted people as Hindus, Pársís, and the Romanists, as far as we are concerned, to thirst after our lives. The high priest tried to expel us, like the English missionaries, from our beloved home, by giving false accounts of us to the great *Dajazmát* (warrior chief) Ubé, as he had done with regard to the others; but he was not successful. His deceitful counsel was brought to nothing. It is the work of the Lord, which has kept us safe from all their evil devices. We have visited the Dajazmát twice in a year. He is quite agreeable with us. The filial love of Abyssinia is quite different from what I see and hear of in India. If the whole nation were to rise against us, they will try only to expel us from the country; but I am sure they will never have the idea of killing us.

"Although Abyssinia is greatly ignorant of the God of heaven, yet we must say, she is still in one sense a Christian kingdom. She is surrounded by many wide deserts and by many majestic forests, and by many wild nations. She has built her dwelling-place on the lofty mountains. She looks from her high seat around her and views her mighty walls and gates. On her eastern side, she sees the wild races of men called the Taltál; on the west, a mighty kingdom of Paganism called the Gállá. On the northern side, she views the races of men

called the Arabs and the Shankalá, who occupy the fruitful banks of the river Thakazy; and on the south she views again the kingdom called the Gállá. All these nations are Áramány (the wild people.) Thanks be to God for keeping her back from intermixing herself with these nations around her. The wide region of Abyssinia, as it is, requires nothing but support, such as prayer, establishment of schools, distribution of the word of God, to bring her home to the former blessings which she once enjoyed.

"The country in itself is very grand, majestic, glorious, and full of beauty. The mountains, the hills, the valleys call forth the wondering mind, filling it with admiration and awe. I am often struck myself with admiration and awe by the beautiful scenery of nature, while travelling during the midnight silent hours. When the dark veil of cloud is scattered away and diminished by the appearance of the moon's perfect light, the thick forest lies far and wide in deep silence, to gratify the wearied mind with the praises of the Creator. All the objects seems slumbering and fast asleep; but all in due time awake from the rest of the night. All awake at the new and flourishing hours of the morning. All awake engaging themselves in solemn praise. Now the morning comes; now the fresh and the new-born day appears with a rosy head from the eastern clime. They all shout for joy to see the new light of the day. They look to the celestial world, and there they resume their praises. Eternal, almighty, and everlasting God, great are the works of thy hand, the whole earth is full of thy glory. Thus they worship their Creator in one accord, tune their harp harmoniously, open their sweet, and soft voice, and sing symphonious melody of his earliest deeds. 'Day unto day uttereth speech; and night unto night teacheth knowledge.'

"We may learn lessons from the creation around us, and with humble and contrite hearts praise thee, O God, and magnify thy great and terrible name. May we place all our hopes, all our wants, and all our trust entirely on the Saviour. The young lions do lack and suffer hunger; but fear the Lord, ye his saints, for there is no want to them that fear him. 'The Lord will perfect that which concerneth me; forsake not the work of thine own hand.'

"I thank God that my voyage to India, has greatly improved me. And I hope the voyage to Abyssinia from India will be much pleasing to my body as well as my soul. Through the mercy of God, after a very short time, I shall bid you again farewell. And, perhaps, we shall part to meet no more in this world. But there is a place where we shall meet again, and part no more. My earnest desire is to serve God rather than man. 'Nay, I shall be rather a door-keeper in the court of my God than dwell in the tents of wickedness.' So let us labour with all our mind, with all our soul, and with all our strength, in the great field of the world. Let us be joined together wherever we are, and in whatever circumstances we may be, in spirit and in prayer. Let us sing to Christ a new song. Let the psaltery and the harp awake early, and extol his wonderful deeds. Let us praise him and bless his holy name. Let us know ourselves that we are the sheep of his pasturage. And let us examine ourselves, remembering

that He has made us and saved us, and not we ourselves. Let us worship him in the beauty of his holiness, and work humbly in the vineyard of the Lord. May his blessing rest upon us now and for evermore."

Having given our dear Abyssinian brother this opportunity of addressing the public in his own way, we must say a single word on the support of the mission agency formed by himself and his brother Mr. Maricha Warké. It needs continued support, being entirely dependent on the collections and contributions of the Free Church Missionaries in Bombay, of the native Christians around them, and of a few esteemed friends in Scotland and England, who have much aided a bazar of ladies' work held occasionally in its behalf. The agents have chosen their present sphere of labour in preference to every opening of secular advancement in their native land; and they ask only a small competence for themselves and their families, should it be furnished to them by Christian benevolence. We trust that it will be readily accorded to them, and that many will consider it a privilege to encourage them by their prayers and contributions in their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ.—*O. Christian Spectator.*

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## VI.—*Chapter of Varieties.*

*Opening of the Railway to Rániganj.*—On the 3rd of February the opening of the Railway to Rániganj, 121 miles from Calcutta, in the heart of the Collieries, was celebrated by a public ceremony. It is pleasing to find that a prayer, offered by the Bishop of Calcutta, formed a part of the programme.

We anticipate great results from the Railway. Apart from the material advantages which it will confer upon the country, by facilitating commerce and locomotion, it will produce a deep and permanent effect upon the minds of the people. Combined with the working of cheap postage, the rapid communication secured by the railway will gradually impress upon the people of India, the feeling that they are one nation,—a nation enjoying public benefits worth possessing and defending. The railway will by degrees break down the barriers of caste, and thereby destroy one of the great obstacles which oppose social progress. The fear of losing caste by close approximation to the lower classes, which prevents some Bráhmans of the present generation from travelling on the rail, will be powerless and probably forgotten in the next generation. Punctuality will be taught to many who at present have not the remotest idea of the value of time. And it is a fact that the stupendous results of science, as manifested by the railway, are even now acknowledged—and that by bigoted

Brâhmans—to surpass the marvellous feats of Indra and Râma; so that the prestige of the Hindu gods is materially impaired by the locomotive engine.

*A public Exhibition of Industry and Art* has taken place at Calcutta. Although it cannot be compared to similar exhibitions in Europe, yet it was very creditable to Bengal, and reflects great honour upon Col. Goodwyn and his Associates, by whose exertions it was called into existence. We hail with delight such efforts to promote the welfare of the country. At the same time, we fear that it will be long before they are attended with success on an extensive scale. The great obstacles to industry in this country are caste and pauperism. Caste prevents whole classes, and those the most influential of the community, from engaging in manual labour; hence, whilst caste distinctions prevail, industry (in this sense of the term) will remain unfashionable and unattractive. And pauperism at least in Bengal, prevails to such an extent that in all other localities than very large towns industry cannot be remunerating. The great mass of the population finds it difficult to procure th e necessaries of life; and the list of their necessaries is extremely short. In a rural village of Bengal an artisan must starve, because his neighbours cannot afford to become his customers.

Until this state of universal pauperism is remedied, the extensive progress of the fine arts is not only impracticable, but on some grounds even undesirable. Ancient Assyria, Egypt and Greece, as well as modern Italy, supply examples which ought to serve as warnings. The fine arts are there seen to flourish on the same soil with slavery, pauperism, superstition, and immorality. Unless the middle and lower classes of society are in a healthy and prosperous condition, the fine arts are not usually productive of much real good.

The exhibition also was opened with prayer; and the introductory address, delivered by Col. Goodwyn, was not only suitable to the occasion, but also intrinsically valuable.

The *Admission of the Public to the Debates of the Legislative Council, and the Opening of the Electric Telegraph to the Public,* are significant signs of the times for India; but the natives, through ignorance, are still very indifferent to them. These are the small seeds of great events, which future generations will appreciate more adequately than the present one; and which will greatly contribute to the union of all the inhabitants of India into one nation,—a nation proud of its privileges.

*The Presbyterian Fund for Widows and Orphans,* of native Christians connected with the American Presbyterian Mission

in North Western India—is an institution, with the existence of which we were unacquainted, until a few days ago, when we received by post a copy of its Seventh Report. That pamphlet, unfortunately, gives us no definite information regarding the rules which have been laid down for the fund, either as to the conditions of membership or to profits: it takes it for granted that the reader is acquainted with those rules, and therefore simply records the proceedings of the past year.

It appears, however, from the list of subscribers which is given, together with the amount of their subscriptions and of their "monthly pension,"—a term which probably means the monthly pension which the subscriber wishes to secure to his family after his death,—that eighty-eight native Christians are subscribers to the fund, who by a monthly payment of a few annas secure to their survivors a monthly pension of a few rupees. We gather from this list that,—

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|---|---|---|---|
| A subscription of | 4 annas | secures a pension of | 3 Rs. |
| „ | 6 | „ | 4 „ |
| „ | 8 | „ | 5 „ |
| „ | 10 | „ | 6 „ |
| „ | 13 | „ | 7 „ |

and so forth, according to a scale, which is not set forth in the Report. The fund is in a very prosperous condition; for it commenced the present year with Rs. 3,715 in the bank, and with only two pensioners on the list, drawing only 72 Rs. of pension, which is not one half of the interest at bank. One paragraph of the Report is of such great importance that we feel bound to insert it:—

Before concluding his report the Managing Director would advert to a very pleasing fact which has strongly impressed him in favour of the Fund, and which is, that many Hindus and Mahomedans have expressed, not only great admiration of the Fund of the native Christians, but also strong desires to be either admitted to a participation in it, or have one formed for themselves. In their case there are wanting the elements for the formation of such a Fund, and yet he is not sure that such a one, with a good Director to take it up and manage it, might not succeed and be productive of the very best benefit, if confined to a single city. And it is worthy of suggestion whether or not, one of more extensive range might be planned and carried out. With reference to a Fund similar to this, noticed in the last Report, no commencement has been made so far as is known. It is hoped however that many such Funds may be formed, and every native Christian in India enjoy the privilege, as well as perform the duty, of providing for his own family.

Could such a fund be established for Native Christians in Bengal? It would be a difficult, but we trust, not an impos-

sible undertaking. One difficulty would arise from the necessity of adopting at first something like *compulsion*, in order to make Native Christians subscribe. Another difficulty would consist in the great want of punctuality or regularity of payment, on the part of Bengális, which could only be obviated by great firmness and severity. The greatest difficulty, however, lies in the poverty of the rural population. Four annas a month is a large sum for a Bengáli ráyat to pay, who by labour in the field cannot even earn two annas a day, except during the most favourable season. But we should be rejoiced to see the experiment tried. After a while, the benefits of the fund would become so manifest, as to recommend themselves very extensively.

It is of the utmost importance to devise and adopt plans of this kind, calculated to promote—or rather to produce—in native Christians, habits of self-dependence and forethought. In the present state of things, an increase of native Christians is, in a pecuniary point of view, a heavy burden to a Missionary. Their poverty is great, their troubles are many: and to the Missionary they look for help. In numerous cases he cannot refuse it, unless he has a heart of steel. And yet, the assistance which he renders to them, often makes sad inroads upon the means of providing for his own family. The funds of Missionary Societies are not, and must not be, devoted to such objects; and private friends prefer contributing their money to other purposes; hence in too many cases the Missionary is reduced to great difficulty. Such a state of things ought not to exist; but it requires more leisure and greater resources, than fall to the lot of most Missionaries, to originate and carry out plans, by which the temporal condition of his people might be placed on a sounder basis. If, possessing greater resources, he makes the attempt and succeeds, it is well; if he fails, he has to bear the loss. If, without greater resources, he makes the attempt, he will probably fail and involve himself in a labyrinth of cares, if not in inextricable difficulties; and if he does not make the attempt, but only affords help according, or even above, his ability, he must look for approbation and reward to his Father in heaven; for little enough of either will he meet with on earth. The recipients of his bounty are hard to be satisfied. Help afforded to one is regarded by another as a proof of unjust partiality, until the same amount of help is extended to him likewise. In too many cases it is obviously inadequate to afford effectual relief. And on the other hand, he is so often reproached with being injudicious in his charities, that he instinctively shrinks from making known his difficulties even to friends, of whose sym-

pathy in other matters he has had abundant proofs, but who are unacquainted with the deep poverty of the people of the land.

*The Immaculate Conception of the Virgin Mary*, although plainly at variance with Scriptural truth, has for ages past been believed by many Romanists, and asserted by many Romish divines; but was not hitherto expressly recognized as a "dogma" by the Romish community; on the contrary, it has been a subject of angry and protracted controversy between different parties belonging to that community. But the present Pope has recently ventured to "define that dogma," in other words, to make it an article of the Popish creed. For this purpose he summoned to Rome, not an universal council, but a great number of prelates from all parts of the world; and with the concurrence of a large majority of them, declared, on the 8th December, that the Immaculate Conception of the Virgin was a doctrine of the Romish Church.

Popery has thus taken one step further towards deifying the mother of Jèsus. By declaring that she was not, like other mortals, conceived in sin, but free from the taint of hereditary corruption, Rome has made her the source of Christ's holiness, and has, so far, placed her above the Saviour.

However sad it may be that the Romish community should thus have aggravated its departure from gospel truth, yet this step will ultimately tell in favour of the gospel. The doctrine now for the first time expressly adopted by Popery, is so clearly a human invention, that many of its adherents will be shaken in their allegiance to Rome. They may find it necessary to keep silence for a while; but by and bye they will speak out; and we should not wonder if large secessions from Rome should be the ultimate result of this blasphemous puerility. Pius IX. was at one time an object of almost unbounded admiration; but he will go down to posterity as an object of utter contempt.

*The progress of the War with Russia* has been attended with greater difficulties than had by many been anticipated. The obstinate defence of Sebastopol, the severity of the season, the destruction of large supplies at a time when they could ill be spared, and the ravages of pestilence have reduced the besieging army to a state of privation and suffering truly appalling and heart-rending. It appears, however, that the besieged enemy fared no better; besides which he has sustained a great loss by the destruction of his prestige and of large masses of soldiers in the memorable battle of Inkerman, which was fought on the 5th of November, and was one of the most sanguinary conflicts recorded in history.

It is now reported, with some degree of confidence, that there is a prospect of peace being restored at an early date, the Czar professing his readiness to make the concessions deemed essential by the Allies, who have lately secured, to a certain extent, the co-operation of Austria. The establishment of a durable peace would be a blessing, demanding our gratitude all the more for being unexpected; but those who know the character of Russian politics, are slow to believe that the Czar is sincere in his professions of a pacific disposition. The whole Russian nation is pervaded with the feeling that the throne of Constantinople belongs of divine right to the head of the Greek Church, in other words, to the Russian emperor; and that the expulsion of the Turks who now usurp it, is a sacred duty which devolves upon Russia. This feeling, early infused into the minds of the Russian people, and carefully fostered by successive governments, has become so strong and so universal, with the exception, perhaps, of a small minority of enlightened nobles,—that rebellion may be the result, if the expectation of having it gratified, be rudely checked. Hence, apart from all other considerations, the temper of the nation alone would suffice to compel the Russian government to persevere in its efforts for the conquest of Turkey. And it cannot be denied that a corresponding feeling, likewise carefully fostered by Russian agents, has long existed in the minds of all those Turkish subjects, professing the Greek creed, who are under the influence of their priesthood. They hate the Turks with a thorough hatred, and would at any price be delivered from the thraldom of their supremacy: they see no hope of accomplishing this object, except by the interference of Russia; whose ulterior plans, perhaps not yet formed, and at all events unknown to them, excite no apprehension in their minds, to counterbalance their impatience of the Turkish yoke. Hence it is plain that nothing short of necessity will or can induce the Czar to consent to a durable peace. And we do not believe that at present he acknowledges the existence of such a necessity.

It appears that the unsettled state of the Chinese empire has furnished to the Russian government an opportunity of occupying Manchooria, the most northern province of the empire, and taking possession of the navigation of the river Amoor. This conquest must be very humiliating to the imperial family of China, which originally sprung from that country. In other respects we do not attach to it the great importance which has been ascribed to it by others. The inhabitants are a warlike race, and will probably resist subjugation by commencing a struggle for independence, similar to that which

has been going on so long in the Caucasus. The country is thinly inhabited; and Russia herself has no surplus population, with which to establish colonies to any considerable extent. The military occupation of the coast may, however, be attended with serious consequences to the Chinese empire in its present distracted condition: and it is very probable that if Russia is checked for a time in the execution of her designs upon Turkey, she will employ her time and resources in making encroachments upon China and Japan. Whatever influence she may acquire in either of these countries, will be intensely hostile to Protestant Missions, and probably also to Roman Catholic Missions: for Russia, in her character of the *Greek Church Militant,* looks upon Protestantism as her antagonist, and upon Popery as her rival; and it is hard to tell which of the two she hates most. In a political point of view, it would be for the interests of Russia to favour the rebel party, until it becomes too decidedly victorious. Should this be done, we apprehend that little advantage would accrue to Protestantism from the success of the rebellion; and if the imperial party should ultimately prevail, it would probably look upon Protestantism with hostility, as having been favoured by the rebellion in its early stages. Popery may then gain what Protestantism will lose. But the Lord reigneth, and he can bring order out of confusion, and good out of evil.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY MOVEMENTS.

We have this month to record the arrival of the Rev. W. Knight, one of the Secretaries of the Church Missionary Society;—also the departure, on account of failing health, of the Rev. W. S. Mackay, of the Free Church Mission.

The Rev. Mr. Moore, of the American Baptist Mission to Burmah, has arrived in Calcutta, on his way to the United States viâ England.

### 2.—COURSE OF LECTURES TO NATIVE YOUNG MEN.

The Missionary Conference has determined to have a course of lectures delivered to educated native youth in February and March. The following is a syllabus of the lectures.

LECTURE I.—Tuesday, Feb. 20th, By the Rev. T. SMITH.

Subject,—The Deist and Brahmist systems do not satisfy man's spiritual wants, and are therefore essentially defective.

LECTURE II.—Tuesday, February 27th, By the Rev. E. STORROW.

Subject,—Hindu and Christian notions of sin.

LECTURE III.—Tuesday, March 6th, By the Rev. J. ANDERSON.

Subject,—The conditions of an acceptable atonement are fulfilled in the atonement of Jesus Christ.

Lecture IV.—Tuesday, March 13th, By the Rev. A. F. Lacroix.
Subject,—Hindu and Christian notions of a future state.
Each Lecture will commence at seven o'clock.—*C. C. Advocate.*

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### 3.—The Calcutta City Mission.

The second anniversary of the Calcutta City Mission, held in the Town Hall on Tuesday, Feb 20th, was attended by about three hundred persons, amongst whom were some of the most influential members of the Community.

Mr. G. F. Cockburn, our Chief Magistrate, was in the Chair.

The Meeting was opened with a prayer offered up by the Rev. J. C. Herdman, of the Scotch Kirk; after which it was addressed by—

*The Chairman*, who said the Meeting had been called in order to enable the Committee of the Mission to bring forward, and subsequently to present, in a printed form, for the information of the public in general, a Report of their proceedings during the past year. Before calling on the Rev. J. Blomefield, one of the Secretaries, to read the Report, he would offer some observations which would take up a very few moments of time.

He thought it right, in the first place, to explain that it was not without some reluctance he had agreed to preside, having felt, when invited to do so, and still feeling, that the choice of the Committee could far more worthily have fallen on many of those present, and on many who had not been able to attend on this interesting occasion; but that his reluctance had entirely ceased when he understood it to be the opinion of the Committee that, owing to the official position which he had the honor to hold, it had been deemed desirable for him to take the Chair at this annual Meeting of the City Mission; and he unhesitatingly avowed his conviction that he could not better discharge the duties of that position than by lending its weight and influence to the service of the City Mission, being sure that the more the Mission prospered—the more its operations were extended, and people of all classes brought under its influence, the less would thefts, and drunkenness, and crime and iniquity of every kind abound, as at present—the less would honest people suffer—and the less work would the Magistrates have to do: and, therefore, he maintained that no one could prove himself to be a true friend to this country, a worthy citizen of Calcutta, or a good Christian, better than by helping on the work of the Mission, whether by exerting his own influence in its behalf; contributing in aid of its funds; shewing sympathy with, and cheering on, the agents employed by it; or, what was better than all, by offering up earnest prayers at the throne of Grace for the blessing of God to rest upon them, and to accompany them in their labours.

Two years had elapsed since public attention had been directed to the urgent necessity which existed for the establishment of a City Mission in this great Metropolis of British India:—that, the year which saw the conception of the project, had witnessed also its birth and early feeble efforts; while the one just closed had witnessed its full development and complete organization, and had been a season of active operations. It was to be hoped, therefore, that, in the retrospect of striking events which had made 1854 distinguished as a year of extraordinary progress in the annals of Indian improvement, the Christian mind would not fail to include the establishment of the Calcutta City Mission, destined to run—or, at least, as all should trust and pray that it might run a course of extending usefulness, equal to, if not greater than, that vouchsafed to similar institutions in different parts of the globe, and embracing the

temporal, as well as the spiritual, good of thousands of our fellow-beings—and among them, the most poverty-stricken, the most ignorant, and the most debased of all the classes of our social Community, but who, in spite of their poverty, ignorance, and social degradation, were nevertheless bound to us by the tie of a professing brotherhood in one common Lord and Saviour, a tie which no true Christian would ever seek to sever, or to break away from, but would rather do everything in his power to strengthen, and be bound the closer by.

This led him (the Chairman) to remark that, among the various incidental advantages arising from the establishment of the City Mission in Calcutta, two objections to the reception of the Truth, very commonly urged, were fairly met. The one was frequently brought forward by the heathen, who said—"Why come and preach to us? Look at the conduct of those professing your own faith. Try to convert them, and then come with greater propriety, and preach to us!" To try and convert merely professing Christians, was the main object of the City Mission; but he feared that there were too good grounds for the objection made use of, since he was of opinion that, while, on the one hand, the evil conduct of nominal Christians had only too often been a scandal to the Christian name, and a stumbling-block in the way of heathen enlightenment,—on the other, the various sections of the Christian Church had failed in their duty towards those who were merely professing Christians, and especially towards those of the humbler classes. In fact, the admitted necessity of a City Mission proved this to be the case; and the result of past operations shewed not that the Mission had been established at exactly the proper time, but that, rather, it ought to have been established full fifty years ago—that those of the present generation should be, not sowing the seed, but seeing the fruits ripening and being gathered in. He hoped, however, that, through the exertions now being made in furtherance of the object of this City Mission, much might ere long be done to relieve the Christian Church, in so far at least as Calcutta was concerned, from the imputation of neglecting the spiritual interests of those who at least professed the Christian faith, towards reforming their evil conduct, and thereby removing the stain from the Christian name and the stumbling-block in the path of heathen enlightenment which that conduct had heretofore occasioned.

The other objection which he referred to, was commonly urged as an excuse for indifference to spiritual things. "Look," it was said, "at your sectarian differences. Settle these, and then tell me whom I am to follow, and what to believe." Now, the City Mission did not wish any man to give up any one of his own principles, or even preferences; but it said to all—"One thing only is needful for you, for us, for all men,—to repent, and believe in one Lord Jesus Christ." Putting aside all merely denominational differences, all stand alike upon common ground, to oppose a common foe. The Allies before the walls of Sebastopol, who were once called national enemies, and that people whose national creed was opposed to the faith of both, were now banded together for a common purpose, and against a common enemy. Those who belonged to the City Mission were also united, but in a far more sacred cause, a far more holy war than had ever been waged by earthly nations, for a common purpose, and against a common enemy. Here, in Calcutta, was a stronghold of Satan, the enemy of God and Man; and against this stronghold would they fight under the glorious banner of the Captain of their Salvation, never relaxing their efforts, until, with God's help, the oppressive dominion exercised here so long was overthrown.

In conclusion, the Chairman said that the City Mission, in its principles, objects, and agency, had his entire approval, as he doubted not it

had that of the Meeting; and in this case, he hoped that, in time to come, it would have their cordial support. He had hailed its establishment, as doubtless all present had done, with feelings of the liveliest satisfaction, and hoped that, in future, its progress would be viewed with feelings of deep and prayerful interest. He would only add, that he believed he spoke the sentiments of all present in saying to the agents of the Mission —"From the bottom of our hearts, we wish you God speed in your labour of love."

*The Chairman* concluded by calling on the Rev. J. Blomefield, one of the Secretaries of the Mission, to read the Report of the Committee for the last year.

The Committee report that, during the past year, Messrs. Wylie and Kelsall, at whose summons in 1853 the foundation Meeting of this Mission assembled, are no longer amongst them. Mr. Wylie, they hope, although his place is for the present filled, will some day again assist them with his counsels. Mr. Kelsall ceases to be their Treasurer; but Mr. James Stuart (of Messrs. Gordon, Stuart and Co.) has consented to supply his place. During the past year, the Rev. J. C. Herdman found himself compelled, by another important engagement, to withdraw from the Secretaryship, the more active duties of which he had so judiciously conducted from the commencement. His brother Minister, Mr. Henderson, took his post for a time, but weakness of health deprived the Committee again of one in whose fitness they had rejoiced. In his stead, the Rev. T. Gardiner, of the Free Church Mission, has now recently consented to devote his spare time and energy to the cause of the Mission. Messrs. Herdman and Henderson, however, still remain on the Committee. Mr. Cockburn has succeeded Mr. Elliot in his place in the Committee, as well as in his public chair of office; and Mr. W. H. Jones was elected to fill the seat in the Committee left vacant by the resignation of Mr. J. L. Carrau.

The Committee report that the catholic principles of the City Mission, after more than a year's trial, stand, as they believe, unimpaired; and that experience has now shewn that it is practically possible in Calcutta, as in the wider spheres of London or Glasgow, for differing denominations to combine not only to distribute Bibles and Tracts of approved divinity, but to carry to her humbler houses the living message of the Gospel.

The staff of Agents employed by the Mission remains unaltered. They are still seven in number, and the Committee report in highly favourable terms of them and of their exertions in the cause.

Mr. Freeman, of the London City Mission, arrived in November last, and joined the Calcutta City Mission as Superintendent Missionary. His passage and outfit have been paid by the Mission, and he has also received reasonable compensation for losses of salary and property, occasioned by the transfer of his services. On his own part, he has entered into a written engagement to remain for seven years in connection with the Mission, or, failing to do so, to repay, in proportion to his time of service, the money expended by the Mission on his passage and outfit. The Committee, however, do not anticipate any such disappointment.

The superintendence of one practised in City Mission labours, has already relieved the Committee from much anxiety; and, by Mr. Freeman's assistance, it is hoped more accurate statistics of the religious condition of this City may be obtained, while, under his eye and by his example, the less experienced Agents will be directed how to render their visits, occasions of increased usefulness.

In accordance with the Rules, one of the Secretaries, and, on occasion of his absence, the Rev. Mr. Hutton, have, for several months past, met the Agents once a fortnight, as circumstances permitted, for the purpose

of instruction and conversation in the Doctrines and Evidences of Christianity. Some valuable works of Theology have thus been brought to their notice, and their minds exercised in a more thoughtful study of the truths which it is their duty to dispense to others.

Nor have their labours been small, or without a marked blessing. Notwithstanding the climate, and perhaps still more, the pestilential odours assailing those who venture into the undrained lanes of this Metropolis, ill health has seldom been permitted to interrupt their daily visits for the benefit of the dying wanderer from God, of the thoughtless sailor on shore, of the drunkard in his ragged home, of the fallen female, of the infidel, and of the untaught young. The Reports of the Agents, extracts from which were read, while they shew moral degradation to a painful extent among the lower classes of professing Christians in this city, also shew the necessity for, and the value of, such a Mission as this amongst us, and that the results already produced by the labours of the Agents are most gratifying and encouraging. Many children have, also, through the agency of the City Mission, been sent to school; while some adults are known to have been induced to attend public worship. Books are also lent by the Agents, which are taken from a Lending Library established expressly for the City Mission, and having its Depôt at the Old Church Rooms. For the supplies of Tracts and Bibles, the City Mission has, as before, to thank the sister Societies.

The Subscriptions and Donations during the past year, amounted to Co.'s Rs. 5,056: the Expenditure, was Rs. 6,348. The Committee report that they have never as yet known pecuniary difficulties. They feel assured that they have with them the sympathies of all the more privileged classes among the Protestant Churches of Calcutta. Their work is an unostentatious one, indeed; but it is one which, being known, cannot fail of support. Co.'s Rs. 8,000, they state, is probably a fair estimate for the expenses of the present year; and to meet this, they earnestly ask for contributions.

The Committee concluded their Report by bespeaking the interest of the Meeting in behalf of a daughter Institution which has sprung up under the charge of the City Mission, and which, they hope, will very shortly come before the public to plead its own cause—a reformatory home for fallen women in Calcutta. The Agents of the Mission received instructions to calculate, if possible, the number of these outcasts who named the name of Christ, and to ask if there were no desire after reformation, and whether, if an asylum were opened, they would not seek a refuge there, and be restored to virtue and to God. The answer returned was one which left the Committee no longer able to hesitate. A Committee of Ladies has already been formed. A lady of influence is its Secretary; and when a suitable house and matron can be found, the Committee report that "this daughter of the City Mission will become its useful handmaid, and may the blessing of God rest upon it!"

*The Lord Bishop* moved the first Resolution, which was as follows:—

"That the Report now read, be adopted and published, and that the following gentlemen be office-bearers of the Mission for the ensuing year:—The Rev. Messrs. H. S. Fisher, A. Hamilton, R. Henderson, J. C. Herdman, A. F. Lacroix, J. Thomas, H. Andrews, Esq., G. F. Cockburn, Esq., E. Edmond, Esq., W. H. Jones, Esq., H. Woodrow, Esq. *Treasurer*, James Stuart, Esq. *Secretaries*, the Rev. J. Blomefield, and the Rev. T. Gardiner.

In moving the above, his Lordship said he had listened to the Report which had been read, with the deepest interest. It was a peculiar principle of the Gospel, that when any sphere of duty had been neglected, but was at length entered on, an encouraging blessing at once rested

upon it. He was delighted that such simple-minded yet able men had been found to do the work of Agents. An excellent beginning had been made, with quiet zeal and harmony; and his Lordship could not doubt that their Chairman would see the good effects in a diminution of crime within this city.

*The Rev. Mr. John Pourie* seconded the motion.

He said he did not intend, nor indeed was it necessary, to say more than a few words in addition to the excellent observations which had just been addressed to the Meeting. His brevity would, he hoped, be excused when it was considered that he had only lately arrived in Calcutta, and, having as yet but little practical acquaintance with the working and results of the City Mission here, was unable to advocate its claims so effectively as its importance demanded and deserved. We had had our attention directed, in most touching language, to the lamentable spiritual condition of hundreds of our follow-men and fellow-citizens, who were called by the same blessed name which we ourselves bear, and which none of us should ever wish to see disgraced. We had heard the admirable principles upon which the City Mission proceeded in attempting to elevate and improve these outcasts to raise the fallen, to arrest the backslider, and to bring back the wanderer to the fold of the Good Shepherd. We had been told what the kind of agency was, and what was the manner of its operation; and we believed that these were not merely the best, but the only means adapted to the peculiar circumstances. And now, what more was necessary to say to commend this Report of the past year's proceedings to our cordial approbation, and to induce us to wish that it were not only widely circulated, but seriously considered, and made the motive and subject of earnest prayer in every Christian household in Calcutta? Let it not be supposed that the accounts which the Agents had sent in, were varnished tales. He felt convinced that, if any one of us were to accompany these Agents as they went round from house to house, on their daily errand of mercy, he should return with the conviction that their pens had failed to describe all the misery, immorality, and crime which their eyes had witnessed. Saddening, however, as was the picture which they had endeavoured, though imperfectly, to present to us, there were some green spots in the moral wilderness. We could not, indeed, boast of victory as those who could unbuckle the armour, for our enemy was still strong, and his victims were still prostrate; but we had tried and proved the power of our mighty weapon, and found it sharper than any two-edged sword. Let us, therefore, be encouraged to send forth again these good soldiers of the Cross to carry on this Christian warfare. Not only the success which had already attended them, but also the very want of success which they and we deplored, ought to operate as a stimulus to great exertions and more earnest prayer. And let us look to the example of Him who had left the glory which he had with the Father before the world was, to come down into a lost world in which he was despised and rejected of men, that he might gather out a people who should be to the praise of his grace and his glory. Let us walk in His footsteps; let us copy His glorious example; and, in sending our agents down into the haunts of iniquity, let us reckon no sacrifice too costly, no efforts too great, no prayer too importunate to hasten on the advent of that glorious era when righteousness should flow down these streets like a mighty river, bearing on its bosom to the great ocean of Eternity the blessed fruits of that good seed of the World which we, by this Mission, were endeavouring to sow.

The Meeting adopted the Motion unanimously.

*The Rev. W. Knight*, one of the London Secretaries of the Church Missionary Society, moved the following:—

"That this Meeting gives thanks to God for the encouragement and blessing he has been pleased to bestow upon the labours of the Agents of the Mission, and for the health he has vouchsafed to them. And resolves to aid the blessed work in the ensuing year with prayer, sympathy, and pecuniary support."

*The Rev. T. Morgan*, of Howrah, seconded the motion.

*Mr. Morgan* said it gave him sincere pleasure to see Mr. Cockburn in the Chair, because he had pleasing and grateful reminiscences of the past, and he felt assured that he (Mr. Cockburn) was not a mere lay figure placed there to be looked at, but that the operations of this Society were as natural and congenial to him as the caressing of his own children. The Resolution put into his hand, was comfort comprehensive, and it embodied two important sentiments. Many gave freely of their money, but withheld their sympathies. It was difficult to descend from the refinements of society to the abandoned and the outcasts of society. The City Mission demanded our sympathies; but whether we extended or withheld them, it had the sympathy of those pure and benevolent beings who were before the throne of God, and the sympathy of Him whose compassion was moved towards the multitude who wandered like sheep without a shepherd, and who now sat on the throne of the Universe. To him, then, let the Society in its darkest hour, look. He had deep sympathy with this Society on account of some episodes connected with his early history. Before the City Mission in London had existence, he had made efforts something similar to this Society, and it was his best preparation for Mission work in India.

The designs and the operations of this Society were beautifully adapted to meet the wants of a large portion of the population of Calcutta. There were men who once lived in affluence, surrounded by all that was refined and elegant, now living in hovels, clothed in rags, and friendless. There were men wasting under the influence of the climate, disease, and intemperance. There were others who were well disposed, but were friendless and helpless. There was not a gleam of sunshine upon their soul, except in slumbers when they dreamt of sunny fields, a father's care, a mother's tenderness, and a sister's love. They awoke to find themselves surrounded by all that was revolting, and by men who were an embodiment of all that was cruel and selfish. Were these men to perish without mercy, without humanity? No. This Society declared that the light of heaven should shine upon those dark abodes, and mercy should enter into regions of sin. Many of these men were our countrymen, and many a widow and wife would bless the Society.

He would confine the claim of the City Mission to our pecuniary support upon the principle of self-interest. It cost large sums of money to support the Police and the Hospitals. The most troublesome people to the Police were the outcasts of society, and the hospitals were filled with dissipated and intemperate men. All the money to support these came from our own pockets. This Mission struck at the root of the evil by making men religious, and industrious, and valuable members of society. And when we thought of the influence of immorality upon the mind of the young—when we reflected that every corrupt man corrupted others—that, in this respect, it was in the moral world as in the natural—would we not rather stem the torrent of immorality? would we not rather, instead of the dark, putrid mass flowing before our doors, have the clear, flowing, healthy stream of morality? We were all subject to the contingencies of society: we were not beyond the powers of the enemy: not past our probation. It might be the lot of some of us to share the blessings dispensed by this Mission. "He that giveth to the poor, lendeth to the Lord." But when some men die, the Lord does not owe them anything.

The Meeting adopted the Motion unanimously.—*Bengal Hurkaru.*

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 184.—OLD SERIES, VOL. XXIV. No. 275.

APRIL, 1855.

## I.—*The Beginning of the Gospel in Central India.*

*** For the following paper we are indebted to the *Oriental Baptist* for March. We have omitted a few lines, from fear of being thought too partial to Baptist sentiments, if we allowed them to stand.

William Moxon was the son of highly respectable and truly pious parents in England. Having been carefully educated, he was permitted to enter the army, in the East India Company's service, and came out to India about the beginning of the present century. Up to the time of his departure from England, though thoughtless and impenitent, he was restrained from bold impiety by the influence of his early religious training; but on his arrival in India all fear of God was for a time cast off. At length his conscience was roused, and so great a change took place in his conduct that he was regarded as "a Methodist," and encountered the mockery and contempt of his ungodly fellow-officers. This was a trial too severe for him. He did not withstand their opposition long, and after he was stationed at Barrackpore, in 1805, his religious impressions were almost effaced; he abandoned himself to open sin, and even endeavoured to regain the approval of his companions by proficiency in vice. Still during his sojourn at Barrackpore his mind was not unfrequently disquieted by terrible convictions of the folly and danger of his ways, and we can easily believe that at such moments he contrasted his own character and pursuits with those of the pious and active missionaries on the other side of the river, who, amidst the scorn and hatred of ungodly Europeans and all the other discouragements attending their great enterprise, were hopefully and joyfully "serving God in the gospel of his Son." At the beginning of 1806, he was stationed at Nagpore, in the escort of Mr., afterwards Sir Richard Jenkins, the British Resident at the court of the Raja Ragojee Bhoonsla. Here for nearly two years Mr. Moxon lived in the service of sin, but towards the close of 1807, when he was about twenty-six years of age, it pleased God, in the absence of all external means of grace, to lead him to hearty

repentance and reliance on the atonement of Jesus Christ, and henceforth his conduct was marked by close watchfulness against sin, by a lively hope in the Redeemer, and by an ardent desire to bring his fellow-men to partake of the blessedness he had himself found. No one who has a sincere wish to be useful need despair of finding the way, and Mr. Moxon was soon actively employed in doing good. He also opened a correspondence with the missionaries at Serampore; and in view of the vast extent of the harvest field around him and the fewness of the labourers, longed to be himself wholly employed as a Missionary. With this desire he wrote to ask the counsel of his parents in England, and fully laid his case before the Serampore brethren, earnestly soliciting their advice and prayers. "If," wrote he to Dr. Carey, "after being persuaded in my own mind, I become a Missionary, I shall be very desirous of connecting myself with your Society; and indeed, even now, if esteemed worthy, I should be glad that the gentlemen at Serampore would consider me in the light of a brother member." Whilst his mind was yet undecided as to the path of duty, Lieutenant Moxon devoted his leisure to the study of the Mahratta language which he had not before learned, and endeavoured to enlarge and perfect his professional knowledge of Hindustáni and Persian. These studies were the more difficult to him, owing to a defect in his hearing, which hindered the attainment of a correct pronunciation. But they were undertaken for Jesus' sake, and love to Christ made them pleasant. Nor did he delay attempting to do good to the heathen, until he should have overcome all the difficulties of their languages. He at once began, as he had opportunity and ability, to converse with the natives, and was soon cheered by finding that in more than a single instance he had succeeded in producing in the minds of those who came under his influence a strong interest in the facts and doctrines of Christianity.

The advice of Lieutenant Moxon's family was decidedly unfavourable to his relinquishing his profession and becoming a missionary. They urged him to remain in his present position, and to endeavour, like Cornelius, to glorify God in it; and upon a mature consideration of the matter, though perfectly willing to give up all his worldly prospects for Christ, he decided to comply with their wishes; but resolved, in accordance with the passage we quoted from his letter, to labour as a missionary as far as it was possible for him to do so,—a resolution which he appears to have faithfully observed throughout his residence in India. Until he had gained a sufficient knowledge of the language to understand the translation, he had hesitated to distribute copies of the Mahratta Scriptures in Nagpore, and the Resident had more than once hinted to him that it would be highly improper for him to have any thing to do with the rajá's subjects in religious matters. But these difficulties did not long hinder him. He soon began to disperse Scriptures and tracts amongst the natives, who resorted to his bungalow for them, and though fully aware that he ran the risk of encountering a storm of disapprobation from his superiors, resolved to be at any cost faithful to his allegiance to Christ, and continued, unostentatiously but fearlessly, "warning every man and teaching every man," as he had opportunity.

Lieutenant Moxon also collected a few children, the neglected offspring of European and East Indian parents, and endeavoured to have them taught both English and the vernacular language, while he spent a considerable portion of time each day with them himself, instructing them in the knowledge of the word of God. Amongst these little ones was a boy who became in an especial manner his *protégé*. Not long after his arrival at Nagpore an old invalid soldier, who had been a Sergeant in the service of the Nizám, came there from Ellichpore with his family in great distress. He was put under the treatment of the Residency surgeon and allowed a pension by the Resident, while Lieutenant Moxon visited him frequently and did all he could to enlighten his mind and alleviate his sufferings. Finding that in regard to religion this poor family was little better instructed than were the heathen, the pious officer had them removed to a vacant house on his own compound, and devoted much time to reading to them, besides holding family worship with them every morning and evening. In this poor man's family was a little child, named Henry Antone, whom he had purchased in a time of great scarcity from some Mahrattas for a Rupee. The old soldier's consent was soon gained that the child should be taken under Lieutenant Moxon's roof, where his excellent disposition and rapid progress in learning afforded high satisfaction to his kind patron: indeed the lad soon became serviceable to him in carrying out his benevolent plans, by reading the Mahratta and Hindustání Testaments and tracts to the natives who daily came to the house to be instructed in them. Many others of the school children were similarly active in making known what they had learned of Christianity. The lads were themselves interested in the Scriptures they were taught to read, and they were encouraged to carry them to their homes. Lieutenant Moxon frequently saw people in little groups on the road sides, listening while the boys read from the Bible. Many gospels and tracts were thus carried into heathen families and attentively read.

There was no place of Christian worship then in Nagpore, and Lieutenant Moxon resolved to open his house every Lord's-day for the purpose. There were several Native or Portuguese Roman Catholics in the place; and the service was specially intended for these, with the school children and as many Hindu and Musalmán servants and others as chose to attend. On these occasions the Scriptures and portions of the Liturgy were read in Hindustání, and an attempt was made to instruct the poor people in the way of salvation. This service was commenced about the end of 1810, and the attention and apparent pleasure of the people were very satisfactory. Two or three natives who appeared heartily to believe the gospel were also employed to go about from place to place and read the Scriptures to all who were willing to hear them.

As the result of these various efforts to do good, Lieutenant Moxon was permitted to see several persons actively engaged in searching the Scriptures, and comparing the gospel with the religion they had been taught to profess, while some showed a serious concern for salvation by the Lord Jesus Christ. One poor Hindu, a bairágí, when in the

immediate prospect of death; avowed his belief in the Saviour, and evinced great peace and joy in believing. He was carried to Lieutenant Moxon's house before he died, and there strongly testified to his renunciation of idolatry and his simple confidence in Christ Jesus. Some of the native officers in the escort and in the Rájá's service also were greatly impressed with the value of the Scriptures and even read them to the sipáhis. Of some of these strong hopes were entertained that they would publicly avow their faith in the Redeemer. Many Bráhmans too occasionally came to the pious officer, professing to feel a deep interest in the truth he endeavoured to disseminate; but it was painfully evident in the majority of such cases that they came not for spiritual but temporal aid, and used religion as a cloak to their covetousness. There were many disappointments in the instability and worldliness of some concerning whom the best hopes were cherished; but Lieutenant Moxon persevered, and had the happiness to disperse a large number of portions of the word of God, in various languages, both printed and in MS., in places which could not otherwise have been reached, while he was often permitted to see that a striking effect was produced by them upon the minds of the readers. It appears that the Mahratta version of the Scriptures published at Serampore was far better understood in the Nagpore territory than in other parts, the pandit by whose assistance it was prepared probably being a native of that country. The reports sent by Lieutenant Moxon of the intelligibleness of the translation and the eagerness with which copies of it were often received by the natives, were exceedingly encouraging to Dr. Carey.

In April, 1812, a long anticipated journey to Serampore was commenced, and throughout the tedious way the pious officer did what he could to make the way of life known to the natives. On his arrival at Bancurah he was suddenly attacked by alarming illness, but was soon restored, and reached Serampore towards the end of June. He now greatly enjoyed the society of the men whom he had so frequently corresponded with from Nagpore, and to whom he felt himself united by warm Christian affection and kindred zeal. At the beginning of August he joyfully submitted to the ordinance of immersion, and thus fulfilled a duty, of the obligation of which upon himself he had long been convinced. He set out on his return to Nagpore towards the end of September, greatly cheered by the Christian fellowship he had enjoyed at Serampore, and reached his station towards the end of December, having improved many opportunities of speaking of the gospel to the natives he met upon the way.

On his return to Nagpore, Lieutenant Moxon was grieved to find that some who had given him most hope had ceased to seek after the truth in his absence. A few of those who had been accustomed to inquire of him concerning the way of life, still professed to be ready to embrace Christianity, but in a short time some of these also became estranged from him, and shunned his faithful admonitions. He did not remit his efforts to do good on this account, however, but appears to have endeavoured to extend them. He held an English service in his bungalow for the benefit of the Artillery men and East Indian

clerks connected with the Residency. His school was soon so much enlarged that it contained upwards of fifty boys, and new inquirers after the truth encouraged his hope that in a short time a church would be gathered in Nagpore. With a view to more constant and acceptable efforts for the conversion of the people he applied to the Serampore brethren to send one of their best native preachers to his assistance, engaging to provide all that was necessary for his comfortable support. They selected a brother, named Rám Mohan, "a converted Bráhman of the highest caste, who, when a heathen, had set fire to the funeral pile in which his living mother was consumed to ashes." As a preacher in Bengáli he possessed excellent abilities: he had been blessed as the instrument of the conversion of several of his countrymen, and spoke with so much persuasive power that Mr. Ward says he has frequently seen his congregation bathed in tears. Arrangements were made by Lieutenant Moxon that Rám Mohan should travel in company with an escort of sipáhis from Házáribág, and he arrived at Nagpore in the beginning of June, 1814. He applied himself vigorously to the study of the Mahratta language, and was soon able to speak intelligibly to the natives around him. Soon after his arrival Lieutenant Moxon and his wife—for during his stay in Bengal he had married a niece of Dr. Carey—applied to be dismissed from the Church at Serampore, that they with Rám Mohan might form themselves into a new Church at Nagpore. There is something truly admirable, we think, in the humility displayed by this pious officer in his letter to Serampore on this occasion. "We propose," he wrote, "if you approve of it, that brother Rám Mohan should act as pastor over the Church; as we conceive that the length of time he has been a sincere follower of Christ, his tried experience, knowledge, and firm zeal peculiarly fit him for so important a situation; and also that those natives, who through a sincere belief in our Saviour are desirous of being baptized, will thereby be the more willing and encouraged to join us."

In the beginning of 1814 an attempt was made by Lieutenant Moxon to obtain a translation of the New Testament in the language of the Gonds. Gondwana being contiguous to Nagpore, and to a considerable extent tributary to the rájá of that country, there was no difficulty in obtaining a man who had a good knowledge both of the Gondi and Mahratta tongues. Venaek Row, a Residency Munshi, who understood Gondi, and a Gond named Pykoo were employed by Lieutenant Moxon to execute this work in their intervals of leisure from Government employ. They translated from the Serampore Mahratta version, and the work was carefully inspected by Lieutenant Moxon, who tested its correctness by getting another Gond to translate back again into Mahratta. Portions of the translation were often read to the Gonds in their villages, by Henry Antone, and the people appeared to understand it, and greatly to admire that which they heard. The translation must, of course, have been very imperfect, executed in such a manner, and we cannot find that any further use was made of it. It was, however, a monument of Lieutenant Moxon's Christian zeal. He did what he could,—and we doubt not that his work was regarded

with approval by Him whose glory it was designed to promote. The version appears to have been carried on to the middle of the Gospel by Luke. A catechism and several tracts were also similarly translated, and written copies were distributed in many of the Gond villages. The Gonds have no written language; but a few who had learned to read the Mahratta character read the tracts to their fellow-villagers.

Accompanied by Henry Antone, Rám Mohan preached actively in the neighbourhood of the city of Nagpore. Much attention was excited by his preaching, and numerous copies of the Mahratta Scriptures and tracts were put into circulation. In October, 1814, he visited Ellichpore in company with Lieutenant Moxon, and boldly preached the Gospel there, both in the streets of the city, and in the palace of the Nawáb. The effect was not, however, what was so anxiously expected. A few appeared to take some interest in the gospel, but the people at large evinced the most imperturbable indifference, to the great discouragement of the native preacher. It was well known that the rájá was bitterly opposed to the spread of Christianity, and none dared to incur his displeasure. Another cause of the indifference of the people to the gospel was the very unsettled state of the country. A large body of Pindarries plundered the wretched inhabitants, even in the neighbourhood of the city, and general consternation prevailed. Still all was not discouragement. Rám Mohan was very favourably received by a tribe of outcastes called Dhers, and for a time even expected that some of them would put on Christ by baptism. He was also successful in his attempts to distribute copies of the Arabic New Testament amongst the Arabs who bore arms in the service of the rájá, and was treated by them with great civility and kindness. Disturbances being, however, apprehended, the Resident prohibited preaching to the Arabs, or in the centre of the city, fearing lest occasion should be taken by the turbulent troops to rise against the British, owing to such attempts to spread Christianity amongst the rájá's subjects.

Towards the end of 1816, Lieutenant Moxon again visted Bengal for a few months, taking with him Rám Mohan, who was in very poor health, and his family. On his return, without his native co-adjutor, he found Nagpore in a very unsettled state. The rájá had died in March 1816, and was succeeded by his son, an infirm and greatly afflicted prince, whose affairs were managed by Appa Sáhib, his unprincipled cousin, by whom there is every reason to believe he was cruelly strangled in the beginning of 1817. Appa Sáhib having ascended the throne, acted with the same perfidy which had marked his conduct while regent. He sought to beguile the British by professions of friendship, and at the same time was busily intriguing with the Peshwa to effect their overthrow, and designed to take the life of the excellent Resident, Mr. Jenkins. On the 26th November, 1817, his army, estimated at about 10,000 infantry, with as many horse, attacked the British detachment, consisting of 1,350 men, encamped on the Sitábaldi hills. In the obstinate engagement which followed, the escort to which Lieutenant Moxon was attached bore a conspicuous part. This pious officer displayed exemplary courage in the battle, and while

exposed during a great part of the action to the thickest of the fire, "enjoyed a firm faith and much spiritual comfort." The triumph of the British arms over the masses opposed to them was signal, and the faithless rájá sued for peace on the day after he commenced his unprovoked attack. He was soon detected in a new conspiracy and was in consequence shorn of many of his possessions, while by treaty he surrendered to Mr. Jenkins the Resident, full civil and military power throughout the Nagpore dominions, with the regulation of the finances, &c. The infatuated prince again attempted the overthrow of the power to which he had twice succumbed, and his deposition necessarily followed. He soon escaped from his guards, and succeeded in finding a refuge in Gondwana, where he gave considerable trouble to his conquerors. In order to put down the insurrection raised in Gondwana, Lieutenant Moxon was sent from Nagpore in April, 1818, to the district of Choteesghur, and for nearly a year was employed in active service. So long as any of the adherents of Appa Sáhib remained, peace could not be established in the district, and Lieutenant Moxon witnessed many scenes of danger and bloodshed there. God, however, "covered his head" and protected him from all harm. He had also the satisfaction of knowing that the conflict in which he was engaged was not only necessary for the establishment of the British Government, but for the defence of the poor natives of the district; numbers of armed men under different leaders having taken advantage of the name of the ex-rájá to plunder and lay waste the country, committing horrible cruelties. Before the close of the year, however, all the rebellious zemindárs and sardárs were put down, and peace was restored to the country, which was at length brought into a comparatively prosperous state under the able management of Colonel Vans Agnew. For some months Lieutenant—now Captain—Moxon had to conduct both the civil and military duties in Choteesghur and was temporarily stationed at Ryepore, the capital of the district. After peace was established, another officer was stationed at Ryepore in charge of the civil duties, while Captain Moxon, who had been appointed to the command of the Choteesghur Provincial Battalion, had his Head Quarters at Belaspore, a very healthy station about fifteen miles south of Rottunpore.

Nor did the pious Captain here forget his intention to promote the spiritual benefit of his fellow-creatures wherever he might be. Having heard that Dr. Johns had a second time come out to Bengal and was in uncertainty as to where he should settle, he applied on his behalf to Mr. Jenkins, and obtained for him the offer of the appointment of surgeon in his own corps, hoping thus to place him in a position in which he might both turn all his scientific pursuits to excellent account and become eminently useful as a missionary of the cross. The proposed arrangement did not, however, approve itself to Dr. Johns, and so came to nothing. Captain Moxon's own efforts to do good were continued as at his former station. As soon as he was settled at Belaspore he wrote for his old school-master from Nagpore, and established schools under his own superintendence. On the Sabbath-days his house was resorted to by several natives who came to hear the Hindi Scriptures read and expounded, and a native was employed

by him to read the word of God daily in the surrounding villages. These efforts were attended with various success. The schools generally resulted in disappointment; but many were found to listen to the gospel with apparent pleasure. At the end of 1822, in order the better to carry out his plans for the conversion of the people, he wrote to Serampore, requesting that Rám Mohan, who had suffered much from ill-health and had been in Bengal since 1816, might be sent to join him. This wish was complied with; but after reaching Belaspore, Rám Mohan was unable to leave his house, and in a fortnight died. Captain Moxon wrote of him:—"His conversations with the natives, and the happy and peaceful way in which he departed, impressed them very deeply. I buried him in my own garden, and a great many attended, to whom I read a portion of Scripture and spoke to them; and I have seldom seen more attention and feeling than they showed. It was as if they said, 'Let my last end be like his.'"

In the beginning of the following year, Captain Moxon was promoted to the rank of Major, and immediately after received orders to join his Battalion, which was then at Nagpore. Strong interest was made by the Resident to obtain the sanction of the military authorities to his continuance at Belaspore, but without avail. He therefore finally left it in the beginning of March, leaving behind him a name much beloved by the natives, who notwithstanding the efficiency of his military services in settling the country, all spoke of him more commonly as "the Pádri Sáhib," than as the commanding officer. We have no account of Major Moxon's movements on his return to Nagpore. In a few months he again left it, having obtained permission to go home on furlough, and reached England in the beginning of 1824. His promotion to the rank of Lieutenant-Colonel soon followed, and he then retired from the army, and devoted himself to the education of his children, and to various efforts to do good to his countrymen at home. We are happy to add that the excellent man, of whose Indian labours we have presented this brief summary, yet lives, and still feels an interest in the evangelization of India as active as ever. May God crown his declining years with peace.

To return again to Nagpore. When Colonel Moxon, who was apparently the first to care for the spiritual state of its inhabitants was removed from it, it was not left without some to take up his work, and to walk in his steps. And it is encouraging to see that the person who appears to have been most zealous in efforts to enlighten the people was one who was indebted to Colonel Moxon, both for temporal and spiritual benefits,—Henry Antone, of whom we have made repeated mention before. He had been carefully instructed in the truths of the Bible by his generous friend, who had often prayed earnestly for his conversion, and who seems to have been somewhat discouraged for some years, on account of his lack of that decision for God which he desired to witness. Nevertheless the young man had all his sympathies enlisted in behalf of the gospel, was accustomed to make it known as well as he could to the natives, and in time appears to have been wholly brought under its influence. Having been appointed a writer by the Resident, he did not leave Nagpore with

Colonel Moxon, but shortly after his departure re-opened the school, and on the Sabbath-days read the Scriptures to the boys, their parents, and as many others as chose to attend, and many heard of the way of life gladly. English troops were now stationed at Nagpore, and in 1823 the Company's European Regiment, in which a little Baptist church had been constituted, removed thither. To the good men thus brought to Nagpore Mr. Antone joined himself, and in June of the same year he was publicly baptized by their pastor. A mission school was now established by this regimental church on Mr. Antone's compound and under his superintendence, and many employed in the Residency were induced to subscribe to its support. As Mr. Antone had to accompany the Resident on his yearly tours, he was often absent from Nagpore; but on such occasions the school was cared for by a pious friend, Captain Hyslop, of the Ordnance Department, and thus even after the departure of the regiment, the school and prayer-meetings among a few well-disposed Europeans and East Indians were sustained for several years.

In his travels in the Nagpore country and to Bombay, Mr. Antone enjoyed many excellent opportunities of preaching the gospel, and distributing tracts among the heathen, and he appears to have improved them diligently, so that persons in different parts whom he repeatedly saw in his journeys, were strongly and permanently interested in the tidings he had announced to them.

On his final removal from Nagpore, in 1835, Captain Hyslop took charge of the school and his other plans for doing good; and there is not wanting evidence that some of the children derived great benefit from the instructions imparted to them. Since February, 1845, the Free Church of Scotland have had a Mission in Nagpore and Kámpti, about ten miles distant, which has already been productive of much good, and which probably will prove, now that Nagpore has happily become British territory, yet more abundantly successful.

For some of the facts contained in this paper we are indebted to a sketch drawn up at our request by Mr. Antone, and we cannot better conclude the account than by placing before our readers his statement of the attempts he has made to do good since he removed from Nagpore. As the writer was one of the first-fruits of Colonel Moxon's labours, this account may be regarded as striking evidence of the good which has resulted from his earnest single-minded attempts to serve Christ.

Mr. Antone writes, "On coming to Bombay in 1835, I did not long remain there, but in the beginning of the next year was appointed to Ahmedábád in Guzerat; where I was enabled to establish a school, and to hold prayer-meetings amongst the clerks and others. I received great encouragement from the Rev. G. Piggot, the Chaplain, who helped me to obtain subscriptions in support of the school.

"In Sept. 1838, I was transferred from the Ahmedábád Collector's office to the British Resident's office at Baroda, the capital town of the Gaikowar. On my leaving Ahmedábád, Dr. Johnstone undertook the charge of the school—which was afterwards formed into a Government School, and is now in a flourishing condition, having

Government School Masters and Teachers; but no religious instruction is given in any Government schools.

"At Baroda, I continued from September, 1838, to May, 1845, during which period the Lord was pleased to bless my humble labours amongst the poor natives. They used to come to my house from great distances, from seven or eight coss, or a day's march, particularly on Saturdays, and return to their homes on Monday morning. Sometimes between twenty and thirty would come together from different villages. Frequently I visited them in the mornings; and after preaching to them they would not let me go, without breakfasting with them in their own way. For upwards of seven years, the Lord was pleased to assist me to work thus in His vineyard—it was ripe for harvest—there were no Missionaries there at that time. I invited the Surat Missionaries to help me, and the Rev. Wm. Clarkson came to Baroda, and immediately received into the visible Church of Christ by public baptism six Hindu converts, in 1844, and now a thriving church is formed of these converts, on the Mahi Kantha; a Mission house is built, schools are opened. Three or four stations are now occupied by three of the London Missionaries and their families. The number of converts amounts to about one hundred, inclusive of families, who are formed into a village, distinct from the heathen. The converts have lands given them to cultivate, maintain themselves and families and pay the Government dues, as any other cultivator would do. The Mission is now in a very prosperous state, and the Missionaries and their families receive great encouragement to go forward in this delightful work. The men work and preach among men, and women among women.

"I often receive very pleasing and gratifying letters from some of the first converts who were with me while at Baroda. May the Lord greatly bless them, and make them grow strong in faith and in grace; and may many more be added to them."

We must not enlarge upon any of these statements. Let them teach us all the importance of Christian effort. The land is before us now; and all the vexatious hindrances which once stood in the way of those who wished to make known the gospel to the heathen exist no more. They are among "the former things" which "are done away." Nor are Christians now as rare in India as they were when Colonel Moxon began to think what he could do for the gospel at Nagpore. In almost every place in India where Europeans are found, there are a few who have yielded themselves unto God, while in some there are many. If all these were labourers in the vineyard of the Lord to the full extent of their ability, they would constitute what would be, comparatively speaking, an exceeding great army; and how blessed would be the results of their prayers and endeavours to bring the land to Christ! Christian reader, resolve to do your part. "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

C. B. L.

## II.—*The Mission to the Affghans.*

On the 12th of February last, a Public Meeting was held at Peshawur, on the occasion of the arrival of the Missionaries, the Rev. Messrs. Pfander and Clark and Major Martin, which may be considered as the formal opening of the Mission. The object of the Meeting, on the part of the residents, was to pledge themselves as a Christian community residing on the spot, to assist and encourage, by every means in their power, both those who had come to labour in that distant sphere, and also the Society which had sent them forth. The Meeting was well attended, the numbers present being considerably greater, than at the Meeting which had been held the year previously. An earnest, quiet and dependent spirit seemed to pervade the minds of all, who, conscious both of the importance and the difficulty of the work, yet sought individually to connect themselves with it; and while they made use of every effort, yet desired to leave every thing in the hands of the Lord, in humble prayerful confidence, that He would assuredly undertake his own cause. This Meeting, therefore, is another instance of the personal responsibility which is felt on the part of Christian laymen in India, for the welfare of the Heathen around them, and of their hearty desire to associate themselves actively and openly in the work itself.

The chair was taken, as on the last occasion, by Major Herbert Edwardes, C. B., Commissioner; and the Meeting was commenced by reading the 55th chapter of Isaiah, and by earnest prayer, offered up by the Rev. J. Sharkey, the Chaplain, that the blessing of God might rest upon the Meeting itself and on the cause which it had met to promote.

The chairman then rose to state the object of the Meeting, and in a very able and clear manner, dwelt succinctly on the different events relating to the Mission, which had occurred during the year past. He first referred to the Meeting which had been held on the 19th December, 1853—the results of which have been, that the sum of Rs. 19,536 has been raised in India, for the purposes of the Mission, (independent of the first anonymous donation of Rs. 10,000,) of which sum about Rs. 11,000 were subscribed at the Meeting itself and after the sermons, which were preached immediately before it. Amongst the many future subscribers, especial mention was made of the Commander-in-chief and of Mr. Carr Tucker, Commissioner of Benares, the latter of whom had taken so kind an interest in the Mission, that he had circulated the papers relating to it throughout his district, and collected no less a sum than Rs, 1,743.*

The chairman then referred to the requisition which had been transmitted by the former Meeting to the Home Committee of the

* We have learned that since the Meeting a further sum of Rs. 546-8 has been paid over from the offertory fund by the Chaplains, the Rev. Messrs. Harris and Sharkey, who have been most ready to lend every possible assistance in their power to forward the object of the Mission. The whole amount therefore subscribed, including the anonymous donation, is about Rs. 30,082-8-0.

Church Missionary Society, the reply to which was contained in a Resolution of that Committee, dated the 30th May, 1854. He had received it in July, together with a letter from the Honorary Secretary, Mr. Venn. The Resolution was as follows :

" *Resolved,*—That the Committee of the Church Missionary Society have received, with feelings of the liveliest interest, the report of the proceedings of a Meeting held at Peshawur on the 19th December last, with the view of promoting Missionary operations in that quarter, by means of the Church Missionary Society, accompanied with assurances of pecuniary support to the large amount of Rs. 30,000.

The Committee view this fresh instance of the warm sympathy of the principal functionaries in the Punjab, for the communication of the blessings of Christianity to the natives of that country, with the deepest gratitude to Him who has disposed the hearts of his servants in the remotest corners of the British possessions, to crown by His own best gifts to men their eminently successful efforts for imparting tranquillity and all other benefits of civilization to a nation which has been for ages the prey of superstition, anarchy and misrule.

The Committee's response to this appeal for additional Missionaries for the Punjab, will be a renewed earnest endeavour to meet the application by the appointment of suitable Missionaries for that important and encouraging field of labour. They have earnestly besought in prayer the Divine blessing on their efforts to procure such additional agents for this great work, nor will they cease to urge on the Church and universities the high privilege and duty of furnishing from among their best men some who will listen to the earnest cry for help that has thus reached the Committee from Peshawur, and obey it."

The Committee had most fully redeemed their promise, by sending the Missionaries now appointed ; and Major E. in reviewing the past labours of Mr. Pfander, in different parts of the world, stated, on the part of the Meeting, his firm belief that a more fit person could not have been selected. The connexion of Major Martin, too, with the Mission which he had been so instrumental in founding, he looked upon as a circumstance of very great interest.

Another point of the very greatest importance, in connexion with the Mission to the Affghans, was the translation of the word of God into the Pooshtoo language. In the year 1818, the Pentateuch and the New Testament had been translated into Pooshtoo, under the superintendence of the Missionaries at Serampore, but of the edition which was then printed, it could not be ascertained, even after application to Serampore itself, that any copy still remained. After much unsuccessful correspondence on the subject, the thought occurred to Major Edwardes, that many years before, he had, in the Derajat country, himself seen a copy of the New Testament in Pooshtoo, in the hands of a Puthan chief. It had been given him by a Missionary at Hurdwar, and had been most carefully preserved by him, as he said, from fire and water, with the secret conviction, that the English power would one day advance onwards to his own country, when it was his intention to produce it. This copy Major Edwardes wrote to procure ; it was at once sent to Peshawur, and its place was supplied

by a Persian Bible, but the old chief died the day before the latter arrived. Thus was a native chief, Muhamed Ali Khan, of the Sundapoor tribe of the Puthans, in the Kolachee country, made instrumental in preserving one copy of the Pooshtoo, Scriptures, until the time arrived for making known the Gospel amongst the Affghan tribes. He was then led to send it to where it might be reprinted, and copies multiplied for their use, and immediately afterwards he died, as if the work for which he had been prepared and preserved alive, were then finished. It was also remarkable that Major Edwardes himself had been led especially to notice this book in Kolachee, as far back as 1848, in order that by his means it might become available, in 1854, for the benefit of Peshawur, where the Providence of God had called him to occupy the position which he now does. It has been from this book (although another copy was afterwards found and sent from Serampore) which had been thus remarkably preserved, that re-prints have been made. Application was made to the Agra Bible Society, who engaged to print, for the use of this Mission, the Gospels of St. Luke and St. John, the Acts of the Apostles, and the Epistle to the Ephesians, and the letters peculiar to the Pooshtoo were cast at Secundra, specimens having been supplied by Capt. James, who also very kindly undertook, and is now carrying on, the revision of the proof sheets, and it is hoped that St. Luke's Gospel will be very shortly completed. Capt. James had before this himself translated part of the Gospel into Pooshtoo, but an extraordinary press of duties had hitherto prevented him from giving that time to this work which he desired; but his kind correction of the press has been very valuable, both on account of his intimate knowledge of the language, and on account of the errors which had unavoidably crept into a translation made at Serampore, so far from the country itself.

The Chairman, after stating the obligations due to Mr. Urmston, Assistant Commissioner, for the kind and active part which he had taken as Secretary during the past year, concluded his address, by referring to one of the Resolutions which had been made at the former Meeting, in December, 1853, in the prospect of the establishment of the Mission. They had thus "pledged themselves to use their utmost efforts to further its objects, by soliciting both contributions and subscriptions for its support." This pledge they had hitherto fulfilled, as the subscription list showed, and he felt assured that, now that the Missionaries had arrived, renewed efforts would be made and every means would be used on their part to help forward that work in which it was their privilege and honour to be engaged.

The following Resolutions were then introduced and agreed to:

I.—Proposed by Captain James, Deputy Commissioner, and seconded by Rev. C. G. Pfander—

"That this Meeting desires to express its humble sense of the merciful and providential leadings of the hand of God, in preparing the way for the making known of His Word to the inhabitants of this distant land: it desires also to record its feelings of *thankfulness* to Him for the establishment of this Mission, and for the signal blessings which have attended the efforts already made; and to declare its

earnest trust that the affairs of this Mission may, in all things, be ever directed and ordered by Him for the advancement of His own glory, in the conversion of many people in these Trans-Indus countries."

II.—Proposed by Dr. Kemp, Bengal Artillery, and seconded by Major Brind, Bengal Artillery—

"That the Missionaries be requested to form themselves into a Committee, called the Committee of the Peshawur Church Missionary Association of the Affghan Mission; that the Chaplains of this Station be considered ex-officio Members of this Committee; and that the Missionaries be empowered to nominate from three to five Lay Members besides, from amongst the Resident Subscribers, and to fill up vacancies as they occur."

III.—Proposed by the Rev. T. Harris, Chaplain, and seconded by H. B. Urmston, Esq., Assistant Commissioner—

"That the Funds already collected, and all future sums which may be contributed, be made over to and placed at the disposal of this Committee, to be expended by them for the objects of this Mission; that all the property of the Mission in land and buildings be vested in the name of the London Church Missionary Society; and that annually a Statement of Accounts be circulated by the Committee amongst the subscribers."

IV.—Proposed by Col. Herbert, H. M.'s 75th Regiment, and seconded by Rev. J. Sharkey, Chaplain—

"That for the sake of manifesting its own sense of the personal responsibility of all Christians in this work, and especially of those who are residing in the country itself; and for the sake also of encouraging and assisting, by every means in its power, the exertions of that honoured Society, by whom this Mission has been established; this Meeting pledges itself to make use of every means for the furtherance of its great object, especially by prayer on behalf of this Mission, and by the contribution and collection of Funds required for its support."

The above-named gentlemen, together with Captain Conran, of the Artillery, all addressed the Meeting—some of them to a considerable length—expressing their earnest and deep feelings on witnessing and taking part in an event of so much interest and importance as the commencement of a new Mission under such circumstances, and in such a country, and stating also their thankfulness to Almighty God for what he had wrought, and their sense of their own obligations, and that of every Christian to assist in doing all that in their power lay, for the welfare of their fellow-creatures. The unanimity and oneness of purpose and desire which appeared to pervade the Meeting, and the effect produced by the candour, earnestness, and deep *feeling* of some of the speakers, were especially gratifying, and called forth a ready response in the minds of all who heard them. Allusion was made to the present character of the people—their vigour of mind and body, and their independence of thought and action, leading to much hope that the influence of those who may be called to the knowledge of Christ, will be greatly felt, both in their own and in other countries; whilst their treachery and fanaticism manifest their need of the Gospel, by which

alone they can be subdued, improved in their social condition, and delivered from their national propensity to the darkest crimes.

Peshawur was also mentioned as the door of Central Asia, projecting in an extraordinary manner into the regions beyond. The opinion which has been long expressed, was now from every point of view a probable one, that European influence, and therefore together with it, European Christianity, will be shortly felt in Central Asia, in a manner hitherto unknown; and there might, no doubt, be seen in the present state of the world, in the present statesmen and rulers, and in the present convulsions that betoken change, the instruments already prepared to remove many of the obstacles that now exist, and to open the way for the admission of the Gospel into the countries on the north and west frontiers of the British territories. It was very remarkable that this Mission should be established at Peshawur at such a time and should also be exactly simultaneous with the exertions made on the part of the ruler of Cabul to form an alliance with British India. The same Almighty Will, which has brought the word of life to Peshawur, would also cause it to be preached beyond, and in His own good time, and in His own manner prepare the way.

A further subject, which was brought forward, was that which related to the Affghans as the descendants of the lost Tribes of Israel. The same opinion was expressed as on the previous year, together with the serious conviction that rests on the minds of some that such is actually the case, whilst all have been led to view it as a matter of high probability,—a probability which cannot but attach a deep degree of interest to the Mission. It was however more than once stated that the Missionary principle, and therefore the Missionary duty, are not affected by this, whether true or otherwise. It is probable that Capt. James' new work, which is expected to appear shortly, will throw still further light on this most interesting subject. There is a peculiar blessing attached to all who desire the true welfare of God's ancient people. "They shall prosper that love them."

In the course of the proceedings, Mr Pfander addressed the Meeting, and took occasion to express, at some length, in his own name and that of his fellow-labourers, his feelings of thankfulness for the signal openings which had already appeared in that new field of labour, to which he had been called by the Providence of God; and for the kind assistance which so many friends had so earnestly and heartily come forward to render. He viewed this as a token of God's especial blessing resting on the Mission and as a pledge of many future mercies. On the part of the Mission he declared that, in the use of every means placed within their power, their earnest desire was and ever would be, to place their whole trust and confidence unreservedly in God alone; to renounce all self-dependance; and to endeavour constantly, by His Almighty aid, to seek out Christ's sheep from the midst of this benighted land, and to lead them to Him as the only Saviour of sinners.

The Meeting was concluded with prayer and the benediction, by the Rev. J. Harris, Chaplain of Peshawur. Mr. Harris had, on the Sunday previous, delivered a sermon with especial reference to the opening of the Mission; in which, in a very forcible and earnest manner, he

brought the general nature of Missionary work before the congregation, and practically and warmly dwelt on the privilege and the duty of all to engage personally in it, according to the opportunities of each.

We would commend this most important Mission to the prayers of all our readers. Its foundations have been laid in prayer by men of God. Prayer without ceasing too has been constantly offered up for a considerable period of time by many who are interested in it and in the people to whom it has been sent; and it is to this that we must trace the success which has hitherto attended every thing relating to it. If the hand of the Lord has ever been manifested in the opening of a new Mission, we may say that it has been in this. All obstacles, of whatever kind, have been removed, and every possible encouragement given. But the work which now lies before the Missionaries, who have been appointed to undertake it, is one of no ordinary kind, and will prove especially difficult on account of the character of the people themselves. If they would do even a part of what may be done, they will require many gifts and graces; they will need much faith, love, patience and forbearance,—much courage, as well as much prudence; and we would therefore ask for our readers' prayers on their behalf, (in accordance we know, with their own wishes and express desire) that they may be guided and watched over in all their undertakings, and be enabled by Grace to prove faithful in that great and arduous work, which it is their honour to begin in a land where Christ has not yet been named. C.

*C. C. Intelligencer.*]

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## III.—*Extracts from the 14th Report of the Benares Auxiliary to the London Missionary Society.*

Having lately been favoured with a copy of this Report, we have great pleasure in laying before our readers an abridgment of the account given by the Rev. J. Kennedy of his labours during the past year. His colleagues, the Rev. Messrs. Buyers and Sherring, have been as diligently employed as he, in carrying on their great work. From a statistical return prefixed to the Report we gather that the native Christian community, connected with the Mission, numbers about 80 persons, of whom 59 are under the direct charge of the Missionaries. Of these, 20 are communicants.

The Mission carries on a "Central School," numbering 192 pupils, to whom an English education is imparted; four vernacular schools, with 271 pupils; a day-school for girls, numbering 50 scholars; and a school for Anglo-Indian children, recently commenced.

"Our native Christian community, though small, deserves and receives a large measure of attention. They are exposed to many hos-

tile influences, and require to have their minds braced for encountering and overcoming these influences by God's blessed word, which is so admirably fitted to enlighten the understanding, purify the heart, pacify the conscience, and mould and direct the life. The good of the native community, who naturally look keenly at those who have left the religion of their fathers, and too readily transfer to Christianity the impression they receive of its followers, calls for the instruction and spiritual improvement of our native brethren, as well as the personal benefit of these brethren themselves. While the pastoral charge has devolved on another member of the Mission, it has been my happiness to have taken part in conducting the services of the Lord's-day, and of other times. I have recently finished on Sabbath morning a course of lectures on the historical chapters of the book of Daniel. The lives of the Apostles have furnished me with a large and interesting subject for Wednesday evening, when it has been my turn to conduct the service. A portion of one day in every week I have given to the Central School. I have likewise, alternately with Mr. Buyers, delivered lectures on Saturdays to the teachers and pupils.

"The city work has during the year received the greater portion of my time and attention. My mornings have been commonly devoted to the visitation of our city schools with the double purpose of instructing the young, and preaching to adults. During a great part of the year Khodái kí Chaukí chapel has been open on Tuesday evening, and Bhaironáth chapel on Thursday evening for preaching and discussion, when all our catechists, and as many of ourselves as have been able, have been present.

"Many advantages result from our support and superintendance of vernacular schools. The boys attending them learn to read, write, and keep accounts, like the boys of the same class who are found in schools conducted by native teachers on their own behalf. In these attainments, so much valued by the natives, as they can be so soon turned into money, the boys attending our schools obtain a full average share. In addition to these attainments, our boys learn to read the printed character, and thus have access to books, which others have not. In all our schools there are maps as well as books, and many of the boys obtain some knowledge of the various countries of the world, and of their inhabitants. Above all, Christian instruction is given. We are not able to visit the schools with the frequency which is desirable—if we had sufficient agency, daily visits might be well bestowed on them—but when visiting them, the imbuing of the youthful mind with saving truth is our constant aim and effort. The young are thus made acquainted with those glorious facts and doctrines, which require only to be received to save the soul. It would be impossible for us in any other way to get these young persons under our influence. This opportunity of advancing the best interests of a large and most interesting body of the community is surely a strong argument for Missionaries devoting a part of their energies to schools like those I have been describing. The Gospel is for the young as well as for the more advanced in life, and the Missionary must seek to bring

the young together in the way most favourable to close and continuous intercourse.

"Preaching to adults is, on occasion of our visits, constantly associated with instruction to the young. All our schools, with the exception of one, furnish us with excellent opportunities for preaching to the passers by. The boys read a portion of Scripture—the attempt is made to illustrate it in the simplest and most homely manner—questions are asked—the attention of passers by is arrested, and our adult as well as our youthful hearers appear to be interested. As a rule we gradually leave the scholars, and address ourselves to the bystanders, with whom we converse, or to whom we preach as circumstances require. At such times full opportunity is given to our hearers to ask us questions, of which they often avail themselves. An opportunity is thus given to us of exposing the errors to which many of this people cling, and of asserting and defending the truth which alone can, by the Divine blessing, purify and elevate their character. During the past year many have had their attention thus directed to the highest subjects. On account of this feature of our schools, the warmest advocate for Missionaries devoting themselves to preaching, may give his suffrage in their favour, as, instead of forming an obstacle to preaching, they furnish facilities for its prosecution in the most favourable circumstances.

"The evening congregations at Khodái kí Chaukí and Bhaironáth have been generally good, and sometimes they have been very large. The work on these occasions resembles much that of the mornings, with the exception, that after allowing, when we are outside, free and full discussion, when we go within, we do all in our power to secure an opportunity for continuous address on the doctrines and claims of Christianity. We cannot always secure our object—we are sometimes obliged to stop and answer an objector, if we would keep our audience; but our effort is to prevent interruption and to secure silence and attention, while we illustrate the subject under discussion. When we have finished, we try to give a patient hearing and a satisfactory reply to the questions which our hearers may wish to advance.

"It has often occurred to me since my return from England, that while our work in many respects resembles that of former years, in other respects it differs considerably. More intelligent and just views of Christianity are widely entertained. It would be strange indeed if this were not the case, when it is remembered, that the Gospel has been preached here for many years by the agents of other Missions as well as our own, and that many have again and again stopped to hear what the advocates of Christianity have had to say for their religion. Besides European Missionaries, there is now at Benares a large band of Native preachers connected with the respective Missions, who are constantly engaged in calling on their countrymen to put their trust in Christ. Scarcely a day has elapsed during the past year, in which some of the inhabitants of this city have not heard the voice of the heralds of salvation, and very frequently at the same hour in different parts of the city the Gospel has been proclaimed. Day after day a large body of the young attend schools, formed chiefly for the

purpose of advancing the cause of the Redeemer. It is inconceivable that in such circumstances the gross ignorance of former days can be retained. We actually see the people listening—we actually see the young under instruction, and have abundant evidence that a large measure of Christian knowledge is acquired. Making all allowance for the spiritual apathy of the people, which is so unfriendly to the acquisition of knowledge, we are brought to the conclusion that intelligence in reference to Christianity is rapidly advancing. If the instruction communicated were rightly appreciated, which, alas! it is not, we should find this intelligence characterised by an accuracy and fulness which it does not at present possess. A vast body are undoubtedly profoundly ignorant still, but knowledge is sufficiently diffused to furnish us with many hearers, who are by their acquaintance with our doctrines in a favourable position for comprehending our statement and defence of Christian truth.

"One effect of this diffusion of knowledge is that the claims of Christianity are seen to be possessed of peculiar power. Its facts, doctrines, precepts, proofs of a Divine origin, both external and internal, separate it entirely from the religions which man has originated, and when these are set before the mind, however great may be the aversion and however deep may be the prejudice with which it is regarded, they cannot fail to leave some impression of its heavenly source. During the past year I have seen several striking indications of that impression in persons who instead of yielding to it seemed to struggle against it with too great success.

The character of our adorable Redeemer and the great object of His Mission have not, we trust, been exhibited in vain. There is no subject on which we so frequently enlarge, and on which we feel our footing so firm, as we do on this. The holiness, majesty, meekness, wisdom and love, beaming forth from our Lord's character as described by his personal followers, present such a striking contrast to the impurity, lust, caprice and baseness of the gods this people worship, as described by their own devotees, that we feel ourselves entitled to speak with boldness and authority when affirming the difference. The object of our Lord's Mission stands so peculiarly alone, when viewed beside the object of the supposed manifestations of Deity on which the Hindus gaze, that we have every encouragement to set forth its infinite superiority. No more striking proof could be adduced of the debased state of this people than their failing to abandon their impure gods for that blessed Saviour, full of grace and truth, whose character and mission are pressed upon their attention. If a midnight darkness had not settled down on their understanding, and a death-like torpor had not seized their hearts, their gods would be at once forsaken with shame and indignation for the love and service of Him, whose holiness shines with the brighter lustre, and whose mercy melts with the more endearing tenderness in the presence of such moral deformity. Expressions are sometimes used, and looks are given, which tell that notwithstanding the many attempts still made to defend Hinduism, and the apparent confidence in it which many still have, some minds at least are opening to perceive its hollowness and falsehood, and are turning

with admiration towards Him in whom all excellence meets in perfection, and in whose work the soul can find repose and life. All are obliged to acknowledge the spotless excellence of our Lord's character. This in itself is a great gain.

"The spiritual apathy of the people continues to be our greatest trial, and our most formidable obstacle.

"I have heard during the past year many pleasing expressions, which viewed simply in themselves might indicate progress, and coming propserity, but among the many with whom I have come into contact in the city, and among the few who have come to converse with me in my own house, I have not met with one who gave satisfactory evidence that he was awakened to a sense of his condition, and bent on obtaining salvation. This is a sad state of things, but it ought not to be concealed. The inference is obvious. We stand helpless in the presence of the idolatry, superstition, and vice of this people. We can argue with them, we can expostulate with them, we can entreat them, we can warn them, we can sometimes silence them, but we cannot convert and save them. For this we have to depend on a power infinitely superior to our own.

"Till we see more evidence among us of the working of God's Spirit, we can furnish our friends from year to year with little beside accounts of efforts put forth, and hopes unfulfilled.

"I must not conclude without paying a just tribute to the faithfulness and zeal of the Catechists. I have seen much of them during the past year, both in public and in private, (during a considerable part of the year they have come to my house two days in every week for the study of God's word, and for conference about our work,) and I have every reason to speak of them in favourable terms. They have been active in the discharge of their duties, and have performed them in a manner which has proved their pleasure in their work. They have in their public efforts, so far as I have seen them, conducted themselves like men engaged in a most arduous, important and honourable undertaking, which they were bent on prosecuting, however bitter might be the opposition, and however great might be the reproach, to which they might be exposed. They have been bold in maintaining the cause of their Master, and when called by opprobrious names and charged with base motives, they have seldom given way to undue vexation or unchristian retaliation. They have felt these reproaches —to have been insensible to them would have almost proved they deserved them—but they have felt so assured of the excellence and claims of their Master, that the honour reflected on them by engagement in His service has been felt more than sufficient to compensate for the contumely of His foes. The most common charge brought against them is that they have become Christians for gain, and they preach Christianity for hire.

"Our native brethren bear this calumny with a meekness to which a mere Hindu under reproach is a stranger, for though ready enough to act under the lowest motives, he is commonly most sensitive to the charge of their presence. An amusing instance of this occurred a short time ago at one of our preaching stations. A Brâhman stood

before me, with whom I had frequently conversed. He heard me patiently to the close of my address, and then said, 'Do you pay men to go out and destroy the honour of respectable people by insulting them?' I of course replied that we did not, and asked what reason he had to make such a remark. He then proceeded to tell me that his honour, 'izzat,' had been taken away by one of our Catechists who had insulted him before a crowd of people, and that if I did not approve of this I ought to call the Catechist, whom he called my servant, to account. I said, I was ready to do so, but must first know the exact charge against him. The man declined for a time to give the information I wanted. He continued to say that his 'izzat' had been assailed. At last, when pressed, he said that the Catechist had called him 'kambakht' ('un-happy.') This was the limit of his offence. I then asked the Bráhman what he had said to the Catechist. He acknowledged that he had called him 'kambakht,' and had said that he was an apostate from the religion of his fathers, that he might eat the bread of the English. I told the man that I thought he had given at least as much as he had received, and need not press for compensation. I then asked him, if he would for the bread of the English give up his 'izzat' by embracing Christianity. He scorned the supposition, which gave me an opportunity of stating that the 'izzat' of the men he reviled was as dear to them, as his was to him, and would not be abandoned by them from a motive which he himself acknowledged was inadequate to the case, but from a motive which he did not understand, and of which he could not form a judgment. I reminded him that if they had remained in the Hindu community, they would have continued in the enjoyment of the good opinion of their brethren, and have had their wants supplied; while by the course they had pursued they had become exposed to reproaches which, as he himself exemplified, penetrated like a sword to the heart of the Hindus. A little reproach was intolerable to him, and yet he thought that daily and bitter reproach was from mere love of pelf endured by them. The man had little to say on his behalf. The Catechists have peculiar claims on our sympathies and prayers.

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## IV.—*Openings for the Gospel in the Comillah District.*

The following narrative forms a part of the last Annual Report of the Dacca Mission, and is written by the Rev. R. Bion. We insert it here, because it illustrates, in a very clear manner, the difficulties which usually have to be encountered in this country, when a number of people first come out of Hinduism, and embrace Christianity.

In the course of last year, a new sub-station, Kálikápur, now called *Shántipore*, was added to our Dacca Mission. It is in the Tipperah hills, a day's journey from Comillah eastward. As most of our friends are but little acquainted with this Mission Station, we design to give a brief account of the state of affairs there.

Shántipore is situated on the banks of a large tank between two ranges of low hills running from North to South. A stream flows down the valley into the Fanny river.

About three years ago, the Missionary at Chittagong was requested by some natives of this valley to instruct them in the Christian religion, and to receive them into the Church of Christ. In the course of three years, about twenty-five adults were baptized, who formed a church. Difficulties soon arose regarding the maintenance of a church at so great a distance from Chittagong. The Missionary could not procure means sufficient to provide for the spiritual wants of this young church. He however succeeded so far as to form a new Christian village and to erect a bungalow-chapel on a piece of land, belonging to the Tipperah Rajah, on which the Christian converts settled. They were, however, not long permitted to remain unmolested. Certain Tálukdárs began to trouble them, and eventually caused both chapel and village to be demolished. One of the Tálukdárs last rainy season, attacked the house of a Christian widow, beat her and deprived her of her goods. Upon this, the native preacher, Bishwanáth, a new convert, presented a petition to the Magistrate at Comillah. The Tálukdár complained also, accusing Bishwanáth of conniving with the Rájá in his encroachment on the borders of British territory. The Magistrate, without investigating the matter, sentenced Bishwanáth to three months' imprisonment in the jail at Comillah. After confinement for a month and more in jail, W. T. Campbell, Esq., the Attorney of the Rájá, appealed on his behalf to the Judge, who instantly released him.

In August last, when the native Christian men were all absent, a most daring assault was made by one of the Tálukdárs upon the Christian village. The cause of this assault I could not ascertain. It was, I believe, chiefly at the instigation of a Zemindár, a Bráhman, from the upper provinces, who resided in the neighbourhood, and whose fears were excited of losing his tenants by their joining the Christians. The said Tálukdár, accompanied by about fifty people, his rayats, repaired to the Christian village in the middle of the day, and ordered all the Christian women to leave their huts. The poor people, aware of his intention, obeyed, and were scattered in different directions. The Tálukdár's people then proceeded to break down the fourteen huts and the chapel, carried off all brasen vessels, &c. that they found, and thus acted like common dacoits towards the Christians.

On my first visit there in October last, I saw the ground with my own eyes. Not even a bamboo was left standing, every thing was levelled with the ground. One of the Tálukdárs with about thirty people met me, behaved civilly, but with the greatest coolness asserted his innocence. I assured him, however, that I should get matters cleared up in Court, and that he would probably regret the part he had acted.

Most of the materials of the huts and chapel have since been found by the Dárogah. Some of them were burnt, whilst a great number of bamboos, beams and thatches were hid in tanks, one of which is at least two miles distant from the Christian village.

The Christians being unable to reside there any longer, some went to Chittagong, others to Comillah, and others were taken in by Musalmáns in a neighbouring village. On my first visit, I found eight of them scattered abroad, some at Jasadápur and some at Satyanagar. Yet their state of mind seemed satisfactory. One apostatized and became a Faqir. The others still held to the Saviour, though greatly distressed and in deep poverty. One thing was plain, namely, that help, both temporal and spiritual, was to be afforded them, and that without delay.

I therefore sent a statement of these things to Calcutta, and the Missionaries there desired me to take temporary charge of this church, and supplied me with the means of collecting the converts in their former place, and of providing them with proper instruction.

In November last, I again proceeded to Comillah and represented the case in an appeal to the Christian residents there, who most liberally afforded their kind pecuniary assistance, and in every possible way aided me in attaining my object.

Through the kindness of R. E. Ronald, and W. T. Campbell, Esqs., elephants and a pálki were put at my disposal to move into the hills. This time it was necessary for me to make a prolonged stay. For some days, however, my residence was any thing but comfortable, for I could not even procure a hut for my use, and consequently was obliged to be satisfied with half of the small verandah of a native hut, just large enough to stretch myself in at night. In the same hut twenty-two men, women, and children were living. Some were suffering from fever, and one poor woman was in her dying groans. All this, together with the smoke and dust, rendered the air extremely unwholesome.

In a few days however, I had built a temporary shed, and though I was exceedingly exposed to the wind and the hill-jungle air, my health was mercifully preserved by a kind Providence.

The re-building of the new village-chapel and a school-house lay now upon me; besides daily services and other religious instruction. In the course of a fortnight all the materials were collected, some huts re-erected, and a formidable jungle cut and cleared.

Before I left the place, three men and two women were admitted to the church by baptism, and the number of members is now twenty. Many more had promised to join us on my first visit—indeed a deputation had been sent, assuring me that nearly forty families were ready to embrace Christianity; but I am sorry to say, that I have since been led to doubt of such a speedy increase. Not one of these forty families had the courage to visit me, when there; and I greatly fear that they feel disappointed, chiefly, because they are now convinced that I cannot either allow them huts or supply them with money. Of this I had assured them at the commencement; but they would not believe me, and now that they are convinced of it, their anxiety concerning spiritual things has diminished. By this I do not mean that every prospect of success has vanished—very far from it, but from all I heard and saw of these people during my stay, I think we cannot expect a speedy and large increase. If the covetous spirit of the

Bengáli is diffused throughout Bengal, I am of opinion, it has its seat among these people in the hills; on which account, I took the earliest opportunity of explaining to them the true spirit of the Gospel. Better have no success, than such as will bring only trouble and sorrow to the Missionary.

The present state of things is rather satisfactory. The chapel and school-house are completed, and fifteen huts re-erected. A native Christian woman has been appointed to instruct the females, and a school-master to collect boys from the neighbouring village. The present number of scholars is very limited. The native preachers visit the place in rotation, each remaining for two months; but besides the one from Dacca, there is a native preacher from among the new converts, and both are employed in performing daily worship, imparting religious instruction to the converts, and visiting the adjacent villages with the Gospel. The opposition formerly met with has almost ceased, and it is confidently hoped that the case in Court will soon be decided in our favour. The law will probably require the Tálukdár to defray the expenses incurred by the Mission; but it is very doubtful whether he will comply. Another suit may be necessary to compel him to do so, but this may occupy some time, as every law business does in Bengal.

On our journeys to Comillah and to the hills, the Scriptures have been widely distributed and the Gospel preached in many new places, and a few copies of Scriptures have found their way even among the Tripurá hill-tribes, who speak a dialect different from the Bengáli. To come into closer contact with these interesting and intelligent hill-people, we intend to establish a weekly market or hát on our ground there. In this way, we shall not only be able to acquire a better knowledge of their language, but also to proclaim to them the way of salvation.

The people at Comillah almost stormed our boat for books, and during a stay of eight days, we had numbers of Hindus crowding our boats from morning till evening. Much conversation also, as well as disputation, took place with the Muhammadans. There are seven bazars along the road to the hills, in each of which the Gospel is preached, whenever the native preachers are on their way to or from the hills.

I may also mention that on my last journey in December, which was continued to Chittagong, in company with our Secretary, Mr. Underhill, I had several opportunities of speaking to people about Jesus Christ, who had never heard of Him before, and of distributing a few Gospels and tracts along the road from Doudecandi to Chittagong. As we travelled by dawk, no delay could be made on the way; but in some places I just threw a tract into a shop, calling out to them to read it. In a large place near the Fanny river, about twelve Bráhmans and others ran after the dawk for two miles, and, standing near my pálki, almost out of breath, begged most importunately for a tract or a Gospel.

It is to be hoped that from this time, Comillah and its zillah will be more frequently and regularly visited with the Gospel, than it could have been in former years.

In conclusion, we would offer our cordial thanks to the friends who so kindly came forward to aid this new Mission. The work is the Lord's, and on that account we cherish the hope that, in future also, some will be ready to continue to assist us in carrying on the work.

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V.—*Report of the Committee appointed by the* CALCUTTA MISSIONARY CONFERENCE *to consider the Statements made by the Rev.* J. N. GRANGER, *concerning Calcutta Missionaries.*

"The following paper is a copy of a Report, adopted by the Calcutta Missionary Conference in December last, and transmitted in its name to the Editor of the *Macedonian*, by the Secretary to the Conference. It is obviously desirable to publish it here: at the same time it appeared but fair not to do so, until sufficient time had been allowed for its transmission to America."—EDS. *C. C. O.*

In pursuance of the work assigned to them, the Committee appointed by the Calcutta Missionary Conference to consider the references made to Calcutta Missions by the Rev. J. N. Granger, a member of the Deputation, recently sent by the American Baptist Missionary Union to Burmah and India, have directed their attention to the *Macedonian* of last June, a Missionary periodical, which contains an account of the Annual Meetings of the above mentioned *Missionary Union* during the preceding month of May, in the city of Philadelphia. It appears from this periodical, which is one of the official organs of the *Union*, that, during the anniversary, several discussions took place respecting the proceedings of the Deputation to Burmah, and that various addresses were delivered by the members of that Deputation themselves. The report of the addresses attributed to the Rev. J. N. Granger contains numerous passages, reflecting severely upon the operations of Missionaries in Calcutta, and considerably misrepresenting and understating those operations. Newspaper reports are of course liable to error; and it is possible (as the reporter himself allows), that all Mr. Granger's words may not have been recorded with perfect accuracy: but as subsequent numbers of the *Macedonian* contain no reference to this report, describing it as inaccurate, the Committee feel compelled to accept it, as a substantially correct account of the statements which Mr. Granger really made. These statements are calculated to give Calcutta Missionaries the deepest pain, not only because, erroneous in themselves, they were made in the solemn assemblies of a Missionary Anniversary; but also because they were uttered in circumstances which rendered it

impossible for those, whose proceedings were held up to public reprobation, to defend themselves in reply.

The following extracts from Mr. Granger's addresses, contain the passages to which exception has been chiefly taken.

"They proceeded to Calcutta. There, as at Madras, missionaries of different denominations treated them with the utmost courtesy and facilitated their inquiries in every way, opening to them their schools, and every department of missionary labour. At both cities there are very large and flourishing schools. That of Dr. Duff, of the Scotch Free Church mission, has 1200 pupils, that of the Church of Scotland has 1000, and there are flourishing schools in the care of missions of the Church of England and the London Missionary Society. In general, the Scotch missionaries give themselves preeminently to education, those of the London Society to education and book distribution, and the Baptist missionaries to making and multiplying faithful versions of the Scriptures. In other parts of Bengal vernacular preaching is more attended to.

"At Calcutta, with twenty-three missionaries, they found only two preaching to the natives, and one has since given it up. In Dr. Duff's school there were teachers speaking beautiful English, teaching the Assembly's Catechism, but wearing on their foreheads the marks of the Hindoo gods they serve, to whose images they bow daily. The missionaries begin to doubt the propriety of all this. A teacher in one school said, he wished he could be free of it, and preach the gospel, but the General Assembly would not permit it. He said to him in reply, 'I would preach the gospel at any rate, and if the General Assembly forbid, the general assembly and church of the first-born would approve.' He visited a large and interesting girls' school, and there he found these tender children in the exclusive charge of two heathen teachers. Why? Because the Government and the merchants, who prefer Christian employés, outbid the missions. That, as a missionary told him, marks a defect in the character of the few pupils of these schools that profess Christianity. They seem to feel no obligation to do anything for Christ and souls, unless they are under pay. Most of the pupils recite their Christian lessons demurely, and sometimes seem on the verge of conversion, but go out, after getting an education that makes them independent for life, to show themselves the bitterest enemies of Christianity.

"This English course of training unfitted the subjects of it for usefulness to their countrymen, and they had only sought to adapt the system to the wants of the people. The chief change made was the exclusion of English, and this must be excluded, or it would exclude the vernacular. It was impossible to combine them. This was admitted by missionaries in Bengal, and he saw men there who had been missionaries for fifteen years, who could not so much as ask for a cup of water in the native tongue.

"He had been surprised to see laymen so far ahead of ministers in this matter. It was not to be supposed that there was no preaching done in Calcutta. What ministers neglected, laymen undertook. One

of them, a Baptist deacon, told him with tears that the missionaries would not preach, and that he had felt compelled to do what he could for the souls of the natives. And a member of the Supreme Council of India, an elder in the Presbyterian church, was doing what he could, and expressed grief at the course of missionaries there."

1. The Committee at the outset observed with surprise the confident tone, which Mr. Granger's addresses exhibit; seeing that he could scarcely be personally acquainted with what he professes to know. Mr. Granger paid visits to Calcutta upon two occasions; and in each case his stay was brief. Though, as he says, Missionaries facilitated his enquiries, and opened every department of Missionary labour to his inspection, the enquiries he did make were limited to a few individuals, and many of the Calcutta Missionaries never saw him at all. His enquiries therefore were scarcely calculated to secure such a complete view of all the operations carried on, as would enable him subsequently to form a correct opinion concerning them. He visited some of the local Missions, but not all. He did not go to the vernacular preaching chapels: and saw very few of the congregations and schools. Of this fact, the Committee observe in his addresses a remarkable illustration. He says: "In Dr. Duff's school, there were teachers speaking beautiful English, teaching the Assembly's Catechism, but wearing on their forehead the marks of the Hindu gods they serve." Three things may be noticed in reply to this statement. First; Mr. Granger never set his foot in the Free Church Institution, of which he thus speaks: though the largest of its kind in Calcutta, and even in the world. *Secondly:* the Assembly's Catechism is not taught in that Institution at all, and has not been taught there for several years. Thirdly: not a single heathen teacher in the Institution wears an idol mark on his forehead. It is true that Mr. Granger visited the Institution of the Church of Scotland, which he may possibly have confounded with that of Dr. Duff; but it is still true of that Institution also that no heathen teacher ever teaches the Assembly's Catechism: in both cases therefore the chief element in Mr. Granger's statement is incorrect. After weighing these important facts, the members of the Missionary Union can judge for themselves, both of the extent of Mr. Granger's enquiries, and of the soundness of his evidence concerning Calcutta Missions.

2. The second extract, above given, is filled with inaccuracies. The Committee do not enter into the peculiar meaning attached to the word "preaching," but they deprecate the use of language which, when addressed to people ignorant of the true state of the case, would lead them to infer

that, out of twenty-three Missionaries, twenty-one were neglecting their proper work. In reply, they will endeavour to exhibit in detail, the actual labours in which the Calcutta Missionaries were engaged, while the deputation were amongst them.

Of the two CHURCH MISSIONARIES, then here, one was engaged in superintending a Christian congregation as its pastor, and in preaching in Bengáli to the heathen. The other was devoting himself mainly to the training of efficient native readers and teachers, who were taught entirely in the vernacular.

The LONDON MISSIONARY SOCIETY had seven Missionaries in Calcutta. Of these, one is only formally connected with the Society, having been for twenty years the pastor of an English church, by whom he is entirely supported. The senior Missionary, who died during the year, divided his time equally between the charge of an English congregation and vernacular preaching to the heathen. A third devoted himself exclusively to preaching in the vernacular in the bazars. Another was engaged partly in the superintendence of two native churches, and chiefly in editing the vernacular publications and translations of the Calcutta Tract and Bible Societies. The fifth divided his attention equally between English and vernacular work: in the former instructing the College classes of the Society's Institution: and in the latter, both superintending a native church and preaching to the heathen. The sixth was devoted wholly to the Society's Institution; and the seventh divided his labour between the pastorship of a native church and bazar preaching. Thus five of these Missionaries were regularly engaged in vernacular preaching to heathen and Christian natives.

Of the six BAPTIST MISSIONARIES in Calcutta and Howrah, one was pastor of an English congregation by whom he is supported, and was engaged also in Scripture translations. One was superintendent of the Mission Press, from which thousands on thousands of Scriptures in the well known versions have been poured forth during the last five and twenty years; and was also pastor of a church containing both English and native members. Another was joint pastor of two churches, one of which contained only native members: he was at the same time largely employed in connexion with the Mission Press, and took part in the work of Scriptural translations. A fourth was engaged to a great extent in the translation of the Scriptures, and was also joint pastor of three native churches. The fifth was pastor of an English church, and

also indefatigably engaged in Bengáli bazar preaching. The sixth was engaged solely in preaching to the heathen.

It is of the last mentioned Missionary, our venerable brother Mr. Aratoon, that Mr. Granger appears to speak, when he refers to a Missionary who had "given up" preaching, during the interval between his first and second visits to Calcutta. Mr. Granger however forgot to add that the infirmities of age formed the only reason which has compelled Mr. Aratoon to diminish in amount those labours among the heathen, which he has carried on since the commencement of the present century.

Of the four Missionaries of the FREE CHURCH, one had only been a few months in the country, but was vigorously prosecuting the study of the Bengáli language, and was engaged both in teaching and preaching to natives in English. Another has suffered for years from weak health. The remaining two were engaged mainly in English education, but were also both occupied to no slight extent with vernacular work, either amongst Christian or heathen natives.

As to the two Missionaries of the CHURCH OF SCOTLAND, it may be said, that with the charge of an Institution containing a thousand students and scholars, they have no need to be ashamed that they find their hands filled with teaching from day to day, though it be in the English language.

The other Missionaries referred to by Mr. Granger are, probably, a native Probationer of the Free Church, and the two Superintendents of the Female Orphan Establishments connected with the Scottish Missions. The former is engaged in dealing with his heathen countrymen, in any way he can, both through the English and Bengali languages. And the latter Missionaries are devoted exclusively to a branch of Missionary labour which is regarded on all hands as of the last importance. Mr. Granger apparently did not include in his account the labours of the two Cathedral Missionaries, and of a Missionary of the Propagation Society, all resident in Calcutta, and employing the vernacular both in pastoral work, in the charge of schools, as well as in preaching to the heathen.

This detailed statement gives a very different view of Missionary labour in Calcutta among the heathen, whether in the English or Bengáli languages, from that contained in Mr. Granger's addresses. It would be most desirable to have more vernacular preaching both in Calcutta and its neighbourhood, than there is: but this admission will not defend as accurate the statement that Missionaries are doing almost nothing at all.

3. Mr. Granger says that Missionaries begin to doubt the

propriety of all this: and quotes from a conversation he held with the teacher of a school, who said he wished he could be free of it and preach the Gospel, but the General Assembly would not permit it. If things really existed, as Mr. Granger describes them, it would indeed be time for Missionaries to "doubt" the propriety of their proceedings: or rather there would be no room to doubt the necessity of a complete change in their plans. As only Presbyterian Missionaries are subject to the General Assemblies of their Churches, it is presumed that Mr. Granger's conversation was held with either a Missionary of the Church of Scotland, or of the Free Church. The Committee however have authority from each and all the Missionaries of the two Churches in Calcutta, to state that no such conversation was held with any one of them; that none of them gave utterance to such a sentiment as is attributed to them: and that none ever had a sentence addressed to him by Mr. Granger, such as the latter quotes.

4. Mr. Granger's assertion, that it is impossible to combine the Bengáli and English languages in Missionary labours, is singularly at variance with facts. In the English Institutions, containing 4000 students and scholars, both languages are taught daily. The translation of their English lessons into the vernacular, forms an important part of the scholars' exercises. Various class books in the vernacular only are used throughout the Institutions, and it will be found that books of a higher character in the vernacular are read in the English Institutions than in purely Bengáli schools. There are twenty-five Missionary schools in and around Calcutta, in which only Bengáli is taught.

5. The fourth extract asserts that what Missionaries have neglected, laymen are undertaking. It has never been the complaint of the Missionary Conference that laymen have done too much for Christ in India, but often that they have done too little. Every sincere Missionary must regard the efforts of laymen with heartfelt pleasure, and will readily adopt the language of old, "Would God that ALL the Lord's people were prophets." It is therefore with no feeling of jealousy that the Committee criticise this statement of Mr. Granger's. One of the gentlemen named, the Committee at once recognise as one who has for a long time been engaged in preaching to heathen natives and poorer Christians, in conjunction with other members of the Lál Bazar Church. The other, as being both an elder of the Presbyterian Church, and a member of the Supreme Council of India, must be the Hon. J. Lowis. Though long a hearty co-operator with the Missionary body, Mr. Lowis was never known as one who himself

preached to natives. As one who aided them for years in their Institutions, both by his money and his presence, the Committee doubt exceedingly whether he could have spoken of Missionaries with the expressions of grief which Mr. Granger has imputed to him.

6. In conclusion, the Committee cannot but regret that Mr. Granger should have allowed himself to speak as he did of far distant brethren. They cannot acquit him of all blame in describing their labours in such disparaging terms, since so many sources of correct information were open to his inspection, and so many authorities, published on the spot, could have been carried away for his future reference. Missionaries have difficulties enough to meet, without being held up at home as neglectful of their duties, blind to the claims of the heathen, and false to their brethren and their Master.

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## VI.—*Anniversaries of Religious Societies in Calcutta.*

(Compiled from the C. C. Advocate, &c.)

ANNUAL MEETING OF THE TRACT SOCIETY.—The annual meeting of the Calcutta Christian Tract and Book Society was held at the Town Hall, on Tuesday evening the 6th of March, G. F. Cockburn, Esq. in the Chair.

The Rev. J. C. Herdman opened the meeting with prayer. The Rev. C. B. Lewis, Secretary, read the Report, of which the following is an abstract.

"A most severe loss has been sustained in the sudden death, on the 10th of December, of the Rev. James Paterson, of the London Missionary Society, who for the last four years worthily discharged the duties of Editor of Bengáli works for this Society. Mr. Paterson first arrived in Bengal in the year 1832, when he was stationed at Berhampore. In 1843 he removed to Calcutta, and his accurate knowledge of Bengáli was evinced in some labours connected with the press, which he there undertook. He was compelled to seek the recovery of his health by returning to England in 1847; and it was, while he resided there, that he was selected by this Committee to carry through the press for them the numerous Bengáli books they had resolved to publish. At their solicitation, the Religious Tract Society engaged to contribute £100 annually for two years towards Mr. Paterson's salary, on condition of his devoting half his time to this editorial work. The arrangement took effect from the 1st of January, 1851, and at the close of the two years, the Parent Society very generously renewed it for two years more, which terminated with the year 1854. The contemplated work not being completed, however, although Mr. Paterson gave to it considerably more than half his time, the Parent Society

was again besought to renew the engagement, and a letter received only a few days before his death conveyed the assent of the London committee to this request. The work in which the four last years of Mr. Paterson's life were chiefly employed, is confessedly a very difficult one, and probably no editor could efficiently revise and correct Bengáli MSS. prepared by other hands, without giving cause of dissatisfaction to some of the writers. Mr. Paterson's skill was, however, very generally acknowledged, and his services afforded high satisfaction to the Committee and to other competent judges. Besides the works lately edited by him, Mr. Paterson was the translator of two valuable Bengáli tracts published by the Society, one of which has already been carried through six editions, containing an aggregate of 75,000 copies. The Committee deeply lament the loss they have been called to bear, they mourn too that another faithful missionary has been taken from the field, and they earnestly pray that the God whom their departed brother loved and served will be the tender Father and Guide of his orphan children, and will speedily supply his place in the Mission to which he belonged."

### THE DEPOSITORY.

"The abstract of the sales effected is as follows:—of the Parent Society's publications 5,765, including 2,262 small books for children; and 101 packets of tracts and hand bills; together with 640 copies of various tracts by the Rev. J. C. Ryle. The number of Bengáli books sold is 6,027, with 808 in the other Indian languages; 2,647 English books and tracts, printed in this country, have also been sold. The sum realized by all these sales is Rs. 3,252-7-9, while the rent of the Depository, with the expenses of the establishment maintained there, amounts to Rs. 2,362-1-6.

"It will at once be seen from this brief statement that the Depository is still far from being remunerative. Attempts have been made within the year to call attention to its stores, and to induce Christians in different parts of Bengal to avail themselves of the advantages conferred by the New Postage Act to procure from it, for themselves and for distribution around them, the interesting works published by the Religious Tract Society. The Committee are indebted to a few friends for valuable assistance given them in this branch of their efforts, and would rejoice if the importance of securing an extensive sale of these excellent publications in India were more generally recognized. Those who are familiar with the operations of the Religious Tract Society need not be told of the enterprise and skill which characterise them. Many of the books recently issued are admirably adapted to attract and instruct both young and old, and great advantages may be expected to follow the diffusion of them. Such works cannot fail to disseminate truth, and must tend to counteract the effects of the pernicious literature so widely spread in the present day. Your Committee therefore would again commend their Depository to the more adequate support and attention of all their Christian friends.

"The numbers of Tracts and Books received into the Depository within the year are:—

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|---|---|---|
| Bengáli Tracts, | 52,438 | |
| Bengáli Books, | 2,196 | |
| Urdu Books, | 250 | |
| Sanscrit Books, | 225 | |
| English Tracts and Books, | 67,414 | |
| | | 122,523 |

"These details show a considerable falling off from the receipts of the preceding year, which arises from the unusually small number of Bengáli Tracts reprinted within the year.

"There has been, however, no falling off in the number of tracts issued from the Depository; but, on the contrary, a considerable increase upon the former year. The total issues from the 1st of December, 1853, to the 30th of November, 1854, have been as follows:—

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| Parent Society's Publications, | 3,503 | |
| Children's Books, | 2,262 | |
| Tracts and Hand-bills in Packets, | 101 | |
| Ryle's Tracts, | 640 | |
| English Books and Tracts printed in India, | 2,647 | |
| Bengáli Books, | 6,027 | |
| Sanscrit ditto, | 233 | |
| Hindi ditto, | 54 | |
| Hindustáni ditto, | 174 | |
| Persian ditto, | 347 | |
| Tracts, English and Vernacular, sold, | 8,769 | |
| Ditto ditto, issued gratuitously, | 133,594 | |
| | | 158,351 |

"The following grants of Books at half price have been made within the year.

"For a library established in the Medical College Hospital, 200 Rupees' worth of English books.

"To the Calcutta City Mission, for a loan library, 200 Rupees' worth of ditto; and

"To the Sabbath School in connexion with St. Andrew's Kirk, 22 Rupees' worth of ditto.

PUBLICATION.

"Mr. Paterson's labours in the revision of the Bengáli books in course of publication were unintermitted until his lamented decease, and considerable progress has been made in this department. Much more would have been done in reprinting Bengáli tracts, if the Committee had been more liberally provided with funds. The state of the finances has compelled them to economise expenditure as closely as possible, and consequently many valuable tracts are now not available for distribution.

"Of the Bengáli books published within the year, the first which claims notice is

"*Bunyan's Pilgrim's Progress, Parts I. and II.* The second part of this invaluable work has now been published by this Society for the firts time. The original Bengáli version of both parts was made by the

late Mr. Felix Carey, and printed at Serampore in the years 1821-2. A revision of the Bengáli version of the former part, by the late Rev. J. D. Pearson, has been more than once printed by the Society. The second part was revised by the Rev. G. Pearce, and completed shortly before his return to England in 1852. The Rev. J. Wenger kindly undertook to carry the entire work through the press.

"The Parent Society afforded very substantial assistance in the publication of this work: viz. a donation of £50, and a grant of the pictorial illustrations at half price—equivalent to nearly £19 more. In addition to this, the sum of Rs. 200, contributed by the congregation at St. James's Church for a Bengáli translation of the Life of John Howard, was transferred to the Pilgrim's Progress by the Committee, after communicating with the Rev. R. B. Boswell on the subject, since it appeared that a long time must elapse, before the Life of Howard could be made ready for publication. 1500 copies of the entire Pilgrim's Progress have been printed.

"2. *Daily Texts,*—a little work containing a passage of Scripture for every day in the year, compiled by Miss F. Currie, who kindly defrayed the cost of an edition of 750 copies and presented it to the Society. Such works are common in English, but this is the only one now available for Bengáli readers. For convenience' sake it has been printed in 16mo. size.

"3. *Anecdotes on Providence,*—translated by the late Rev. G. Mundy from one of the volumes in the Religious Tract Society's series. Towards the cost of publishing this book £15 was contributed by that Society, as mentioned in the last Report. 750 copies have been printed.

"4. *The Life of Muhammad,*—compiled from the best sources by the Rev. J. Long. The complete work, which will include a history of the early Caliphs, is not yet finished; but it was thought desirable to publish the portion containing the Biography of Muhammad separately. 250 copies only have been so bound up for sale.

"5. *The Benares Prize Essay, Parts I. and III.*—containing the Examination of Hinduism and Christianity. 2000 copies have been printed.

"Of Bengáli tracts, the following have been published.

"1. *The Man that killed his Neighbours,*—translated and adapted to suit the circumstances of the Natives of Bengal, by the late Reuben Kálá Chánd, a school-master at Alipore. 2500 copies of this tract have been published at the cost of Mr. Bentall, and the Committee have heard with great pleasure that the work has become a favourite, even with some who have not made a profession af Christianity.

"2. *The Revealer of Error,*—an old Serampore tract, written by Mr. Buckingham of Jessore, and now for the first time published by this Society. 10,000 copies have been printed.

"3. *God is a Spirit,*—a reprint, with some corrections and additions, of a tract long on the Society's list. 10,000 copies published.

"4. *The Great Atonement,*—also a reprint of an old tract, by the Rev. J. Campbell. It has now been carefully revised and in part re-written by Mr. Paterson, and 5000 copies have been printed.

"No other works in any language have been issued by this Society during the past year, but a new Urdu book has been added to the stock in the Depository. This is a Prize Essay containing a *Comparison of Muhammadanism with Christianity*, written by the Rev. H. Heinig of Benares, and published by the Madras Tract Society. In accordance with an arrangement made four years ago, the Committee have defrayed the expense of printing 250 copies of this book, and these have recently been received.

"The following books and tracts, all in Bengáli, are now

IN THE PRESS.

"The complete edition of Mr. Long's *Life of Muhammad*, of which the former portion has just been spoken of as already published.

*The Benares Prize Essay, Parts II. and III.*—containing an Examination of Muhammadanism and Christianity. A translation of the third part of the Essay, containing the Examination of Christianity, has already been published with the first, or Hindu portion, in pure Bengáli. The book now mentioned, being designed for Musalmáns, will be written in the dialect of Bengáli peculiar to them; a translation of the third part is therefore being made, and the whole of the volume will be as closely as possible adapted to the use of the class of readers for whom it is designed.

"*Anecdotes on Social Life*,—translated by the late Rev. G. Mundy. Also a number of Bengáli tracts.

"The Committee may also mention the following works, which were approved by the Bengáli Sub-Committee and ordered to press, but have been kept back from publication—some of them for a very considerable time—owing to the straitened condition of the funds.

"*Anecdotes on the Christian Graces*,—translated by the Rev. S. Bost.

"Mr. Deer's *Short and Popular Exposition of the Christian Religion*.

"The part of the *Mizan-ul-Huqq*, relating to Miracles; in Musalman-Bengáli; and

"*The Sermon on the Mount*, in the same dialect.

"There are also many of the Society's standard Bengáli tracts of unquestioned excellence which are now quite out of print, but of which new editions will be immediately sent to press, when the requisite funds are provided. It would be a source of great encouragement to the Committee, if Christian friends able to meet the expense of an edition of any of these, would aid the Society by so doing.

"The Committee have received for publication a new Life of Christ, especially adapted for the perusal of Muhammadans, compiled by their veteran Missionary brother the Rev. C. C. Aratoon; and also the MS. translation of the *Life of Martin Luther*, kindly prepared by the Rev. B. Geidt of Burdwan. The latter work is now in the hands of the Bengáli Sub-Committee.

THE PARENT SOCIETY

has continued to afford its invaluable assistance freely. Within the year under review 500 reams of printing paper, and English tracts to

the value of upwards of £50, have been granted to this Society. The Committee would also gratefully record their deep sense of the liberality of the Parent Society in engaging to continue its annual grant of £100 towards the salary of the Editor of Bengáli books, for two years from the 1st of January, 1855.

"In regard to

THE FUNDS

the Committee are unable to report any satisfactory improvement. The amount of contributions received has been in excess of that reported last year. The sum of Rs. 5,553-9-3 has been contributed for the general purposes of the Society, and Rs. 167-7-0 for special objects. The Committee are indebted to the ministers and congregations of the Old Church, and the Mission Chapel at Serampore, for collections made for the Society; and would be thankful if they were more frequently aided by appeals to the evangelical congregations gathered in Calcutta and other parts of Bengal. The money realized by the sales of books has amounted, as before stated, to Rs. 3,252-7-9, which falls a little below the sum obtained last year. On the other hand, the stock of English books has been much enlarged, and the balance due to the Parent Society is greatly augmented.

"The Committee believe that the usefulness of this Society will be readily acknowledged by all Christians. No small number of the converts gathered into the churches of Jesus Christ in Bengal have ascribed their first convictions of the truth of the gospel to the tracts published by it; and where conversions have not resulted from the distribution of these witnesses to the truth, it may be confidently hoped that impressions favourable to Christianity have been produced by them, and that their influence has not been small, nor exerted to no purpose. If it be so, may not more liberal assistance be looked for from those whose desire and prayer it is that Christ's kingdom may come in this heathen land? The present resources of the Society are indeed extremely insufficient. The supply of Bengáli tracts now in the Depository is so small, both as to numbers and variety, that the Committee are persuaded no friend of the institution could make himself acquainted with the details, without experiencing painful surprise. To reprint all, or even any large proportion, of the tracts now out of print, is impossible, while the funds continue in their present state. But besides these tracts, there are, as has been before stated, several MS. books to be published: and they ought to be carried through the press without delay. The Parent Society having extended its grant for a Bengáli Editor for two years more, the Committee are bound in gratitude to do all they can to ensure the rapid progress of the works. They appeal to their friends to aid them with no stinted liberality. In doing so they will be promoting—not the particular advantage of any one section of Christians, but—the general interests of Christianity. From the stores of this Society missionaries of all denominations in the country are freely supplied. And, surely, as the various missions established in Bengal are extended and new agencies are brought into exercise, the institution upon which they all depend to supply tracts for distribution amongst the heathen, and a Christian literature whereby to

furnish the minds of the native converts, should continually be enlarged and strengthened, so that it may be able to meet the increasing demands made upon it. If, while missionaries are multiplied, the funds of this Society are stationary or languish, it is evident that its operations must be greatly disproportioned to the widening field. That these representations are not inapplicable to the present condition of the Society will be evident to any one who considers the facts detailed in the present Report. One of these may be fitly stated here.—Three years ago the Calcutta City Mission did not exist:—it has been shown in the table of gratuitous issues, that within the past twelve months its agents alone have received from the Depository upwards of 31,000 tracts. The Committee trust that their appeal for increased assistance will not be unheeded by the Christian public. Their cause is the Lord's; and they entreat those who are willing to come to His aid against the mighty forces of ignorance, Hinduism, and Muhammadanism in this dark land, to consider well the necessities of the Society and to do what they can to set it free from its embarrassments and to ensure its greater prosperity."

The first resolution, regarding the adoption of the report and the appointment of the Committee, was moved by the Rev. G. G. Cuthbert of the Church Mission, and seconded by the Rev. J. C. Herdman of the Established Church of Scotland. The following are the Office-Bearers and the Committee.

*President.*—E. Bentall, Esq.

*Vice-President.*—A Grant, Esq.

*Treasurers.*—R. L. Eglinton and H. J. Muston, Esqrs.

*Secretary.*—Rev. C. B. Lewis.

*Committee*—Colonel W. E. Baker, G. F. Cockburn Esq., Lieut. E. Davidson, the Hon'ble E. Drummond, E. Edmond, R. L. Eglinton, C. H. Lushington, H. J. Muston, J. Stanley, J. Watson, Esqrs., and all Ministers who are members of the Society.

The second resolution which was as follows, was moved by the Rev. J. Mullens of the London Mission, and seconded by the Rev. W. Bailey of the General Baptist Mission at Orissa.

"That this meeting gratefully acknowledges the good which it has pleased God to accomplish by means of this Society, and that it recognises the duty of sustaining its operations by fervent prayer and increased liberality."

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THE SEAMEN'S FRIEND SOCIETY.—The 26th Annual Meeting of the Calcutta Seamen's Friend Society was held in the Town Hall, on Tuesday evening, the 13th of March. The meeting commenced by the Rev. J. W. Yule, of the Scotch Kirk, offering prayer. G. F. Cockburn, Esq., the Chief Magistrate, presided. Mr. Cockburn opened the business of the meeting by a few appropriate remarks, in which he referred in terms of approbation to the catholic principle of the Society, and the good service it had done for many years, almost single-handed. The Secretary read an abstract of the report, from which we gather that the ordinary operations of the Society have been carried on during the past year, as they have been in previous years.

There had been on board the Bethel, and on other vessels during the year a regular series of public services held, at which there had been an aggregate attendance of two thousand four hundred and seventy-five seamen. This was a slight increase on the previous year. The Society has twenty-four Libraries, nine of which are out on service. The number of Scriptures distributed had been four hundred and thirty, and the number of Tracts six thousand seven hundred. In both cases, there had been an increase on the circulation of the previous year.

The number of vessels which have entered the port during the year had been seven hundred and eighty-four, and their aggregate tonnage four hundred and thirty thousand, seven hundred and eighty-one tons. This gives an increase over the previous year of forty vessels, and of tonnage of seven thousand two hundred and eighty tons. Extracts from the journal of the Seamen's Missionary were read, but as these will appear in the report, we shall not now publish them.

The Society, we regret to find, is in debt to the amount of Rs 1,211. The income of the Society for ordinary purposes had been 2,489-4-9. The expenditure, Rs. 3,700-12-3. The income for the Church building Fund had been, Rs. 1,106-14-8, making a total income for the year of Rs. 3,596-3-5.

The following resolutions were adopted by the meeting.

*Resolution I.*—Moved by the Rev. T. Smith, and seconded by E. B. Underhill, Esq., "that the Report, an abstract of which has been read, be published by the Committee, and that the following gentlemen be the Committee and office-bearers of the Society, with power to add to their number."

"Rev. T. Boaz, LL. D, Rev. E. Storrow, Rev. J. W. Yule, Capt. J. Bartlett, J. Davies, Esq., J. Fordyce, Esq, A. Grant, Esq., J. Galloway, Esq., Capt. J. C. Owen, J. R. Harris, Esq., S. Ransom, Esq. and J. Stanley, Esq.

"A. Grant, Esq., Treasurer.

"Rev. T. Boaz, LL. D., Honorary Secretary.

"Mr. R. W. Chill, Visitor and Assistant Secretary.

"All Ministers and Missionaries connected with Evangelical Churches and Societies, subscribing or otherwise rendering service to the Society, are Members of the Committee ex-officio.

*Resolution II.*—Moved by the Rev. E. Storrow, and seconded by the Rev. T. Morgan, "that this Meeting, conscious of the influence of Seamen for good or evil in their visits to foreign and heathen countries, pledges itself to the continued support of the Seamen's Friend Society, and unites in sincere prayer to God, that he would crown its labours with large success, that the Christian name may not be dishonoured amongst the heathen and Muhammadan people of Calcutta."

*Resolution III.*—Moved by the Rev. Dr. Boaz, and seconded by the Rev. E. Storrow, "that the thanks of the meeting be given to the Chairman for presiding."

The meeting closed by singing a hymn, after which the Secretary pronounced the benediction.

The attendance was good and the audience evidently interested in

the proceedings of the evening. The Spirit of the meeting was kept up to the last, nor was this surprising, for the speeches were most excellent and to the purpose. We wish we could report the many excellent things that were said; for sure we are, if we could, they would do good service, not only to the Society, but to the cause of religion amongst Seamen generally. We noticed a sprinkling of sailors present, who evidently entered with spirit into the object of the meeting.—*C. C. Advocate.*

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Church Missionary Society.—A public meeting of the friends of this Society was held in the Town Hall, on Wednesday evening, March 7th, at 7 o'clock.

The Right Rev. the Lord Bishop of Calcutta took the chair.

The meeting was very fully attended by the clergy and a most respectable auditory.

The Rev. H. S. Fisher, having offered up prayer, the Bishop after making a few impressive prefatory remarks, referring to his recollection of the first commencement, and the first founders of this great Society in 1799, and expressing his thankfulness and joy to find it so steadily maintaining now for 56 years, the same grand Evangelical principles with which it started, and which had always proved and always would prove, if adhered to without flinching, its high distinction and its safety, called on the Secretary the Rev. G. G. Cuthbert to read an abstract of the Thirty-sixth Report for the year 1854, of the Calcutta Committee of the Society, which after a brief introduction, referred to the liberal support in England of the Parent Society, which had received (in 1853) £123,915 from voluntary contributions. The number of students under preparation for Missionary work in the Society's College at Islington had been about doubled during the same year, amounting to forty. Fifteen new labourers had been sent out to various parts of the world, nine clergymen and six laymen, making the number of European labourers 221, of whom 176 are in orders.

The Society's North India Mission

Had also been favoured with kind support during the last year, for though the local fund, amounting to Rs. 11,158-11, in the hands of the Calcutta Committee, was less by near Rs. 800 than the year before, (a falling off ascribed to the departure from India of several of the Society's liberal supporters in high positions here, whilst their successors had not yet begun to contribute as largely) yet with the sum Rs. 771-14-3 received for the Punjab Mission Endowment Fund and the very large amount of about Rs. 115,000 (for accurate accounts had not yet come in from all the stations) contributed in various local missions and expended on the spot, make up the amount of Rs. 126,930-9-3 contributed in North India to the objects of the Church Missionary Society during the year, being much the largest ever received in this country. It is in great part owing to Rs. 30,000 subscribed at Peshawur, and to a donation from a wealthy native to the Benares Missionary College, of Rs. 15,000.

ACCESSIONS TO THE MISSIONARY FORCE.

During the year the Revds. H. D. Hubbard, B. A., and W. Keene, B. A., and more lately the Rev. Messrs. Strawbridge, Medland, Leighton and Stern had joined the Mission, and the Rev. Messrs. Schneider and Bomwetsch had returned from Europe in renewed health. Mr. Rebsch, a lay labourer, two teachers (Messrs. Batstone and Wright) trained in the Highbury Training College, had also been sent out.

"But," the Report proceeds, "when speaking of additional Missionary labourers from Europe, we must not forget to record with thankfulness the fact that greater numbers of earnest and promising helpers than ever before in the same space of time, have come forward in this country to offer their services to the Lord in connexion with the Church Missionary Society;—and those not persons who have been led by the offer of tempting appointments to engage in Missionary work,—such are always readily enough to be had, but men who either had, or easily might have had, other walks of duty open to them more attractive to the worldly mind, but who deliberately preferred the life and the labour of the Missionary to the more gainful occupations of the world.

The most remarkable of these is Major Martin, late of the 9th N. I., who having served the Government and the country well and faithfully for about 30 years as a Military Officer, has come forward now to enlist more decidedly and more exclusively than ever, in the ranks of the faithful followers of the Saviour, as a labourer in the Missionary field. Instead of retiring, like most men, at the end of his long term of service, to enjoy his pension and his private fortune amidst the ease and comforts of his native land, he has engaged himself as a regular lay Missionary assistant in the Society's service, and has been placed in the van of our Missionary force at our frontier station, Peshawur.

The others are younger men, and in different positions in life. Two —Messrs. Robt. Bonnaud, and D. C. Sandys (son of the Rev. T. Sandys) from Bishop's College; one young man, Mr. J. Iveson, from St. Paul's School, at the recommendation of the valued Rector, the Rev. J. Richards; another, Mr. Parsons, a young man of promising usefulness and most highly commended by Mr. Lamb, of Meerut, from H. M. 14th Dragoons; and last of all, within the last month or two, a Mr. Angus McKenna, son of a Medical Officer in the Hon'ble Company's Service, and of an excellent Christian character, who, though acquainted with the world's business, and with offers and prospects before him far more lucrative than any the field of Missions can present, has voluntarily and with full deliberation, and to use his own words, 'a sincere desire to promote the glory of God,' offered himself to us for the Lord's Missionary work. He has been accepted on probation, and has just been sent for the present to acquaint himself with and take a share in the work of his choice at Bhagulpore. These are pleasing instances of ready devotedness to the Lord's service, and whilst we thank God for them, we trust they may be followed by others still."

### New Missionary Fields.

Together with an accession of new Missionary labourers we have also to report the opening of new Missionary fields. The Committee has during the past year entered, for the first time, into central India, by stationing at Jubbulpore a German missionary labourer, Mr. Rebsch, well acquainted with the vernacular languages and of considerable experience in Missionary work in the Upper Provinces. He is not in orders, and devotes himself in great part to school work, but already has he been encouraged by the appearance of fruit. A Brahmin Pundit of advanced age, and one or two other respectable persons have come forward boldly to profess their faith in Jesus and to desire baptism; and Mr. Leupolt, of Benares, has just proceeded on a Missionary tour to Jubbulpore, where he is to make a stay of some weeks, to baptize these first converts of the mission, to preach the Gospel in the neighbourhood, and to strengthen the hands and cheer the heart of the solitary labourer. It is to be hoped that an ordained Missionary may soon be available for this interesting place. It has long been much favoured by having had stationed at it servants of God, who took a lively interest in the salvation of the natives; amongst these the Rev. F. A. Dawson, the Chaplain, and Mr. Mosley Smith, of the Civil Service, must be honourably mentioned. They not only, as many do, countenanced and encouraged Missionary efforts, but themselves did, as far as they might, the work of Missionaries, distributing the Scriptures and Christian books amongst the people wherever they went, and using opportunities of explaining to them the truths of the Gospel and exhorting them to flee unto Christ for salvation. And it is doubtless to the seed thus sown that the fruit which now appears is to be traced. May not this be regarded as a call and an encouragement to Christians in general in this land of idolatry to "do what they can," to have books and tracts at hand to give to the people with whom they may come in contact, to watch for opportunities of speaking to them a word in season in behalf of the Saviour for their souls' good. "One soweth and another reapeth," says our Lord, but at the great ingathering of redeemed souls, "he that soweth and he that reapeth shall rejoice together."

Early in the year of which we are reporting, Kangra, in the Hill country of the Punjab, was occupied as a Mission station of the Society by the Rev. J. Merk, who had been for above a year previously stationed at Kotgur, and before that had been connected with Dr. Hœberlin's Mission at Dacca. This place presents attractive openings for Missionary labour, not only in two considerable towns, one on each side of the hill on which stands the Mission house, but also in a comparatively large population scattered in villages about the hills, whilst a considerable number of European residents at the neighbouring station Dhurmsalla, assisted by their contributions to defray the expenses of the Mission. Mr. Merk has been privileged to gather in the first fruit of this new Mission already in the baptism of a promising young man.

During the past year also, the first steps were taken towards entering on the new remote but most important Missionary field

opening at Peshawur. The movement was commenced entirely by lay servants of God—military men. An anonymous friend offered a donation of Rs. 10,000 for the commencement of a Mission; the gallant Major Edwardes took up the project with great energy; Major Martin, before referred to, added his quiet and unobtrusive but most efficient exertions, and on the Rev. Robert Clark, our Missionary then at Umritsur, visiting Peshawur in December, 1853, a public meeting of a most enthusiastic and cheering character was held, presided over by Major Edwardes, and it was decided to accept at once the encouragement given by the Church Missionary Society to commence preparations for a new Mission to the Affghans and other interesting tribes in the surrounding regions; a large subscription was immediately made, and has been increasing during the past year, till it exceeds at present Rs. 30,000, including the original promised Rs. 10,000.

It was represented on all hands that in a place so peculiarly circumstanced as Peshawur, the soil should be first broken by one of our ablest and most experienced hands; and accordingly the Rev. C. G. Pfander, of Agra, whose lengthened experience as a Missionary, his full acquaintance with the languages of the North West, and his admirable works on the Musalmán controversy in particular, are well known, was at once singled out to occupy this honourable frontier post in our extending Missionary line. With him have been associated the Rev. Robert Clark and Major Martin, who together aided the movement from the very first, and all have now reached the spot, and another public meeting, still larger than the first, has just been held, (February 2nd) at which Major Edwardes again presided; a Local Missionary Association has been regularly formed in connexion with the Church Missionary Society, and the leading seriously disposed people of the place have pledged themselves to continue helping the work by their prayers, their contributions and their personal exertions. Thus is the Peshawur Mission fairly commenced, and we humbly commend it to the fostering care and blessing of the Lord and the prayers of his people.

Nearer home, too, in the Kishnaghur district, the stations of Santipore and Nuddea have lately been taken up with considerable vigour for educational Missionary operations under the Rev. S. Hasell. The importance of these two stations, especially Nuddea, "the Oxford of Bengal" will be felt by every one acquainted with the country. The schools opened there now contain above 500 pupils, many of them sons of the highest Brahmins and Pundits, who but a few years ago, would have laughed to scorn the idea of their sons seeking instruction in a Christian Missionary School. But as this branch of our work was described in our last Report we shall not dwell further on it here.

## Missionary and Religious Intelligence.

### 1.—Baptisms at the Union Chapel.

On Lord's-day evening, February 25th, two Muhammadans were baptized at the Union Chapel. Previous to the baptism, Dr. Boaz preached on the rise, progress and decline of the Muhammadan faith, and the progress and ultimate triumph of the kingdom of Christ.

The Rev. A. F. Lacroix, previously to administering the rite of baptism, gave an interesting account of the manner in which the converts had been brought to a knowledge of the gospel. They had not been taught in Missionary schools, nor had they been under Missionary influence. They had heard the gospel preached and were led to enquiry and reading, which induced them, though unknown to each other, to seek information and advice from Mr. Lacroix. They had been for ten months under instruction and on trial. The Rev. Behári Lál Singh had also afforded them instruction during the period of their probation. Both Mr. Lacroix and Behári Lál spoke confidently of their sincerity. The converts are men of ability and learning. The usual questions were put by Mr. Lacroix in Bengáli. Their replies were translated for the satisfaction of the audience by Behári Lál. The members of the native Church at Bhowanipore, to whom they were known, were asked if they would receive them into Church fellowship. Through one of their number they cordially replied in the affirmative, after which Mr. Lacroix baptized them in the name of Holy Trinity.

May Christ enable them to continue steadfast in their confidence to the end.—*C. C. Advocate.*

### 2.—Missionary Movements.

The Rev. Mr. Brown and Mrs. B., of the American Mission in Asam, and the Rev. J. Beecher, of the American Mission in Burmah, have arrived at Calcutta on their way to America; and the Rev. W. Bailey and family, of the Orissa Mission, on their way to England.

### 3.—Converts from the Bhowanipore Christian Institution.

On Lord's-day evening, March 25th, two young men were baptized in Union Chapel. One of them has been for some years a pupil in the Bhowanipore Institution. For more than a year he has been enquiring after Christian truth. His name is Táraknath Mitra.

The other—Sámaprasád Chatterjea—has been under instruction for some months. Both of them have been severely tried by the importunities of their relations, and have given full proof of their sincerity and firmness.

### 4.—The Annual Meeting of the Cooley Bazar Auxiliary to the London Missionary Society

Was held in the Tents, in which the congregation are at present worshipping, on Thursday evening, the 1st of March.

The meeting was opened with prayer by the Rev. Dr. Boaz. A. Grant, Esq. presided. The meeting was addressed by the Rev. Messrs. E. Storrow, A. F. Lacroix, W. Bailey, W. H. Hill, and Dr. Boaz.

We were gratified to learn that this thriving Auxiliary has during the year, raised Rs. 940 in aid of the Mission.

The meeting was well attended, and the speeches were animated, instructive, and to the purpose.—*C. C. Advocate.*

5.—DEATH OF W. BYRNE, ESQ.

We regret to announce the death of Wale Byrne, Esq. He died on the 10th of March of dropsy, from which disease he had been suffering for some time past. Mr. Byrne was a good man. In his day he has rendered good service to the cause of education and religion in this city. Some years back and before his health began to fail, he was active in doing good, and even since the failure of the health, he has done what he could to serve his generation. Mr. Byrne is one of a race of East Indians who are fast passing away, and who, when we first commenced our career in India, were zealously engaged in doing good in the work of education and religion, and with whom we always felt it to be a pleasure to co-operate. They are passing away, others however have risen up to carry on the work they begun. In this way, God never allows his cause to fail for want of men to carry it on; and so will it be until all his purposes of mercy have been accomplished in our world.—*Ibid.*

6.—DECEASE OF THE REV. R. W. HUME.

Intelligence has been received of the decease of Rev. R. W. Hume, of Bombay.

This event took place at sea, near the Cape of Good Hope, on the 26th of Nov. last. He does not appear to have suffered much pain, was happy in view of his departure, and we doubt not has gone to be "for ever with the Lord." He rests from his labours. But his memory will live long in this land.

Mrs. Hume and family arrived at the Cape early in December.—*Dnyanodaya.*

7.—REV. G. DEIMLER.

Another Missionary of the Church Missionary Society, the Rev. Mr. Deimler has arrived in Bombay. He accompanied the Rev. Dr. Krapf as far as Suez, from whence the latter was about to undertake a journey to Abyssinia, to see if any opening for missionary labours now exists there. Mr. Deimler expects ultimately to rejoin Dr. Krapf at Mombas. But will for the present pursue the study of the Arabic in Bombay, and endeavour to make himself useful to the Arabic speaking population of Bombay. We shall rejoice greatly to see the gospel preached to this portion of our population; and wherever Mr. D. may be called to labour, we hope that he may largely enjoy the aid of God's Spirit.—*Ibid.*

8.—CEYLON—DEATH OF THE REV. DR. POOR.

Many in Calcutta will have a lively and pleasant recollection of the visit of the Rev. Dr. Poor to this city about four years ago. His unique, instructive and earnest addresses are, we feel confident, still remembered by not a few who had the privilege of listening to them. Dr. Poor was neither an ordinary man nor an ordinary Missionary. He was full of faith and good works, a thorough friend to the natives, and especially to the native Christians of Ceylon.

We regret to learn that he is no more. He, like many who have stood in the high places of the Mission field, has fallen a victim to that fearful scourge, the cholera. Our readers will gather from the following account of his dying moments that his end was peace, and that he could look on death, in one of its most terrible forms, with composure and hope.

"With more than ordinary feelings of regret we record the death of the veteran American Missionary, the Rev. Dr. Poor of Jaffna. He was one of the first band of labourers who entered on their work in the Northern portion of Ceylon 40 years ago, during which extended period, all the energies of a warm and affectionate nature were earnestly and successfully engaged in the great and good work of evangelizing the Heathen. It seems a mysterious dispensation that he should have been thus struck down, just as he expected to meet and confer with the Deputation whom the American Board have sent out specially to review, and if necessary to remodel the operations of their Agents. His advice, founded on an experience of 40 years, would have been invaluable. But He who moves in a mysterious way,—who can work by many or by few, has so ordained the event; and those who survive must bow with resignation to his will. Amongst those survivors is *one* of the original band who reached Jaffna in 1816, the Rev. B. C. Meigs. There is also Levi Spaulding, with an experience not greatly shorter. Both are men of stalwart frames and of patient labour who, we hope, will be long spared to counsel, encourage and aid those whom the American Churches continue, in the true spirit of a Catholic Christianity, to send forth to preach the Gospel in this far off dependency of another power. Grief will be awakened in many bosoms in India, in Europe and especially in America, when the intelligence is received that

The good old man is gone.

To him to die was gain, as is manifest by the account of his last hours quoted below; but humanly speaking the loss to the cause of Missions is great. On the day when Daniel Poor fell a victim to the Indian scourge, it might truly be said:—"This day hath a great man fallen in Israel." While by European and American Christians the memory of the Christian Warrior will be loved and honoured, we hope to see the educated Tamils of Jaffna prove in some unequivocal manner, that grateful feelings were awakened in their hearts by the ceaseless efforts for their good, of him who was their best earthly friend and benefactor. The following notice of the deceased Missionary is taken from the *Morning Star*, a little periodical in English and Tamil, which Mr. Poor did much to establish and uphold:

"This devoted missionary, who had been nearly forty years—including a recent visit to England and America—a voluntary exile from his native land, and a labourer in the mission field, departed this life in the confidence of faith, on the morning of Saturday, Feb. 3rd. His disease was the cholera, with which he was attacked on the morning of Friday, the 2nd. Medical attendance was promptly secured, and all proper remedies made use of, but he gradually yielded to the power of the disease, and on the morning of the 3rd, at 4½ o'clock, his happy spirit ascended, as we trust, to be for ever with Christ and the blessed in heaven.

"It was most instructive to be with the departed in his last sickness and we felt, with power, the sentiment of Dr. Young—

'The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of various life, quite on the verge of heaven.'

"When we first saw him, early in the morning, soon after the attack

of the disease, his remark was, 'I am caught,' but there was no perturbation of mind, nor any expression of anxiety as to the event of his illness. On the arrival of the physician, he made cheerful and very happy expressions, indicating a joyful state of mind. His disease, and the spasms with which it was attended, increasing, he was removed from the bed to a couch, when the remark was made to him by the writer, 'I trust you have peace of mind,' to which he replied, 'Yes, I am looking at this in sight of the cross,' and then, turning over in his distress, he exclaimed with emphasis, '*He* had no attendants; no doctor!' At one time, when the clothes of his dying couch were adjusted, he remarked, 'Thou wilt make all his bed in his sickness.' At another time he said, 'And wait the great teacher, death.' Again, with energy, he exclaimed: 'Have you got your ticket? is the great question when the cars come.' When asked what promise seemed most precious, after thinking a moment, he said, 'Not a grain of wheat shall fall to the ground.' Once, when water was given him, he said, 'Delightful, delightful, and how emblematical!' Again, being raised up and having taken brandy and water, he asked for cold water and said, 'I took that to get this.' Once, on receiving water, his remark was, 'You know much depends upon giving a cup of cold water.' After his strength was far gone, and he was apparently near his end, he said, 'I did not know that dying was so easy.' When he could no longer speak aloud, he talked in whispers, having held two or three long conversations with natives who came to see him. Among them was one educated physician, to whom he gave much excellent parting advice. Nearly his last words, in a very distinct whisper, 'wermsan-to-shum! san-to-shum! (joy! joy!) hallelujah, hallelujah!'

"Thus died this good man, this excellent, laborious and faithful missionary, in the 66th year of his age.

"May his mantle fall upon the living, and especially upon the young labourers in the missionary field.

"Rev. Mr. Poor was born in Danvers, Mass. June 26, 1782; graduated at Dartmouth College, 1811, and at Andover Theological Seminary in 1814. He was one of the second company of missionaries sent out from the American churches, and embarked from Newburyport, Mass. Oct. 23, 1815, in company with Messrs. Bardwell, Meigs, Richards and Warren. One of these labourers, Rev. M. Meigs, still remains in the field, at this distance of time, nearly forty years. Rev. Mr. Bardwell is also, as far as we know yet alive in America. The missionary company arrived at Colombo, in Ceylon, on the 22nd of March, 1816, and in October of the same year, missionary operations by this pioneer band, were commenced in the Jaffna district of Ceylon.

"Over six years of Rev. Mr. Poor's missionary life, from March, 1836, to August, 1842, were spent on the continent of India, as a labourer in the Madura mission field. We believe he is remembered there with great interest by many among the natives.

"The funeral of Rev. Mr. Poor was attended on Saturday afternoon, at Manepy, and his remains were then taken to Tillipally, where they rest near those of his first wife, and beside the precious dust of the lamented missionary, Rev. James Richards, who died August 3, 1822."—*C. C. Advocate.*

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9.—(COMMUNICATED.)—THE FIFTH ANNUAL MEETING OF THE NATIVE BAPTIST MISSIONARY SOCIETY

Was held, at the Circular Road Chapel, on Tuesday the 13th February. There was a large assembly of Native converts, and of ladies and

gentlemen who took a special interest in the business of the meeting. The Rev. George Pearce presided. The Rev. A. Leslie began the service with giving out a hymn and offering prayer, after which the chairman addressed the meeting in an excellent speech, explaining the nature and object of the Society, the principles by which its operations have been directed, and the benefits that have resulted to the country from the working of the Association.

The Rev. Chairman made honorable mention of the *Temporal Aid Society*, from which he believed the different *Native* Missionary Institutions have branched out. The Report in Bengali was read by Babu Gulzar Shah. The Society, it appears from the Report, has been engaged almost daily in preaching the gospel to the Hindu and Muhammedan population in Calcutta, and its immediate neighbourhood. Three persons have been led to serious inquiry through its labours; and one, it is hoped, will join himself to the Christian Church.

The Missionary tours undertaken by the Society might furnish materials for remark. The Committee regard them as not the least important of their agencies. The good that is accomplished in this way, is so often demonstrated by incidents which occur to the Missionaries that the Committee feel assured the friends of the Society would rejoice, could an account of them be fully laid before them. But owing to the minuteness of the details, the Committee must refer them to the *Oriental Baptist* for more ample particulars Reference was made to the attempt on the part of two Baptist Churches in Calcutta to make themselves self-supporting. The Report concluded with a forcible appeal to the Members of the Baptist Church for more steady and liberal support than they have hitherto afforded.

The speeches, with the exception of those by Mr. Underhill and Shib Chunder, were in Bengali; but they all were delivered with a fluency and power that rendered them exceedingly gratifying. A deep spirit of piety and wisdom pervaded the addresses; and they were listened to with marked attention by the audience.

The following are the Resolutions adopted by the Meeting.

Resolution 1st, moved by the Rev. Behari Lal Singh, seconded by Babu Shib Chunder Bannerjya.

"That the Report now read be printed, and that the following persons compose the Committee for the ensuing year.

"*Committee.* Munshi Shujáat Ali, Messrs. L. Mendes, W. Thomas, J. Price, J. H. Belchambers, C. F. Manuel, Babus Ram Krishna Kabiraj, Kailas Chunder Mitter, Bhagaban Misser, Gulzár Shah.

"*Secretaries.* Mr. J. H. Belchambers, Gulzár Shah.

"*Treasurer.* Mr. C. F. Manuel."

Resolution 2nd, moved by Mr. F. DeMonte, seconded by E. B. Underhill, Esq. the deputation from the Baptist Missionary Society.—*C. C. Advocate.*

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10.—Ordination of Native Pastors in connexion with the American Mission at Ahmadnagar.

On Wednesday the 13th November, the Rev. Haripant Rámchandra and Rámkrishnapant V. Modak, both, as our readers know, converts from Brahmanism, were ordained pastors over native churches in Ahmadnagar, by the American missionaries of Western India and the members of the Deputation whose arrival in Bombay we noticed in our last number. One

of the churches over which they have been placed, is formed by a "colony" of twelve Christian men and women, taken from the church formerly existing at Ahmadnagar and numbering 138 members. The services were of a very interesting character; and the mission chapel was crowded on the occasion. Portions of scripture were read in Maráthí by the Rev. S. Bissell. Prayer was offered up in the same language by the Rev. S. B. Fairbank. The Sermon, also in Maráthí, was preached by the Rev. H. Ballantine. The ordination prayer was presented by the Rev. R. G. Wilder. The charge to the minister, which was delivered in English, was by the Rev. Dr. Rufus Anderson and interpreted by the Rev. H. Ballantine. The right hand of fellowship was given by the Rev. A. C. Thompson, interpreted by the Rev. A. Hazen. The charge to the people was delivered by the Rev. G. Bowen. A hymn was then given out by one of the newly ordained pastors, whom our Christian readers will doubtless remember at the throne of grace. We should be glad to publish in full any of the addresses delivered on this memorable occasion.—*O. C. Spectator.*

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11.—CONVERSIONS IN CONNEXION WITH THE IRISH PRESBYTERIAN GUJARATI MISSION.

The Rev. James Glasgow of Rajkot, in a letter, dated the 11th December 1854, thus writes to us:—

"Will you kindly mention in the *Oriental Christian Spectator* that yesterday we received into the visible Church of Christ by baptism a catechumen who had been for more than a year under instruction. His name is Arjún, which we did not think it so necessary to change as we should some Hindu names. He is a Bhíl and nephew to a convert who taught him to read, and I believe contributed, by the blessing of God, with my brother's influence, to fix Christian truth in his mind. Since my return to the station I shared in the endeavours to instruct him. We did not act precipitately; and I am very hopeful of his steadiness. He is fourteen years of age, having been born in the monsoon of 1840,—just about the time, when I was set apart by the General Assembly in my own land to the Missionary work. How God may be sowing the seed himself without our means, and yet in such a way as to bid us go on with hope, and not to withhold our hand! I deem it enough to mention the fact publicly, as it is well such facts should be known as of an encouraging nature. But we should not make them matter of glorification, lest we sin, and incur the withholding of the Holy Spirit's influences."

The Rev. James McKee, of Surat, in a note dated the 25th December, thus writes:—

"You will be gratified to learn that yesterday I baptized the young Brahman Narsing Láwají whom you slightly know. Amid sharp trials he has for some time stood very firm. May the Lord give him light and grace according to his necessity." This young man was long a pupil of Mr. McKee and Mr. Wallace at Ghogho. He is an excellent vernacularist, and has made some progress in the study of English.—*Ibid.*

THE

CALCUTTA

# CHRISTIAN OBSERVER.

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## I.—*On the Choice of Mission Stations.*

It is a standing rule of the Calcutta Missionary Conference, that the member who has proposed a question, opens the discussion of it by stating the various topics comprehended in his question, and his own views or impressions regarding them. At a recent meeting of the Conference, the question to be considered was introduced by a brief address, of which the following memorandum contains the substance. It was drawn up beforehand by the proposer, for his own use, and is here reproduced *verbatim*, with the addition, in the form of foot-notes, of a few remarks suggested by the animated discussion which ensued.

*What are the grounds on which any particular locality should be occupied as a mission station?*

At a recent meeting of the Conference the question was discussed, whether any circumstances would justify the relinquishing of a mission station; and if so, what circumstances? At that time it appeared to be the general opinion* that no mission station should ever be abandoned, until the object for which it had been established was attained.

Out of that discussion the present question has arisen. If the occupation of a mission station be the commencement of operations which are never to be relinquished, until they become superfluous by decisive success, it follows that the selection of a mission station must be regarded as one of the most important steps in missionary operations—a step, the consequences of which will prove of long and, in one sense certainly, of eternal duration. And it is therefore essential to form a cor-

* It was ascertained, in the course of the discussion, that this opinion was not entertained so generally as is here represented, and that the Conference did not adopt any definite answer to the question. In such cases, the discussion is both interesting and useful, even when it fails to lead to any immediate result.

rect idea of the circumstances, which justify the occupation of a station.

The question is beset with considerable difficulties. First, a good deal of ambiguity attaches to the phrase, *occupying a mission station.* What is a *mission station?* And what is meant by *occupying* it?

A mission station evidently is a place, where missionary operations are carried on not merely at intervals, more or less regular, but constantly; and where therefore a missionary agency is permanently established. These two marks are closely related to one another; but they are not identical. A missionary's residence is not always exactly in the same locality in which his scene of labour lies;* but his residence and his scene of labour together constitute the mission station.

Another source of ambiguity consists in the vagueness of the terms, missionary operations and missionary agency. The operations may be of a very humble and limited nature, such as the pastoral oversight of a village church and congregation, inclusive of efforts for the education of the villagers and the conversion of the surrounding heathen population. Where the operations are so limited, the agency will naturally also be of an humble description, but both being permanent, the term mission station is not really unsuitable, though perhaps not in accordance with the current usage of the word.†

The agency, and the operations that are to be carried on, should always correspond with each other. A station of the kind now mentioned, where the operations are of a limited and humble description, should not be occupied by the same kind of agency as a station where more extensive and more arduous operations are to be carried on.

In occupying a station, therefore, the nature of the work to be done there should be considered, and a corresponding agency assigned to it. This rule may appear like a truism; but has it never been overlooked?

* Various places were mentioned, which come under this description. One speaker named Dacca, as being important not so much on account of the work to be done on the spot, as on account of its commanding position as a starting point from which to send or carry the gospel to a vast extent of country.

† The proposer of the question was disappointed to find that such stations (or sub-stations as they are often called) were almost wholly lost sight of in the course of the discussion. In its own way or proportion, the right choice of sub-stations is perhaps as important as that of primary stations; and in practice the question under consideration comes up most frequently with regard to such sub-stations. In fact, it was with reference to them that the question originally occurred to the mind of the member who proposed it; because in that form it forces itself sooner or later upon almost every individual missionary.

We have in this country two descriptions of missionary agency: one expensive, the other cheap: one consisting mainly of foreign missionaries, the other mainly of native brethren; one supposed to possess the superior stability of principle and energy of character, which a Christian education in Europe ought to secure; the other distinguished by a better adaptation to and acquaintance with the peculiar wants of the country. Have European missionaries never been appointed to work, which native brethren could have done equally well or better? If so, it will be acknowledged that the resources of missions, so far as the agency is concerned, have in such cases not been properly economized.

Occupying a mission station, then, may be said to consist in assigning to it that agency which is adequate to the operations that are to be carried on there. If it is inadequate, the station cannot be said to be fully occupied; if it is more than adequate, there is a waste of missionary strength. When the unspeakable wants of this country and the limited supply of missionary agency are considered conjointly, it will at once be perceived, that in speaking of occupying a station adequately, we use the term only in a relative or comparative sense.

To proceed now to the real question. It may be said, NEGATIVELY, that no locality should ever be occupied as a mission station, unless there be *a reasonable prospect of usefulness** in carrying on constant missionary operations there. Such a prospect of usefulness supposes the existence of a population among which constant labours may be carried on; a population that is physically accessible, and either known to be, or likely to become willing to be brought under the influence of missionary agency.

This country abounds in places where a large population exists; but in many of these places the population is not easily accessible—in a physical sense.† The absence of roads or

* The idea was expressed by some, that a Missionary ought to go and labour, wherever he was sent by God, without inquiring into the question, whether he was likely to be useful there or not. He might be sent as a lamb among wolves, to preach the gospel to its enemies, for a testimony against them. This view is naturally held by those who think we have no right to expect the conversion of the Gentiles on a large scale before the conversion of Israel. Those, however, who do not think so, may find it useful to realize this aspect of a missionary's duty.

† This statement was called in question; but the writer adheres to it. It may be very true that at one season of the year or another every place in Bengal becomes accessible, but this only proves that every place may be reached by an itinerating missionary; not that every place is a suitable sphere of labour for a stationary missionary.

Another question arises here: Which should have the preference, cities or populous rural districts? Our Lord laboured principally in rural dis-

of markets; the swampy nature of the vicinity; the scattered situation of houses often presents great obstacles. This point of accessibility, therefore, should be carefully examined into. The result of such an examination will often decide the question, what sort of an agency should be assigned to a particular locality. The population may sometimes be accessible to a native brother, when it is not accessible to a European,—as for instance, where the ground is much intersected by ditches that have to be waded through. In many places the children may be gathered in a school, when it would not be easy, physically speaking, to get at the adult population.

Where there is a body of Native Christians, not cooped up in a special settlement of their own, but living among their heathen neighbours, and enjoying, on the whole, the esteem and good-will of those neighbours, there it will at once be seen that the population, or at least a good portion of it, is willing to be brought under missionary influence.

In other places, the probable disposition of the population may best be ascertained by the way in which they receive the gospel and its messengers on the occasion of repeated itinerating visits.* But although a favourable disposition on the part of the people is an essential element in the prospect of success, yet there are probably few places of importance in this country, the population of which may not be expected to become favourably disposed in time, after having had an opportunity of observing the holy and benevolent nature of Christianity, as exhibited in the character of a resident missionary, [or of a tolerably consistent body of Native Christians.]

It may, however, be the case that even where the population is physically and morally accessible, the place itself is unfavourable to the efficiency of a missionary agency. The

tricts; his apostles principally in cities. Human wisdom in ordinary cases clearly points to cities; but the grace of God has, in Bengal at least, been most extensively manifested in rural districts. Neither should be neglected. And after all, success among a rural population may usually be traced to the impulse received by some of its members in cities or from persons stationed in cities. The people of Galilee, it is recorded, received Jesus, because they had seen all the things that he did at Jerusalem at the feast. John iv. 45.

* Various remarks were made on this subject. It was suggested by one, that the worst people stand most in need of the gospel; and by another, that it may be God's will to have the gospel preached to those of whom he knew that they would reject it; just as Isaiah was sent to the Jews, that "seeing they might see, and not perceive, &c."

The writer thinks that itinerating missionaries ought to bear this in mind; but unless the indications of divine Providence should be very clear indeed, he would question the propriety of *stationing* a missionary in the midst of an intensely hostile population.

air may be unwholesome, the water bad, the ground exposed to inundation, the difficulty of obtaining suitable provisions or servants unusually great, or the task of securing proper premises and buildings impracticable. These are hindrances of a physical nature. The difficulty of obtaining medical assistance will, by many, be regarded as a serious evil; whilst others may look upon it with comparative indifference.*

Other hindrances are of a moral or mental nature. Of these, only one need be mentioned. If a missionary is completely *isolated*, by having no Christian friends within an accessible distance, he will not only be discouraged by his lonely situation; but his character—not to speak of his comforts—will be at the mercy of the natives by whom he is surrounded. They may concoct and circulate the vilest reports against him, and thereby not only embitter his feelings, but for a time destroy his usefulness. A consistent Christian character will no doubt in the long run prove an abundant refutation of such calumnies; but the loss of usefulness is not easily repaired, and the wounds inflicted on a sensitive mind may perhaps never be perfectly healed on this side of the grave.

To preserve, therefore, the efficiency of a missionary agency, it is essential that the locality where it is stationed, should be tolerably salubrious; that it should afford a sufficient supply of the necessaries and the most important comforts of life; and that it should be either so situated or so occupied, as to secure the missionary against the danger of being *isolated*.

These various particulars have been introduced with a view to supply rather a negative than a positive answer to the question under consideration. A locality which does not possess the advantages hitherto enumerated, ought *not* to be fixed upon as a mission station. The question now is narrowed down to this: Among the many places that offer all these advantages, which are those that should be occupied?†

Among the marks by which such places may be known,

* It was thought by some that too much had often been made of the disadvantages or difficulties alluded to here. At all events it is certain that in many cases such disadvantages may be greatly alleviated, if not altogether removed, in process of time, by means of the influence which a benevolent, judicious, firm and shrewd Missionary gradually acquires. His neighbours may thus by degrees be induced to clear patches of jungle, to permit the making of a path or road, &c. A conciliatory, yet enterprising disposition is of great service here.

† It was stated by several speakers, with great force, that if the means existed of occupying all places, or at least all that possess these advantages, they ought *all* to be occupied; and that it was only on account of the inadequacy of our resources that the propriety (and indeed, the necessity) of a choice could be admitted.

three may be mentioned as being probably the most important.

1st. It should be clear that the occupation of such a place would be advantageous either to a particular mission, or to the evangelization of the country at large.

To begin with the latter point. If the stations of one Society are wedged in between the stations of another Society, the effect must be injurious to both, by preventing the natural expansion of their efforts. This is particularly the case in Bengal, where discontented native Christians are so fond of trying to punish their missionaries by joining a body connected with another mission.

New stations, isolated in their position, should not be commenced, unless it be clear that they may in time become the centres of more extensive operations, so situated as to tell with effect upon the evangelization of the country at large. In short, they should not be out-of-the-way places.

New stations, not so isolated, should only be formed in those places, where they are likely to prove a source of additional strength to stations already existing in the neighbourhood, by serving as connecting links, or as means of relieving the brethren stationed there of a portion of their labours or their expenditure. If, on the other hand, the occupation of a new station would weaken those already existing in the neighbourhood, by encroaching too much upon their field of labour, or by absorbing resources in men and money wanted there, then they should not be occupied.

2nd. It should be clear that the contemplated station is one that can be occupied by an agency both sufficient and adapted to the work that will have to be done there.

First, as to the sufficiency of agency. A new station which is to constitute an additional unit in a group of existing stations, may be sufficiently occupied by one agent. But if the place be at all isolated, it will require two; that is to say, not one European and one Native brother, but either two Europeans or two Natives. If such a place is worthy of being occupied at all, it ought to be occupied by two fellow-labourers, for the reasons already alluded to.*

Again, the agency available should not only be sufficient in quantity, bot also of a suitable description, adapted to the

* The importance of this point is perhaps more deeply felt by the writer than by many of his brethren. He therefore suggests an additional consideration. If the single missionary who has been occupying such an isolated station, is removed by death or by other causes, much of his labour will apparently be lost. Cases of this kind have occurred repeatedly.

peculiar kind of work that will have to be carried on. It is not necessary to enter into particulars, as the drift of this remark will at once be understood.*

3rd. If the occupation of a new station promise to be advantageous either to a particular mission or to the evangelization of the country at large; and if an adequate agency be available, with which to occupy it; then this coincidence of favourable circumstances may be deemed a sufficient warrant for recognising the leadings of Providence. But probably in most cases some additional indications of Providence will be looked for. Such indications may be so diversified that it would be difficult to name or enumerate them beforehand. It may, however, be remarked, that sometimes they consist in outward circumstances or events, which clearly show that there is an open door for the gospel; and sometimes they may be discerned in a strong mental impulse, based upon conscientious conviction, such as that which prompted Egede to proceed to Greenland, or Carey to enter the mission field.

In order to appreciate these indications of Providence correctly, a strong faith, able and willing to see the hand of God, and a sound judgment, guarding against the deceptive influence of excited feelings, should be called into harmonious exercise; otherwise egregious and perhaps disastrous mistakes may by committed.†

J. W.

* Sometimes the character of the agency that is available, will decide what station should be occupied. It would have been absurd, for instance, to tie down such a man as Dr. Duff to a rural station. The place for him to settle in, undoubtedly was a large city.

† All the speakers felt that this point—the indications of divine Providence—was the most important of all. Some spoke of it as the only one that ought to be taken into account. The commencement and progress of a work of grace among the inhabitants; the earnest and persevering entreaties of some of the residents; their offers to assist by pecuniary contributions, &c. were mentioned as indications of Providence which frequently occurred. It was said that in answer to fervent and persevering prayer the will of God would be made manifest.

Others put the sentiment into this form, "That we ought to work, where we see that God is working," "that we ought to go, where He will have us go."

The Chairman (the Rev. A. F. Lacroix) called attention to the fact, that in Bengal the most numerous conversions had taken place in districts, which human wisdom would never have fixed upon beforehand as suitable localities for mission stations—viz. the country to the South of Calcutta, the interior of the Krishnagar district, and the northern part of the Backergunje district.

## II.—*Fly Leaves for Indian Homes.*

Under this title two brief papers have lately been issued, and others will possibly appear from time to time. With a view to prevent their being lost, we insert them in the *Observer*. They may hereafter serve as mile-stones, to show the progress of Female Education in this country.

"How can Female Education be extensively introduced among the Hindus?" This is a question which it is very difficult to solve. Without intending, in any way, to depreciate other plans, we venture to suggest, whether after all the measures already in operation, though on a small scale, are not likely in process of time to prove the most effectual of all:—we mean, the efforts that are carried on for promoting Female Education among our native Christian community.

They appear at present to be confined to such narrow limits as to produce no perceptible effect upon the native population at large. This view may be correct. But we have every reason to hope that the native Christian population will increase if not rapidly yet steadily, and if the progress of Female Education keeps pace with that increase, it will not only be extended directly, but also indirectly, by producing an impression upon the heathen population.

Historical facts are the most satisfactory foundation of hopes and theories; and for this reason we venture to adduce one. Among the modern Greek people, woman was not quite so despised, as she is among Hindus, and in the higher ranks of Greek society there have always been a few ladies of cultivated minds. Still, the same disadvantages under which woman labours among the Hindus, were (and still are) widely prevalent among the Greeks also. Parents frequently looked upon the birth of a daughter as a misfortune. Girls were often betrothed in the cradle, and usually married at the age of 13 or 14. It was not a very rare occurrence for a woman of 30 to be a grandmother. Among the lower classes Female Education was looked upon with the same prejudices as among the Hindus. Only there was this great difference that Christianity, even as professed by Greeks, manifestly condemned those prejudices, and thereby rendered it practicable to Protestant missionaries to open female schools.

Several schools of this kind were established, of which two were pre-eminent, viz. that conducted at Syra by the Rev. F. A. Hildner, of the Church Missionary Society, and especially that conducted at Athens by Mrs. Hill, the wife of an American Episcopal Missionary. After these schools had ex-

isted and flourished for a number of years, the Greeks themselves took up the subject of Female Education, and established a "Philhellenic Society" for the express purpose of promoting it. Their motives were by no means altogether pure: jealousy of foreigners, and especially of Protestants, formed a large, at first probably the principal ingredient. But they went to work with great zeal, and accomplished much for the elevation of their daughters. We believe their schools are still in active operation.

It is our conviction that as the number of educated native Christian females increases in this country, similar results will follow, and that the Hindus—partly, perhaps mainly, through jealousy—will then bestir themselves to secure for their daughters the same advantages which are enjoyed by their Christian sisters.

J. W.

## I.—The Dawn.

In the recent Educational Despatch from the Honorable Court of Directors to the Governor-General of India a new era has dawned on Native Females. Now it is only twilight; but bright prospects are opening for Indian Homes.

Previous to 1819 woman in our sunny clime was veiled in mental and moral darkness. None could be found able to read or write. In that year the *first era* of her emancipation commenced in the efforts of Mrs. W. H. Pearce which have been imitated and multiplied since in many parts of Hindustan. The results have been important, but not rapidly nor widely diffusive. Little spots of light there are, as on the homes of Israel; but worse than Egyptian darkness still broods over the land.

1854 will be memorable as the commencement of the *second era* of Female Emancipation; for now at last her cause is to be aided by the highest official influence and from the national exchequer.

The Council of Education has already done much for the diffusion of European knowledge; but their schemes hitherto have been marked by two glaring faults, viz. the absolute exclusion of the Bible, and the entire neglect of Females. The former was an ungrateful act on the part of the representatives of Britain which, if "great, glorious, and free," owes it all to Christianity. It was also absurd; for, apart from the authenticity of its records and the truth of its doctrines, it has long been and now is such a power in Society that it is simply impossible, without some acquaintance with the Bible, to have a correct and comprehensive knowledge either of the history or the present condition of our world. The second error was in perfect keeping with the first. When the Bible, the charter of woman's rights which had raised her both socially and spiritually wherever believed, was cast away, no wonder *she* was neglected, especially when she was kept so profoundly ignorant as not to know of these rights or that charter at all. One might have expected that the very silence of fifty millions would

have inspired some bold and intrepid advocate so as to reach with his appeals not merely the Directors, but the most distinguished woman in the world—our noble Queen. But their "time was not yet;" and so, whilst isolated efforts were carried forward amid many difficulties and with little success, no trumpet tongue took up their cause.

The Despatch to Lord Dalhousie, which unfolds the new scheme and ushers in the second era of Female Emancipation, is an admirable document; and if it be as energetically developed in action as it has been wisely devised in Council, it will tell mightily on India's future.

In the Metropolitan Newspapers the various features of this scheme —Vernacular, Anglo-vernacular and Normal Schools; Academies, Universities, and affiliated Colleges; Scholarships, Grants-in-aid, Superintendence, &c. have received abundant attention, but its bearing on Female Education has been, so far as we know, nearly overlooked. It appears to us worthy of special notice, not merely as something new, but as equal in importance to any feature of the whole plan.

The first ray of hope to the Oriental Sisterhood is in these words;— "*Our views apply alike to all Schools and Institutions, whether male or female,*" &c. and further on, we have the following paragraph:—

"The importance of female education in India cannot be over-rated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given; and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor-General in Council has declared, in a communication to the Government of Bengal, that the Government ought to give to native female education in India its frank and cordial support; in this we heartily concur, and we especially approve of the bestowal of marks of honour upon such native gentlemen as Rao Bahádur Magaubhái Karramchand, who devoted 20,000 rupees to the foundation of two native female schools in Ahmedabad, as by such means our desire for the extension of female education becomes generally known."

The *desire* referred to in the first sentence, we have no doubt exists in many, but it has seldom hitherto found expression, except in casual words followed by no corresponding deeds, or well-written essays never acted out. This seems a fitting time for Educated Natives to adopt vigorous measures and show themselves in earnest, if they be. The importance of female education no one but a fool can deny. The question now is, HOW *are native females to be educated?* On this we have much to say, but we must reserve it for another time.

The second sentence indicates a rare appreciation of the importance of Female Education. It is even in advance of the sentiments current among many Europeans, whose zeal would be increased tenfold if they held firmly the principle of "the FAR GREATER PROPORTIONAL IMPULSE."

It is a happy thing for India that this scheme has been launched before Lord Dalhousie leaves our shores. It is but the Directors' sanction of *his* recommendation; and from this as well as from his personal, if not official, patronage of the Bethune School, we may expect his *own* "frank and cordial support." If it be so, he will impart an impulse to a much-neglected cause which may accelerate its progress long after he has resumed his place amongst his peers, where amid his many Indian honours, this may be none of the least that whilst his predecessors may have stayed female infanticide and quenched the widows' funeral fires, he is the first Governor-General of this vast empire, who has effectively forwarded the real elevation of its degraded daughters, and thus opened countless springs of happiness for India's future Homes.

*Calcutta, 1st January*, 1855. J. F.

## II.—Appeal to the Rajahs and Baboos of Bengal.

Every highly educated gentleman among you approves of Female Education, and of such modifications in the social system of India as would impart to woman that freedom, enlightenment and influence which are her real birth-right, though unhappily in this land not her actual possession. Many of you frankly admit that it would be unjust, ungenerous and unmanly to perpetuate her wrongs; and some of you have expressed opinions on the subject as decided, and in language as emphatic, as mine can possibly be.

With this basis of agreement, the objects of the present appeal are to urge the speedy translation of your convictions into action, your professions into practice, and to offer a few hints as to how this may be accomplished.

Existing evils are so interwoven with your whole social system, that no single plan can possibly rectify them. Let any practicable mode of lessening or undoing present mal-arrangements be fairly tried, rather than lose time. Let indignation for the wrongs of your mothers, and hope of a bright future for your posterity, animate a manly determination—such a will as always finds a way—to secure the emancipation of woman in India. If so, your success is certain, however great and numerous the difficulties may be.

I. Each wealthy Rajah or Baboo might employ a well-educated European Governess for his family, assisted if necessary by a Native girl possessing a good knowledge of Bengali.

II. Less wealthy Native Gentlemen might combine,—two, three, or four securing a Governess and her assistant to visit their families in turn.

III. Baboos living near each other might unite to form private Select Schools, to be conducted by European ladies and Native assistants.

In all these cases the salary of the Teachers, and other current expenses, should be paid by the employers. A few might be supplied by Societies gratuitously, but a self-sustaining scheme is the only one that can become sufficiently extensive; and the only one that could be acceptable to honorable men. The difficulty in securing

Teachers for Family and Select Schools, would be obviated by existing Soceties, and Government grants,—bringing Governesses from Britain, and multiplying Normal Schools in Bengal. Give us a proof of a real demand, and a supply shall not be long awanting.

IV. Gentlemen, rather than delay, might personally instruct some of their female relatives. This is actually done by some—it ought to be by many.

V. Where young men are not allowed by seniors to give lessons in reading, &c. they might convey much knowledge conversationally, and thus commence the work of education.

VI. Where liberal young men are completely hemmed in by prejudice, they ought earnestly, but prudently and affectionately, to use every available means to subdue it.

VII. The wealthy and liberal might aid in establishing Schools for the daughters of the poor.

VIII. Highly educated gentlemen, unmarried or widowers, might make it known among their friends that they would only marry such as are educated; and if even a few really influential men were to act upon such a resolution, they would at once add to their own happiness, and hasten a national blessing. When the question of intelligence shall become more important than beauty, wealth, family, or caste in matrimonial arrangements, the emancipation of woman in India will be more than half achieved.

IX. Those who are anxious for the social improvement of their country, might combine, not so much for discussion as for action, and giving the weight of their united influence in favour of practical measures for the promotion of "Female Education, the re-marriage of Hindu widows, the abolition of Hindoo early marriage, and Kulin polygamy." This last line of effort has been suggested by the recent formation of an association of influential Native gentlemen, from one of whose resolutions the above quotation is taken. Let such associations be multiplied throughout the land.

A few evenings ago, having an opportunity of addressing several hundreds of educated Natives, some of these counsels were offered. Soon after a Baboo spoke, and spoke well; but in reference to my urgent appeal to act, to begin that very night, or at the latest on the *morrow*, he said—"We may not be able to commence so soon; but a *year*, or TWO or FOUR YEARS hence we may make a beginning!" Alas! Alas! that a stranger should earnestly plead for the sisterhood whom he never saw; and their own *brother* be contented to make fine English speeches for a year or more, ere he will begin to convey some rays of the light he has himself received so abundantly to the benighted inmates of his own home! But sadder still that he is a type of thousands in this Metropolis!

It is a relief to turn to the Association already referred to, which is formed for purely practical purposes. Besides, it has *begun to act;* and one of the Secretaries, whose speech is before us, pours burning ridicule on the "Do-nothings," and eloquently urges immediate action. Defective this Society may be in positive princi-

ples,—at least they are not clearly announced,—but the avowed objects are worthy of all commendation.

Rajahs of Bengal! Be up and doing. Better than royal honours, more illustrious than your hereditary name, will be your place in the history of India, if ye know your time and take the lead in the march of improvement; but if, in reference to the object of this appeal, and other lines of progress, ye lag behind your fellows of less noble birth, ye may be left with worse than an empty name —a title of reproach—whilst they who would now gladly hail you as their leaders, will become the true nobility of the land.

Baboos of Bengal! To you, earnestly and hopefully, I appeal. You are numerous, intelligent and influential. Many of you have large resources, and some of you are already in earnest. You may not yet know that Christianity alone can cure your personal, domestic and national maladies. Meanwhile act up to your convictions. "Quit you like men." If you hesitate, delay, and yield to prejudice and apathy, "Your own posterity will yet avenge the wrongs of their mothers on the memory of their sires." Rather be it yours to signalize your day by generous and energetic efforts for the elevation of woman, and immortalize yourselves as the benefactors of Bengal.

*Calcutta, February*, 1855, J. F.

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## III.—*Rules of the Presbyterian Fund for the relief of Widows and Orphans.*

Since we wrote the remarks on this fund, which appeared in our number for March, p. 134, we have been obligingly furnished with a copy of the Rules, both in English and Hindustáni. As the desirableness and practicability of establishing such a fund in Bengal, has lately become a subject of discussion, it appears desirable to give publicity to these rules. We are not without a hope that the example of our Presbyterian brethren in the north may be imitated in Bengal, although peculiar difficulties will have to be overcome.

I. This Fund shall be entitled "The Presbyterian Fund for the relief of Widows and Orphans."

II. Every married Christian, nominal Christian, or Orphan may subscribe to this scheme, who is in the employment or under the pastoral care of any Mission or Missionary of the American Presbyterian Missions in North India.

III. 1. The rate of subscription shall not be less than 2½ annas per mensem, but permission is granted to each one to subscribe according to the following scale, to which the pension to be received is fixed.

2. The highest pension that any subscriber can receive will be twenty Rupees.

3. That the following be the rate, viz :—

RATE OF SUBSCRIPTION

*To the Presbyterian Fund for Widows and Orphans.*

| | | | | | | |
|---|---|---|---|---|---|---|
| Any member paying | 0 | 2 | 6 | will receive Rs. | | 2 |
| do. | 0 | 4 | 0 | do. | ... | 3 |
| do. | 0 | 5 | 9 | do. | ... | 4 |
| do. | 0 | 7 | 9 | do. | ... | 5 |
| do. | 0 | 10 | 0 | do. | ... | 6 |
| do. | 0 | 12 | 6 | do. | ... | 7 |
| do. | 0 | 15 | 3 | do. | ... | 8 |
| do. | 1 | 2 | 3 | do. | ... | 9 |
| do. | 1 | 5 | 6 | do. | ... | 10 |
| do. | 1 | 9 | 0 | do. | ... | 11 |
| do. | 1 | 12 | 9 | do. | ... | 12 |
| do. | 2 | 0 | 9 | do. | ... | 13 |
| do. | 2 | 5 | 0 | do. | ... | 14 |
| do. | 2 | 9 | 6 | do. | ... | 15 |
| do. | 2 | 14 | 3 | do. | ... | 16 |
| do. | 3 | 3 | 3 | do. | ... | 17 |
| do. | 3 | 8 | 6 | do. | ... | 18 |
| do. | 3 | 14 | 0 | do. | ... | 19 |
| do. | 4 | 4 | 0 | do. | ... | 20 |

4. That when any subscriber wishes to increase his rate of payment, he shall notify the managers of the Mission to which he belongs, six months previously, of such intention. These managers shall then make a statement of the individual case to the Managing Director, together with their opinion as to the propriety of the measure, the state of health at the time, &c., &c. The Managing Director shall immediately forward such statement to the other Directors, and if the measure be approved of by a majority of all of the Directors, the applicant at the expiration of the six months will be at liberty to increase his subscription to the amount specified, provided he pays up three years back subscription according to the new rate; but in case he should not do so in the course of one month from the day the notice be given, he shall have to give notice a second time and wait six months longer before the privilege can be granted.

5. Persons when married young or until they are twenty-four years of age, will be allowed to enter as subscribers to this Fund on the terms specified above, but from a regard to the interests of other subscribers and to the stability of the Fund itself, it is required that persons over twenty-four years of age pay a bonus or entrance fee of four Rupees if their subscription is under 10 as. per month; of eight Rupees if it is under 1-5-6 per month, and of twelve Rupees if over that sum. Those over 40 years of age shall pay a bonus of 8, 16, or 25 Rupees for entering on the same rates of subscription respectively, and those over 50 years of age the sums of 25, 50, or 100 Rupees as bonus. These entrance fees to be paid in three instalments—one every two months.

6. Any subscriber ceasing to pay his subscription for a period

of three months or more shall forfeit all claims upon the Fund. Provided however, that suspension of wages shall be deemed a sufficient excuse for ceasing to contribute; except in cases when the subscriber may apostatize from Christianity, or be dismissed from his employment for disgraceful crimes. And if any one who shall thus have fallen, be afterward restored to his standing in the Mission or Church, the Directors may, on recommendation of the Mission or Church session concerned, restore to him the privileges of the Fund, on payment of arrearages. A refusal to pay arrearages shall in all cases be considered equivalent to a withdrawal from the Fund, and a renunciation of its benefits.

7. Any subscriber who may leave these Missions or Churches, and become connected with any other Presbyterian Church, the Churches of the London Missionary Society, the English Church, or the Baptists, may continue his contribution, and his family shall be entitled to receive the benefits of the Fund. Provided however, that if the circumstances connected with his leaving shall be notoriously disgraceful, the Directors may propose to the subscribers to erase his name from the list of subscribers; and a majority of the subscribers may erase it accordingly.

8. No subscriber, on ceasing to be such, shall in any case be entitled to receive back any part of the money he may have paid.

IV. The Fund raised by these subscriptions shall be deposited on interest in the Agra Bank, or in such other safe way as the Directors may order; but the Directors may never lend it, or any portion of it, to private individuals, or suffer it to be employed, however temporarily, for any other purpose than that set forth in these rules: and being so deposited, it, with all future subscriptions, and all donations to the Fund, and interest arising, shall be held sacredly for the purpose of furnishing a support to the destitute widows and orphan children of those who shall have been during their lives subscribers to the Fund.

V. 1. When Widows with or without children in receipt of a pension, re-marry, their pension shall cease.

2. And in case of the death of any widow the pension allowed her shall be continued to her children, until the children, if boys, reach the age of 16 years; and if girls, till they reach the age of 18 years, or marry: and when any mother shall be proved not to be bringing up her child in Christianity, but to be teaching it another religion or educating it for a life of vice, and shall refuse to allow her child to be placed as the Mission or Church may see fit to direct, her pension shall cease.

3. And where there is only one orphan child on the Fund, the amount of pension to be allowed shall be left to the decision of the Mission to which he or she is connected, who will be guided by the circumstances of the case.

4. When any widow shall be proved to be living in any illicit connection, or the habitual practice of fornication, her pension shall cease; but if she have children, the children not to suffer by her misconduct, but receive any allowance thought proper by the Mis-

sion: and in case of professed penitence, on recommendation of the Session of the Church under whose care she may be, and after suitable trial, the Directors may propose by Circular to the subscribers to restore to her her pension.

5. When a widow is left without children, or when all her children come to age, or are married and settled in life, the pension she is to receive will be the full amount, when it does not exceed 4 Rupees, and when the Pension with children is 5 Rupees, she will receive without children 4 Rupees 8 annas, and for every additional Rupee of pension an increase of 12 annas, according to the subjoined scale, viz:—

PENSION SCALE.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| With children | 5 | Rupees and | without children,... | 4 | 8 | 0 |
| do. | 6 | 0 0 | do. | 5 | 4 | 0 |
| do. | 7 | 0 0 | do. | 6 | 0 | 0 |
| do. | 8 | 0 0 | do. | 6 | 12 | 0 |
| do. | 9 | 0 0 | do. | 7 | 8 | 0 |
| do. | 10 | 0 0 | do. | 8 | 4 | 0 |
| do. | 11 | 0 0 | do. | 9 | 0 | 0 |
| do. | 12 | 0 0 | do. | 9 | 12 | 0 |
| do. | 13 | 0 0 | do. | 10 | 8 | 0 |
| do. | 14 | 0 0 | do. | 11 | 4 | 0 |
| do. | 15 | 0 0 | do. | 12 | 0 | 0 |
| do. | 16 | 6 0 | do. | 12 | 12 | 0 |
| do. | 17 | 0 0 | do. | 13 | 8 | 0 |
| do. | 18 | 0 0 | do. | 14 | 4 | 0 |
| do. | 19 | 0 0 | do. | 15 | 0 | 0 |
| do. | 20 | 0 0 | do. | 15 | 12 | 0 |

6. Any claimant under these rules, on being dissatisfied with any decision of the Directors bearing on his or her case, may appeal by circular to the whole body of the subscribers, two-thirds of whom may reverse or modify the decision of the Directors; and it shall be the duty of the Managing-Director to circulate all such appeals.

VI. This Fund shall be under the management of a Board of Directors, consisting of the treasurers of the several American Presbyterian Missions in North India, and a Missionary from each Mission, together with a subscriber from each Mission, both to be chosen by the subscribers of that Mission.

VII. 1. The treasurer of the Agra American Presbyterian Mission, or (in case of his refusing the office, or of there being no such Mission or person), any member of the Board chosen by the Board, shall act as Managing Director, Secretary and Treasurer, shall deposit the funds in the Agra Bank or in such other way as the Board may direct; shall conduct all correspondence with the Bank; shall receive from the treasurers of the several Missions such sums as shall from time to time be collected for the Fund, and promptly add them to the deposit; shall keep a clear account of the receipts and disbursements of the Fund in a separate book, and by circulars

to the members of the Board annually shall report the state of the fund for the information of all concerned; which Report shall contain a full statement of the receipts from each subscriber—his name —and monthly subscription. The Rules are to be printed both in English and Hindústání in Roman character, and a copy furnished to each subscriber for his guidance.

2. A certificate shall be given to each subscriber, stating that his wife or child or children after his death shall be entitled to the benefits of this Fund. (No. I. of appendix).

3. A second certificate will also be given to the widow or child or children of the subscriber at his death. (No. II. of appendix).

4. And if the Managing Director shall at any time neglect or refuse to perform the duties hereby enjoined upon him, any Director may propose to the other Directors to remove him, and appoint some other Director to the office; and a majority of the Board, excluding the Managing Director, the proposer and the nominee, neither of whom shall vote on questions of this kind, shall finally decide the question.

VIII. Any two Directors may propose amendments of the Rules; and, on their obtaining the written requisition of a majority of the Directors, the Managing Director shall circulate the proposed amendments, which shall be adopted, if agreed to by two-thirds of the Directors, and two-thirds of the subscribers, voting separately.

### No. I.—ENTRANCE CERTIFICATE.

This is to certify that
is a subscriber to the Presbyterian Fund for Widows and Orphans, at the rate of per month, which entitles his family to a Pension of Rupees ( ) per month, provided he conforms to all the Rules of the Fund and is punctual in the payment of his subscription. The scale of Pension however is subject to any alterations that may hereafter be made in the Rules.

_____—Managing Director.

_____ } Directors of
_____ } Mission.

### No. II.—CERTIFICATE.

This is to certify that
widow of is
entitled to a Pension of ( )
Rupees per month, to begin on the
, from the Presbyterian Fund for Widows and Orphans;—which pension in case of her death is to be continued to her children, till they are 16 or 18 years of age, according to the Rules of the Fund; and when her children are settled or come to age, this pension is to be regulated for the widow according to Rule V. Sec. 5.

_____—Managing Director.

_____ } Directors of
_____ } Mission.

## IV.—*Death of the Rev. J. Anderson, Senior Missionary of the Madras Mission of the Free Church of Scotland.*

All our readers were made aware in our last issue, that the Members of the Mission were in great anxiety regarding their beloved friend and father, Mr. Anderson. Our worst fears have been all realized, for Mr. Anderson is now no more. He fell asleep in Jesus, at 4 o'clock on the morning of Sabbath, the 25th of March. Our friends cannot expect that so soon after our sore bereavement, and while our hearts are full of fresh and overwhelming sorrow, we should enter at any length into particulars regarding the life and labours of our departed brother. We purpose, God helping us, to give soon a fuller account than could well be given in the pages of the *Herald*. But as may be easily understood, this must be after the *stunning* effect of the blow has past away, and when by prayer and communion with God in his word, we can look somewhat more calmly than we can now do, on the whole bearings and relations of Mr. Anderson's life, on his marvellous influence and success as a Missionary, on the zeal, self-denial, devotion, and singleness of aim with which he sought to win souls to Christ, and lastly on the glory which is now his, the Master having called him home, given him his crown, and admitted him to his eternal rest. "Blessed are the dead who die in the Lord, from henceforth; yea saith the Spirit, that they may rest from their labours; and their works do follow them."

John Anderson was born in Galloway, in the south of Scotland, on the 23rd May, 1805. In early youth he received a sound secular and religious education. This early training is the chief glory of Scotland; it is the birth-right of almost every Scottish youth, and the schools and pulpits of Scotland have made Scotchmen what they now are. But our sainted brother enjoyed peculiar privileges. His teacher was a man who had studied for the Scottish Church, passed through the full curriculum prescribed for her students, and had imbibed such a love of classic learning as communicated itself to youthful minds who studied under him. The consequence was that when Mr. Anderson came to the Edinburgh University, he greatly distinguished himself there, although he had to contend with young men who had secured all the superior advantages of the High School and Edinburgh Academy, and at least *four* of whom are now Professors in Universities in Great Britain and Ireland. "Hannibal crossing the Alps" was proposed by the Professor as the subject of a Latin poem, and the future Missionary distanced all his fellow-students and carried off the palm. He also distinguished himself in the Moral Philosophy Class, in which he gained one of the prizes. After he had finished his literary course, which in Scotland extends over four years, he entered on the study of Theology under Dr. Chalmers. We have often heard him speak in the highest terms of the benefits which he derived from that eminent man. At the close of his theological studies, which had occupied five years, as he had been laid aside during one of them by severe sickness, his beloved and venerated friend Dr. Gordon proposed

to him, on the part of the Foreign Missions' Committee of the Church of Scotland, to go and found their Mission in Madras. When this honoured servant of God admitted him to the Lord's table, at the beginning of his career in Edinburgh, perceiving in him the deep workings of divine grace and the indications of a powerful intellect, he had urged him to go forward to the Ministry. Dr. Gordon had thus long known Mr. Anderson, and had seen how Providence had prepared him for such a work as that to which he now invited him.

Mr. Anderson had long devoted his spare hours, as a student, to what was strictly Missionary work, among the poor in Edinburgh and the south of Scotland, and the Lord had given him souls for his hire. He had visited the neglected, he had warned the erring, he had comforted the mourning, he had pointed the sinner to the Lamb of God, and he had often, in most unexpected circumstances, found God's hidden ones on beds of sickness or death. Such had been his loved and chosen work, and when the proposal was made to him to dedicate his whole life to the service of God among the heathen in India, it was no strange and untried thing to which he was called. Nor did he shrink from the higher and more difficult duty. He obeyed the Church's call, and when the Head was saying through his body, the Church, "Whom shall I send, who will go for us?" with simplicity and faith he replied, "Here am I, send me." Dr. Gordon, his father in the Lord, ordained him to the work of the ministry; and in the summer of the year 1836, he set sail for India, the land of his adoption and future labours. After a brief visit to Calcutta, he reached Madras in the spring of 1837. His manifold labours since that period, up till the time of his death, must be afterwards told. His history subsequently is the history of the Mission. The organization of the General Assembly's Institution, the communication of a sound practical and thoroughly Christian education to the youth of Madras and the provinces; the first really effective and systematic efforts made to reach the caste population; the upheaval from its very foundation of the entire community by the conversion of respectable caste Native youth; the settlement, in so far as this Mission was concerned, of the vexed question of caste in the Native Churches, which prevails to such a lamentable extent in Southern India; the establishment of liberty of conscience for the Hindu by appeals to British Law; the operations of the Mission among the caste females of the Presidency; the founding and building up in faith and holiness of the Native Church; and lastly the training up of a Native agency, teachers, catechists, students, preachers, and ministers, to labour among their own countrymen,—all these are topics of the deepest interest in connection with the labours of Mr. Anderson in India, and the information which we possess on all these points will, we are sure, be read with profit by the friends of Missions in this and other lands.

It is said of Mathew Henry, the distinguished Commentator, that when he went to visit one of his parishioners, he found him on his farm, holding the plough. The farmer apologized for the state in which his pastor found him, and expressed a wish that he had rather been found at home. The man of God replied, "I have no other wish

than that when my Master comes, he may find me with my feet in the furrows, and my hands on the plough." Such was substantially Mr. Anderson's wish, and it was granted him. He has often expressed a desire to die in India and to be buried among his spiritual children. This was granted him. He laboured on to the last. His illness was brief, and he now lies beside Mrs. Anderson's sister, and some of the precious children of the Mission families. "They were lovely and pleasant in their lives, and in death they are not divided."

The illness with which he was laid low was not considered to be alarming till Wednesday the 14th. On that day he lost a great quantity of blood, and the devoted and beloved medical attendants were afraid that he would sink, before they could stop the exhausting hæmorrhage. But before the evening they succeeded, with God's blessing, in staying the fatal discharge. Our hopes began again to revive. Mr. Anderson had originally a very powerful and vigorous frame, and we hoped, that notwithstanding his great debility, he would still rally. On Sabbath the 18th, the symptoms became very alarming again. A cold perspiration broke out over all the body, his pulse was very high, and his countenance assumed an ashy paleness. Still for a day or two he held on, and it was impossible to say whether life or death was to triumph. On Tuesday the 20th, however, all doubt was at an end, and both the medical friends told us in deep sorrow, that all they could now do would be unavailing to save him from speedy dissolution. At the suggestion of one of the Missionary brethren, Dr. Lorimer, one of Mr. Anderson's most cherished friends, and who had lately been ordained an Elder in the congregation, undertook the delicate and solemn task of informing Mr. Anderson, what he and Dr. Blacklock thought would be the likely issue of his present illness. We felt the solemnity of such a communication, and it was with breathless silence that we listened. We admired the wisdom and tenderness with which it was done; and we rejoiced and gave God thanks for the way in which it was received. No fear, no gloom, no undue anxiety was manifested either in the words or on the countenance of the dying believer. Great solemnity and a calm peaceful confidence in God were seen in all that he said and did. After meditating for a moment or two, he looked on Dr. Lorimer and said, "I thank you, beloved friend, for making so simple and direct a statement. It makes me lean on the Lord entirely and love my heavenly Father more, Jesus my Saviour, the Mission and all in it, and my loving and faithful wife. I feel that the Mission will never want men to labour, or means, or converts, or Institutions. There will be no want of money. People of all denominations will support it, for the Lord has his hand here." Then meditating a little longer, with a sweet smile on his countenance, he said, "And so shall we ever be with the Lord." "The Redemption which is in Christ Jesus."

Such was the way in which Mr. Anderson received the announcement that death was near. His state of mind was a complete and glorious exemplification of the promise, "as thy day is, so shall thy strength be." His end was *peace*. He lingered on for two or three days after this in great weakness, but when able to speak, he ever and

anon quoted texts of scripture with remarkable force, unction, and appropriateness. Some passages were great favourites. He would gaze with unspeakable tenderness on Mrs. Anderson, or take her hand in his, already cold with the damp of death, and say, "I will never leave thee, I will never forsake thee." At other times he would say, "Ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." He had some precious and appropriate word for all who were privileged to see him. To the converts he was specially tender, and in his great weakness often spoke to them, although we have seen him so much affected by the exertion as to lead us to fear that he would sink immediately. Again and again did he take his beloved native sons in the Ministry by the hand and say, "Be thou faithful unto death," Jesus says, "and I will give you a crown of life." Some of the last words which he spoke to any one were addressed to Mrs. Campbell, who came to bid him farewell the evening before he died. To her he said, "Your wee Sandy (her infant boy), may the Lord comfort and spare him. Your own soul may he keep well unto the day of redemption." The wives of the two Native Ministers came in immediately after, but although he recognized them, he was too weak to speak. Till four the next morning, when the spirit passed away from the weak and suffering body, he lay silent, his strong frame struggling with death, and those who loved him most unable to comfort and help. Oh! the agony, the strong sorrow of such a night! What but the presence of Jesus with the sufferer and the mourners could give consolation? We felt, we knew that Jesus was with his servant, and that if he could have spoken to us, it would have been in the language of the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *Thou* art with me."

This is not the place, neither is it yet the time for us to enter into an elaborate estimate of Mr. Anderson as a man and especially as a Missionary. Dr. Johnson said of Burke, we think, that no man could spend five minutes in his society without perceiving that he was a great man. It was the same in his measure with our departed colleague. He struck you at once as a remarkable man. You felt that you were in contact with a mind of great grasp, able to take a wide and comprehensive survey. There were in him remarkable mental vigour and life, and yet a solid and commanding judgment. Imagination and reason were combined in him in a way in which they are seldom found in the same person. The result of this union was seen alike in his conversations and discourses.

But it is of him as a Missionary that we love to speak. His abilities, his warm affections, and his acquirements were all consecrated to the service of his Saviour. We frankly confess that we never knew a man more single in his aim than our lamented friend. The work of God in connection with the Mission was all his concern. What did not bear on it, had little interest for him. Every consideration was made to bend to this one object. His own ease, his own feelings, his personal wishes were all made to yield to the interests of the Mission. His first question was, Is this conducive to the advancement of the Lord's work? If

he saw it to be so, it mattered not what other considerations might obtrude themselves. They were all summarily dismissed, and the whole energies of his body and soul given to the work before him. No wonder, humanly speaking, that success crowned such devotion. He was honoured of the Lord to gather in a number of souls far beyond what falls to the lot of most Missionaries, even though faithful and godly men. In souls rescued from Heathenism and Mahommedanism his works follow our departed brother.

His great affection to the converts is well known. He loved them as a tender father. His heart flowed forth in gushing tenderness and love. No doubt he often rebuked them, and rebuked them sharply, but it was only when wrong had been done; and even then the rebuke was always felt, either at the time or afterwards, to be the rebuke of a loving, wise and faithful *father*. This genial affection flowed forth to all, especially to little children. He would embrace them, fondle them, and now and then say something to them about Jesus. They loved him in return, and if they had any grief or joy, any injury to complain of, or favour to tell of, they went invariably to him.

His deep spirituality, his love of the simple word of God, his love of prayer, his love of sermons which set forth the Saviour were all very remarkable. Some profound view of God, or of sin, or of Christian experience, would pass across his own mind, and when uttered, would solemnize the minds of all who listened. Sweet it ever was, and especially on some Sabbath evening, to hold converse with him on the great realities of eternity. How elevating! how solemnizing! how holy were his thoughts at such an hour!

We cannot close this brief sketch without alluding to the great power and solemnity of his manner when dealing with the heathen. His addresses, no matter how brief, were always powerful and solemn. He made his hearers tremble when he reasoned of righteousness, temperance, and judgment to come. His solemn warnings often found utterance in the words, "Consider this ye that forget God, lest I tear you in pieces, and there be none to deliver." Yet when dealing with Christians, and especially those who were tried, tempted, and sorrowful, his words dropt like the dew, for God had taught him to speak a word in season to him that was weary.

We will not venture to give expression to our sorrow. We all mourn the departed as a father, friend, counsellor, pastor, and faithful Missionary. How shall his place be supplied, and the void filled in our aching hearts? Who will do his work and step forth to lift up the standard which has fallen from his grasp? We look to the Lord alone. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

It was extremely gratifying to us all to see the high respect paid to the memory of Mr. Anderson by the vast numbers who attended the funeral on Sabbath evening. All classes of the community, Europeans, East Indians, and Natives, a great many of whom were old scholars of Mr. Anderson, attended the remains to their last resting-place in the London Mission Burying Ground. We heard many old Indian residents say that they never before saw such an assemblage at any funeral

in Madras. It was an affecting tribute to Mr. Anderson, as a faithful servant of God, and shows how true the promise is, "Them that honour me, I will honour."—*Madras Native Herald.*

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## V.—*Documents regarding the conversion of* BÁBÁ PUDMONJEE.

The principal facts of the history of this young disciple are contained in a paper, copied from the *Oriental Christian Spectator* into our number for March last, pp. 123, 124. Since then, the following documents have been communicated to us by a friend, for insertion in the *Observer*. With the help of the paper referred to, they will be readily understood.

*To Mr. A., (formerly the head Native Master in the Belgaum Mission English School.)*

*Belgaum, 24th May,* 1854.

MY DEAR SIR,—Considering you as one who is a lover of truth, and who knows what the authority and power of conscience are, I beg to address you the following letter, which I hope you will not divulge to an improper person or at an improper time.

I am not at all insensible of your kindness towards me in trying to procure a situation for me, but I hope you will not be surprised to learn that I am at present in such a peculiar position, that it will be a great delinquency in me, even to try for one; much more so to accept it, if I should, perchance, succeed in my attempt.

You are well aware, my dear Sir, that religion is an active principle, and it must be brought forth to be acted upon our mind. Theories and speculations are not the ground-works of religion; practice is the great pivot on which it must be made to revolve.

Since the time I was brought to the knowledge of the saving truth of the Gospel, I am deeply convinced of the necessity of embracing it openly, and of the inevitable ruin of my immortal soul, if I should neglect the great salvation offered to me without price and without money. Since that day my conscience has been working hard upon me, urging me to obey her dictates and the precepts laid down in the Word of God.

I wrote several letters on this subject to my father, while I was in Bombay; I personally explained the whole matter to him, when he came there to take us with him to Belgaum. Having listened to all my reasons and arguments, he expressed his desire to know more fully the doctrines of the Christian religion, and in case he should be convinced of their truth, to embrace it along with me.

As there were very slight reasons for me to doubt the sincerity of one who loved me so much, I most willingly agreed to this proposal; nay, I thought it a call in Providence to accept this pleasing invitation, and after consulting my Reverend Masters, I left Bombay for Belgaum.

Now this promise which amounts to a covenant, ought to be faithfully observed by both parties, and (without reference to the truth of the Christian religion) every right-minded person will acknowledge it as a legitimate one. Moreover I believe that this covenant is made in the presence of God, who knows the innermost thoughts of our mind.

Now, to apply these things to the subject in question, I beg to state that a faithful and right interpretation of one of the articles of the above agreement, precludes me from holding any public office. I was extremely reluctant to shew the letters of introduction to Mr. I., and what I spoke there (as far as employment is concerned) was merely the re-echo of my father's mind, and not my own wishes; neither did I express my desire of getting any situation.

Making any attempt to employ myself in this way, will be violating the solemn promise, or rather vow, I have made to my God, that I shall never enter on a public service, before acknowledging him in all my ways.

It is utterly impossible for me to describe my mental sufferings; any attempt to divert my steps from the right path, excites great anxieties and fears in my mind. Outward grievances are tolerable as long as the mind is at ease, but who can sustain a wounded spirit? I hope you will be far from thinking that I make these excuses to cover my inability or idleness. What I have stated is nothing but the truth; and I have no doubt you will receive it as such. How pitiful is my case! I derive no pleasure from the things of this world; every favour of my father shewn towards me I dislike, when I see it originating with the motives of keeping me (or rather fastening me with nails) down in the mire of irreligion, and crushing all my hopes about leading a holy and happy Christian life.

You will feel this better, if any effort were made to make you act against your conscience. I am placed at present in a position where I have no friend to sympathize with me in my mental sorrows, no one to give me cheering advice, none to take an interest in my case. Yet the Word of God and prayer are the only powerful means I have to console my afflicted mind, and I feel they are not wanting in their efficiency.

I earnestly hope to be enabled to resist any temptation of this kind, and not to fall back into that state, wherefrom few return to God.

I intend writing a series of letters to my father on the subject of religion, and after hearing his deliberate opinion, I shall, by the grace of God, follow that path which shineth more and more unto the perfect day.

Many a deist and infidel may laugh and scorn at this letter, but their derision will not affect its simple and undisguised truth.

Excuse me, my dear Sir, the liberty I have taken of intruding upon your valuable time.

I beg to remain, Sir,
Your's most obediently,
(Signed) BABA PUDMONJEE.

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*To the same.*

*Belgaum, 25th May,* 1854.

MY DEAR SIR,—What your kindness and that of Mr. Mootoo prompted you to say to me yesterday, and the fatherly advice which I received from you, left me on calmer reflection; and I find that there is no remedy with my strong feelings, and I cannot be at ease without putting away *all* thoughts on the subject from my mind. If Mr. I., makes any further enquiry about me, I entreat you to plead for me, even you are at liberty to shew him my letter. But, my dear Sir, do not try any more to persuade me to engage myself this way. I know very well that you *feel* for my poor suffering soul; and you will pity me more, when I tell you that my present movement, my alienation from my dear friends, my father's secret attempt to baffle all my hopes, have begun to act upon my intellect, and I am afraid it may produce in me mental derangement. How powerful is the effect of mental sorrow! I have perceived it in my own case; since my arrival here, and even before that, I tried to compose some articles for the Native papers, but alas! I found myself lamentably wanting in my ideas, and this all was owing to nothing else, but to the state of my mind.

Not willing to give you any more trouble for me,
I beg to remain, Sir,
Your's obediently,
(Signed) BABA PUDMONJEE.

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On the preceding letters being shewn to Mr. Taylor, he sent him a No. of the Madras Native Herald, containing an account of several Natives who were baptized there by the Missionaries of the Free Church. On returning which, he wrote the following to Mr. T.

*Belgaum, 2nd July,* 1854.

REVEREND AND DEAR SIR,—Perceiving from the number of the "Herald" which you kindly sent for my perusal, your concern for my spiritual welfare, I embrace this opportunity, while returning the interesting paper with many thanks, of opening my mind to you.

I am fully sensible of my reserved temper which I have manifested towards you since my coming here: you will know from the sequel the cause of my not coming to you ere long.

Nothing but a sense of duty compelled me to leave Bombay, that beloved place, where I used to breathe the pure air of Christian instruction and education; where the supply of fresh water drawn from the inexhaustible fountain of God, was always abundant: but what I, as well as my spiritual instructors, regarded a call in Providence, made me accompany my parents. I came here for the expressed purpose of instructing my father and my wife in the truths of the Gospel, which pleasing work I have already commenced. As my father is at an outstation, I write him letters on the subject of religion, which he, humanly judging, approves very much, and shows his desire to know more of the truth. He has read the Gospel of John, Bunyan's Pilgrim, and a few other Christian works. It is my impression, that he is fully convinced of the folly and falsity of Hinduism, and is an admirer of Christianity; but there are no evidences yet apparent, that the old man in him has received a mortal wound, and it is the prevalence of this principle that yet makes him shudder at the idea of any thing like a public profession of the name of Him before whom every knee must bow. My labours in teaching my wife are not altogether of a hopeless character: she has learnt to read Marathi tolerably well, and is not a stranger to the leading doctrines of the religion of love. Caste prejudices and belief in the idols are rapidly vanishing away from her mind. I have taught her to pray, and she is, I hope, feeling the value of prayer.

But to return to my own state. I am not at all happy in my present situation. Although I am well off, as far as the necessaries of this life are concerned, yet I derive no pleasure from the enjoyment of them. The burden and heinousness of my sins, the fear of the second death always work upon my mind. I cannot better describe the state of my mind, than by comparing it to that of the evangelical poet Cowper, although I am not worthy of the comparison in any other respects. Many a time I have been the subject of long and continued mental malady and despair, which I am happy to say were often succeeded by cheerful prospects. I now feel

very uneasy in my present position. I am persuaded to believe that there cannot be fellowship between Christ and Belial. You will very justly doubt the consistency of one who knows so much of the Lord's will and command, who says, "Come out from among the Heathens and be separate from them." I am not trying to cover my timidity and weakness, when I answer your question. My struggle has been very severe, and although I cannot as yet claim the title of a victor in the fight of faith, and in this battle with the powers and principalities of the region of darkness, yet, thanks be to God, I have learned one truth, and a very important truth, from this contest, that man is utterly unable to effect his own salvation in his own strength. I have learned how weak human nature is, how unwilling it is to turn to God, who is of purer eyes than to behold iniquity. I am so weak, that I shall be hardly able to stand, on my own legs, the fiery trial; yet it is indispensably necessary that *I must* suffer for Christ, and it is my earnest prayer that God may enable me to glorify Him even in my weakness.

I now at once make known my intentions to you, whom I now wish to make (under God) my affectionate guide and instructor in the matter of my public profession of the name of my Saviour.

Soon after my father's arrival here from the outstation, I intend to seek refuge under your roof and receive the holy ordinance, which our Saviour has enjoined upon every believer. Whatever difficulties may come in the way, yet I give up myself into the hands of the Almighty God, who is the disposer of all things. I hope I am not deceived in cherishing these desires, and may God grant that I shall be firm and steadfast to the last.

I have a younger brother, whom it pleased God, in his all-wise providence, to deprive of his sight by small-pox. His case is very interesting. The benevolent God, who has withheld from him the blessing of bodily sight, has opened the eyes of his heart, and shewn him the beauty of His Son, who is fairer than the children of men. This brother was absent from me for a considerable time, living with an uncle (maternal) of his, who is not even a lover of virtue. Here we see the grace of God. He remained with this relative, untouched by any of the vices of which he (the relation) was a slave, and was sent to me, just at the time when I was in the midst of my spiritual sorrows. It was a great comfort to receive him at such a time. I did not lose an hour to embrace the fittest opportunity of opening the Bible to him; always referring to the

wickedness of the human heart, and especially the vicious conduct of his relation, from whom he had lately come.

Since that time he continued hearing the word of God and other Christian works read by me, and I now fully believe that he is a sincere believer in the truth of the Gospel. He is my only companion, and a very agreeable one, in all my concerns about religion. You will therefore kindly take his case into your consideration, as well as my own, and direct our feet to the path of peace and righteousness.

I beg to remain, Reverend Sir,

Your's very obediently,

(Signed) BÁBÁ PUDMONJEE.

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The following was afterwards written to Mr. A.

*Belgaum, 22nd July*, 1854.

MY DEAR SIR,—The question in which I am at present involved, and which has been brought to your notice, is one of life and death to me; you are, I think, fully aware that one's religious convictions are not to be trifled with. How mortifying it must be to a soul, who is on every side confined with the strong bars of superstition and ignorance, and who is stirred up from within to break them, and come out. I am placed in a very critical position. If I yield to the temptations of this world, I clearly see my future end. I shall be a miserable and unhappy man for ever and ever. Even in this world my whole life will one of constant remorse and fear. My sentiments, views, desires, affections and all other feelings are so thoroughly changed by the influence of the Christian training under which I have been brought up, that I do not know how I can lead my life in a heathen family. I am like a fish put out of its element. The many absurd superstitions and meaningless rites and ceremonies which abound in Hinduism, I must perform, if I remain as I am; they cannot be avoided; but the very thought of their performance is death to me. Secondly, I shall never be able to enjoy any social comforts. O! how happy are Christian families! What love, what union, what sympathy do we observe among them! And look at our families:—quarrels, dissensions, envy, jealousy, division, are the marks, nay I may say the ingredients of our social comforts. The relations which you are obliged to form, for instance, to give your daughters in marriage, or to marry your sons, are of the worst kind; but notwithstanding we are obliged to form connections with them. Let them be unprincipled, ignorant, cruel men; we must bow down before them. Is not this slavery, worse than slavery? How can I plunge myself into this ocean of misery and sin? The Hindu families are groan-

ing under their burden: your own experience will prove this statement. Even my father, who is trying to keep me in Hinduism, will testify it; and why does he wish me to burn my soul and body in the fire of superstition and ignorance? My spirit is overwhelmed within me, my heart is desolate, I am already going down to the pit of despair and darkness. If I live a Hindu, my spiritual as well as my temporal prospects are ruined: I have no hope, no comfort, no joy, nothing whatever in this life and in that which is to come. Day and night I cry unto my God to deliver me from this bondage, there is no strength in me to stand on my own legs, but God will not forsake those who believe in him and ask his support.

I have no evil feelings whatever towards my father, or towards any member of my family. Indeed it would be inconsistent and wicked in me to cherish a single thought about their death or misfortune. But my best sentiments and plans for them are misunderstood and misapplied. I am like a gazing-stock to all. Nothing is so mortifying as to see my own dear mother, for whose conversion and salvation I pray to God day and night, ill-disposed towards me on account of my religious views. If I remain a Hindu, my last state will be worse than the first. The Lord Jesus Christ has expressly shewn this fate of the man, who knowing God's will and enjoying his mercy for a time, returns back to his sin, as a dog to his vomit. My moral and intellectual improvement must then be considered to come to an end, at least to a fixed state. This has been sadly exemplified in the case of hundreds of our own countrymen, and of many in the past history of the Church of Christ.

My motto then is, "Truth is mighty," *and*, whatever be its consequences, *must* "prevail always." Here I stand; I cannot go further, I trust in God; Lord do thou help me!

Your's obediently,
(Signed) BÁBÁ PUDMONJEE.

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*To the Rev. Mr. Taylor.*

*Belgaum, 1st August*, 1854.

REVEREND SIR,—Procrastination is a great evil, but sometimes it is unavoidable, and not without its advantages. I promised you the other day to write a letter to Dr. Wilson, but to do so I was not in possession of sufficient facts about the views and sentiments of my father, whose interview with you did not elicit the whole truth. No sooner had we taken leave of you and come back, than matters assumed a different character. I was called on that very day to hold a private communication with my parents. At that time I was placed

in a very unfavourable position, having no human aid to support me and to vindicate my cause. They (my parents) threatened me with their own destruction and that of my little brothers, if I were to embrace Christianity. They said that there were no such things as heaven or hell, for none had brought any news from those places; that we were only made to enjoy happiness here; that all future things should be left to God; that my taking baptism will blacken their faces, and leave them no place to move about in the world. That they would have gladly sustained the loss of their money, if I were to squander it in vice. That they trained me up from my infancy, and was this the reward I was going to pay them for their trouble? That those who have embraced the religion of Christ, are in a very miserable and despicable situation, although there are a few exceptions to it. That many Europeans are quite indifferent about religion, and that they know the falsity of the Christian religion. It is with great sorrow and shame I record these things. I was quite overwhelmed with grief, when I heard them from the mouths of my parents. I kept a profound silence all that time, except in answering the false charges brought against the religion of Christ and blasphemies uttered against God. They spoke of their own death without the least concern, which I pointed out to them; had it been in my power to describe the state of my mind at that time, I would have done so in this letter. I was, as it were in the valley of darkness and death, assailed on every side by the fiery darts of Satan.

At last, in order to bring me to some conclusion, my father proposed the following plans:—

First.—That I should wait three years to come, by which time he (my father) will be entitled to his pension, and then he will have ample time to pay attention to the subject of religion; and if he should find Christianity containing salvation, he would embrace it with me.

Secondly.—That if I consider this time too long, I should take charge of the household affairs now, seek an employment; and then he would take his pension and listen to my religious teaching.

Thirdly.—That I should open a controversial correspondence with the head of the Hindu religion, the great Sankara Áchárjya and publish the result of the controversy; and if he fails in proving the truth of Hinduism, there will be then sufficient reason for him (my father) to enter the Christian community.

To the last of these proposals I gave but a partial assent, leaving the rest unsettled, without giving them any decided

answer. They urged me to give a decided reply, and to put off the subject of religion out of my mind, and not to write any letter to Dr. Wilson on the subject. The scene was a very affecting one; they (my parents) urged me to give them a promise whereby all doubts may be removed from their mind. To this I said that I should not do anything without their knowledge.

After this critical season was over, I was left to myself to bewail the folly of my still continuing in this wretched state. I waited the issue of the next day, but nothing was said to me. Afterwards two learned bráhmans were called to discuss with me. One of them, a Telugu Puranik, soon took leave of me, saying, that these things were quite out of his power to prove. (I merely asked him to prove the eternity of the Vedas and the truth of the doctrine of transmigration). I might have written you these things on the very day they happened, but I was in such a state of mind, that I could neither write nor think upon anything; my heart was full of sorrow and despair. I was as it were forsaken both by man and God. Besides I wanted to know what my father would say to me on the day of his departure to his duty. He left this place on Sunday last, and the night before that he called me into his room, and said that I should take charge of all his children, and entertain no more thoughts about religion, and also write no more letters on the subject to himself; although he confessed that those which were previously addressed to him were very excellent, but now they disturb his mind. Moreover he said that by the time of his next coming, I must write down on a paper my plans about my future living, what I intend to do, and in doing so, I must exclude the subject of religion.

Now, Rev. Sir, it is high time for me to take leave of my parents and wife: the latter is also ill-disposed towards me on account of my views. This change has taken place in her since the day of my father's interview with you. It may be, if it will please God, that she will come to me afterwards, but for the present I see no hope of rescuing any one of my family from the ocean of idolatry, and I find no authority in the Word of God, as far as my knowledge of it goes, to wait to convince the whole world, while my own life is at stake.

As for the murderous threatenings I received from my parents, I leave them to God, who in his providence will overrule all things for the good of man and for his own glory.

My dear sir, if you will enter into my feelings and sufferings, you will comprehend me better than I can describe in words. Here I am, one of the most unhappy men in the world. The poor Christian peasant is in the enjoyment of greater liberty and peace of mind than myself.

I am here doing nothing; my education is stopped; my health is impaired by mental sufferings; and my future prospects even of a worldly nature are become dark; youth, the best time for moral, intellectual and social improvement, is thus spent in constant care and anxieties.

I am afraid that in my house I shall not be able to stand firm before the pitiable cries and entreaties of my parents, and therefore I earnestly hope, that before I am called for to answer any more questions about my conscience, by my parents, I shall find a Christian house to live in, and it is my firm resolution to leave this part of the country for a time and to go to a retired place, if I am denied by my Christian friends the necessary aid, through their inability or inconvenience; and I think the latter step will, if it pleases God, contribute more to my enjoyment of the liberty of conscience and religion than my stay in this town or Bombay, where I shall be for a time the innocent occasion of sorrow to my parents and relatives; but I beg to submit all these considerations to those who are better judges than myself.

If you think it proper to send these papers to Dr. Wilson, or to Mr. Nesbit, there is no need of my writing a separate letter to them, I only request them to answer it at their earliest convenience.

I am your's obediently,
(Signed) BÁBÁ PUDMONJEE.

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In reply to the above, Mr. T. wrote to assure him of a hearty welcome for shelter under his roof, in reply to which he sent the original of the following.

*Belgaum, 3rd August,* 1854.

REVEREND SIR,—When I received your letter yesterday evening, I could not help lifting up my heart to God in gratitude for raising up for me so many benevolent and disinterested friends in this town. I cannot write this note without feeling a deep sense of obligation to you and to all others concerned in my case.

I now beg to state that I shall try, as much as possible, to avoid being a burden to my kind friends. I should be very sorry to see any of you involved in any inconveniences or difficulties for my sake. I therefore most humbly entreat you to take no greater trouble for me than in providing very simple articles for me, such as a chair and a cot, &c.

As for my leaving my home, I wish to do it on the next return of my father from the out-station, which will be in two weeks. In the meantime we shall hear from Dr. Wilson, who will, I have no doubt, gladly agree with you in your present

plan—I shall be much obliged to you, if you will kindly send another volume of the Christian Library.

I am yours,
Very gratefully,
(Signed) BABA PUDMONJEE.

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The original of the following was sent to Mr. T. the day he determined to leave his home and all, and take shelter in his house, which he accordingly did that evening after the English service in camp.

*Belgaum, 13th August,* 1854.

REVEREND SIR,—I duly received all the letters sent to me by my kind masters at Bombay. They advise me to seek shelter under your roof before my father's return. I was thinking otherwise, but circumstances compel me to abandon my former plan, and my stay in the house hourly increases my anxiety and mental distress. Since last night my situation has exactly become like the man in the parable of the great supper, who said "I have married a wife, and therefore I cannot come." May God forbid that my case be like his. Yesternight was the time from which my wife may be considered as arrived to her proper age, and on such occasions there are many ceremonies and rejoicings, continued for five days; and in which I am obliged to take a part. How trying is my case! Last night my mother begged of me, with tears in her eyes, to prepare everything ready for the ceremony, and not to refuse her this request. I now look to you under God, to help me and to comfort me. I greatly desire to effect my separation, however painful it is, on this occasion. Will it be convenient for you to take me into your carriage from the chapel, after evening service is over, and to carry me to your bungalow? I cannot wait any longer, my heart is quite sick. I leave all things for the Saviour's sake: the waters are come unto my soul; temptations without end surround me on all sides; Satan is bent upon my destruction, I keenly feel his sharp arrows. Rev. Sir, pray for me; entreat the Lord to save me. I cannot write more, I am quite overcome.

Your's obediently,
(Signed) BABA PUDMONJEE.

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*An Account of* BABA PUDMONJEE,

Given by him to Mr. Taylor, and read at his baptism in the Belgaum Mission Chapel, on Sabbath evening, the 3rd September, 1854.

I was born in a Hindu family, and was brought up, like all other heathen children, amidst superstition and idolatry. At the age of thirteen, I was sent by my parents to the Belgaum Mission English School, where I studied English for nearly four years. I then went to Bombay (1847) and was there admitted into the Elphinstone Institution. There I remained for nearly twelve months, and after many changes of places and circumstances, which need not now be mentioned, I finally entered the Free Church of Scotland's English Institution, Bombay, in August, 1849.

In tracing the history of the rise and progress of true religion in my heart, I cannot, with certainty, point to any particular time or event, as the precise period or cause of its commencement. In my childhood, I was very fond of reading Marathi books and newspapers; and this liking increased with my age and became so excessive, that it led me to the comparative neglect of my other scholastic studies. Before I knew any thing of English, I had read almost all the Marathi books that fell into my hands, and I was well conversant with the stories and exploits of the Hindu gods. I had no prejudices against reading Christian tracts, but they made no impression upon my mind at that time. On the contrary, I was sometimes so much enraged, when reading the exposure of the follies of the Hindu deities, that once I actually tore into pieces a tract containing such things. During my attendance in the Belgaum Mission School, I became acquainted, in the course of my study, with the life and history of Christ; and I generally spent my leisure hours there in reading, in Marathi, the Acts of the Apostles and the Revelation of St. John. The former attracted my attention as an interesting account of a certain man's voyages and travels, and the latter as something containing wonderful and curious incidents. At home I used to read the Old Testament in English, for I then supposed that it did not contain any thing about Christ and his religion. I was particularly partial to the books of Moses and the Proverbs of Solomon. In this manner God was graciously sowing the seed of truth in my mind, which was to spring up in its proper time.

Till I entered the Free Church Institution, I was a firm believer in Hinduism. I performed all those ceremonies and rites, which are required of my caste people, with as much zeal and devotedness as any orthodox Hindu at the present day. But the education and Christian instruction, imparted to me day by day in the Institution, soon made me doubt and disbelieve the most common superstitions of the people. And yet, not willing to give up the whole of the faith of my

ancestors, I classed myself among the followers of the Vedas, knowing but very little of their doctrines, except that they inculcated no idolatrous worship and observed no distinction of caste. But I was soon convinced of the absurdities of these ancient writings. The Dnyánodaya,* which is one of the most excellent vehicles for conveying the knowledge of the truth to the native mind, published some articles on the pretended eternity and divine authority of these time-honoured writings. These articles were so convincing to my mind, that my belief in the Vedas was shaken to its very foundation. A further enquiry into the doctrines of the Vedánta, by conversing with some Bráhmans, proved that I was mistaken in placing my faith in their doctrines. At a subsequent period Providence placed in my hands a portion of these writings translated into English, whereby I was enabled to compare the Hymns sung by the Vedic Rishis, with those of the sweet Psalmist singer of Israel, and I found the latter far superior, and perfectly adapted to the spiritual wants of man. But these convictions did not lead me to believe the truth of the Bible. On the rejection of the Vedic doctrines, I took the side of the deistical class of young men, holding the principle that God has never revealed his will to man. This opinion of mine was owing more to the company of a friend, than to my own genuine convictions; for I was always inclined to believe the existence of a divine revelation in one of the religions extant. I did not continue in my belief more than nearly six months; it was succeeded by a state of mind doubting every thing and indifferent to all religious enquiries. I tried to avoid any private conversation with those who were concerned in my spiritual good. But I was not able to resist the force of divine truth, which was presented to my mind by my several Christian Masters: they explained to my satisfaction the many difficulties, which I could not otherwise account for, on the principles of Deism.

In the year 1851, I became very serious in my religious inquiries. I kept prejudices from my mind, and began, for the first time, I believe, to pray for my poor soul, and to read the Bible as the word of God, for I now find from my written meditation that I fully believed it as such on a close examination of its internal and external evidences. The Rev. J. M. Mitchell, whose Bible-class I was then attending, was the first person to direct my attention to the necessity and advantages of prayer; and it was to him alone I at first opened my mind on such subjects. He took a great interest in my spiritual

* A bi-monthly periodical, published in English and Marathi by the American Missionaries of Bombay.

welfare, and constantly watched over the state of my mind, and often explained to me the nature of the two great leading doctrines of the Christian system, *justification* and *sanctification*, or, as he used to express them, *pardon* and *purity*. It was he also who first convinced me of the necessity of my becoming a public professor of the cross of Christ.

These important changes bring down my religious history to the end of the year 1852. And I can safely assert that by that time, I became a sincere and settled believer in the Lord Jesus Christ in my heart. The following years (1853-54) as well as a portion of the preceding one, were characterized by the occurrence of difficulties which I had to encounter in consequence of my resolution, of coming out from among the heathen, becoming known to my parents. I had to struggle very hard with the world, the flesh, and the devil. Sometimes insurmountable difficulties would present themselves to my mind; my parents threatened me with their own destruction; sometimes I was much afraid of the people; and at other times my heart would become quite cold and hardened. But amidst all these struggles and sorrows, I felt that the presence of the Lord was with me; the prayers and meditations I often used to write down, when I was labouring under despair and dejection of spirit, now fully testify that an invisible hand supported me in the contest. The suitable texts of the Bible which I knew, or to which my eyes were directed by Providence, revived and refreshed my drooping spirit. It was in these repeated fallings and risings, that I was confirmed in the belief that the Lord owned me, that I belonged to His side, and that He would grant me final victory.

It is not necessary, that I should bring down my history to the present period. The Lord in his appointed time, in the day of his mercy, has now enabled me to acknowledge my Saviour publicly, whom I so long loved and adored in secret; and it is to Him alone I look up for my future instruction and guidance through this world of sin and sorrow, to that heavenly city "against which the gates of hell shall not prevail," and "where there are pleasures for evermore."

Now, with a few words to my native friends and countrymen who understand English, I shall conclude.

My dear friends, it is time for you to consider the wonderful works of God. I entreat such of you as have already received the light, not to hide it under a bushel, but let it shine before men, that they may see your good works and glorify your Father, who is in heaven. "If we say, we have fellowship with God, and walk in darkness, we lie, and do not speak the truth."

Remember the words of Christ; "Whosoever shall confess me before men, him shall I also confess before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Matt. x. 32, 33.

You may say, that you are not free, that your country is not free: and what has enslaved you? Sin and superstition are the great chains, by which your minds are fettered. What will then make you free? The wisdom of this world has failed in the attempt. The philosophy of the sages of ancient Greece and Italy fully testifies this melancholy fact. The liberty which they enjoyed and which you so much long for, is not true liberty.

"But there is yet a liberty, unsung
By poets, and by senators unpraised,
Which monarchs cannot grant, nor all the powers
Of Earth and Hell confed'rate take away;
A liberty which persecution, fraud,
Oppression, prisons, have no pow'r to bind;
Which whoso tastes can be enslaved no more.
'Tis liberty of heart, deriv'd from Heaven,
Bought with *His* blood, who gave it to mankind,
And sealed with the same token."

COWPER.

Now dear friends, this is true liberty, and this we all require, both for our bodies and for our souls. What will then make us free? is one of the most important questions. All ancient learning has not been able to answer it, but the Bible has. The Lord Jesus says, "Ye shall know the truth, and the truth shall make you free."

The evangelical poet has embodied this answer in the following beautiful lines:

"He is the free man, whom the truth makes free,
And all are slaves beside." * * *

Those of you, who have not yet thought of this subject, are not to be content with asking the question, what is truth? and then not stopping to get the answer, as did one of the Roman Governors of old. But carry on your enquiries still further with an humble and prayerful heart. God wishes you to come to the *knowledge* of the truth, and the truth is, that "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. vi. 5, 6.

Now my friends, you are not to confuse yourselves or give up the task in despair, because there are so many different Churches and sects among Christians, or because you see a shameful disregard and contempt of religion among many no-

minal professors of Christ's religion; this ought not to dismay or discourage you. I earnestly beg of you to examine the Scriptures of truth, and these alone, and nothing else. Examine them with as much impartiality and candour, as you would examine any historical book; see their evidences, external and internal; attend to their remarkable harmony among themselves; compare the morality taught in them with that of any other system; see whether there is any provision made for your immortal souls, whether they give any hope to a dying sinner; and finally look round and see what they have done to individuals, to families, to societies, and to nations at large, where they are daily read, rightly understood, and consistently followed. What more need I say to you? The *Christian* Scriptures are the Scriptures of truth; they are given by God for the temporal and spiritual good of mankind. If you search these Scriptures, you will find in them life eternal.

Now, my dear friends, "it is now high time for you to awake out of sleep; the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." And in conclusion, let all glory, honour, and praise be to the Triune Jehovah, who has done wonderful things for us.

(Signed) BÁBÁ PUDMONJEE.

*Belgaum, 1st September,* 1854.

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After the statement in English was read by me,* he addressed the natives present (and there were a great many who did not know English) in Mahratta, which was listened to with great attention.

MY DEAR FRIENDS AND COUNTRYMEN,—It is not my desire that you should go home without being benefited by the scene which you have come to witness here this evening. "Silver and gold have I none, but such as I have, give I unto you." It is my earnest desire, that you should go home, reflecting upon what you have seen and heard here.

My time is very limited, and I cannot say much to you. You all know that I am become a Christian, and what people say about me. The whole of their clamours may be resolved into three serious charges against me. 1st. They say, that I have renounced my own religion and embraced a foreign one. 2nd. That I am polluted, defiled, or become an out-caste. 3rd. That I have left my parents, &c. And all these things are highly sinful in their opinion.

Now, my friends, if you but consider rightly, you will find that these accusations are groundless. In the first place, I

* We believe the venerable Mr. Taylor is meant.—EDS. *C. C. O.*

beg to tell you about renouncing my own religion. There is no such a thing as *my* religion and *your* religion. There is only *one* religion established by God; all others are no religions at all. They are merely human inventions; they did not exist in the beginning, and their existence now does not prove that they are true. It is therefore the duty of every man to examine the religion in which he was born, and to embrace that which he finds to be true. He does not then renounce his own religion; on the contrary, he abandons that which was not his own, and embraces that which properly is or should be his own, and which he, as a rational and moral being, ought to profess.

My little time will not allow me to demonstrate the truth of Christianity, or to compare it with the many religious systems of different people. But let us slightly touch upon the leading features of that system which you profess to follow, and compare it with Christianity. The character of the incarnations of the Deity, mentioned in the Hindu sacred books, is so vile and unholy, that it debases even man: how can it then honour God? But perhaps you will say, that the Vedas give a true representation of God. I refer you then to an article very lately published in one of the leading newspapers of Bombay on the theology of the Vedas. The learned Editor of that paper (the Dhumaketu, Comet) who is a Hindu, says, that the Vedas contain self-conflicting opinions and doctrines. They uphold pantheism and atheism, and the whole is nothing but a mass of confusion and absurdities. But this is not all. Suppose you wish to become a follower of the Vedas, a "Brahma Dnyáni" one who has the knowledge of Bramha. You must become a stoic, or as a stone, that is, you must root out all your natural feelings; you must not observe any difference between right and wrong, between holy and unholy; you must regard all things alike. Now, how can such a man live in society? He cannot be fit for the performance of any social duty; he cannot be made a Fouzdar or Collector, because he sees no difference between right and wrong; he cannot administer justice. He must go and live in a jungle. Can this be the character of a religion given by God? Do you think that a holy and merciful God could appoint such a religion for mankind? Christianity is not so; it speaks of God as a being perfectly holy, just and merciful, who hates sin and punishes sinful men.

The second accusation brought against me by the people is, that I am polluted. But what is pollution? It does not consist in eating this thing or that thing. God has made all things for our use, and whatever we choose, we are at liber-

ty to partake of. The physical constitution of man and of this earth proves that his diet is not intended to be of one kind. True defilement then does not consist in whatsoever entereth into a man, but in the things which come out of his heart, which are these: evil thoughts, adulteries, fornications, murders, covetousness, wickedness, pride, foolishness, bad words, &c. This is the true and scriptural definition of defilement; and according to this all Hindus, all Bráhmans should be considered polluted and are become out-castes. I leave this to your consideration.

The third fault found with me for becoming a Christian is, that I am separated from my family. But behold! this charge recoils upon Hinduism, its cruel and wicked system of caste does all this. There is nothing in Hinduism calculated to persuade and convince its apostate and bring him back. Hatred, enmity, revenge, persecution, revilings, are the only means it uses towards a convert: not to convince him of the truth of its doctrines, but rather to make him abhor them. The Hindu shástras look upon one who has broken his caste as a dead man; they enjoin the performance of his obsequies. In their eyes, he loses the right of his property; and what is worse than all, his natural relations with the members of his family are dissolved. He is no longer a son of his parents, a brother of his sister, or a father of his child. How wicked, cruel and unjust is this legislation, which professes itself to be the word of God! This is another mark of the human origin of Hinduism. It is true that Christianity also demands a separation from our parents, but mark the difference! We are to leave our parents, when they come between God and us, when their commands are against his holy law. God is our heavenly Father, he is infinitely greater than our earthly parents. We have to render an account of our works to Him alone, and to receive a final award of good or evil from him. It is therefore just and right to leave our father and mother for God's sake; but a Christian does not hate his parents, he loves them more than before, prays for their conversion, honors them as his parents, and obeys them in all their commands, which are consistent with the word of God and the path of duty.

I am very thankful to say, that my parents have not strictly obeyed the cruel mandates of the Shástras: they have been mild in their treatment towards me. I have been permitted to visit them, and to partake of food in their house (in a separate apartment). And what has influenced them to such a course of conduct is not the Hindu religion: according to it, they might have pursued altogether a different course. It is, I believe, more or less a knowledge of the truth, which I have

been permitted to communicate to my father during these last two years, which has influenced him to treat me kindly.

Now our time is very short, and therefore I must conclude with a few more remarks to yourselves. My friends, I earnestly beg of you to think of your souls. Our life is very transient; the next year, the next month, the next day or hour may not be ours: sooner or later we must all appear before the judgment seat of God. We cannot of ourselves work out or merit our own salvation, for we are continually sinning. How can sweet water issue from a salt or foul fountain? Christ has wrought out righteousness for us all; he came into this world to die for us, and to satisfy the demands of divine justice. If you believe on him, you will receive full pardon of your sins, and not only pardon of your sins, but a suitable disposition to walk righteously, a new heart to love a life of holiness. No other religion makes these excellent provisions for us. Hinduism speaks of pardon, but it knows nothing about purity, nor has it any power to impart it to its votaries. A thief may be pardoned, but still his evil nature of stealing remains the same, he is still called a thief; it requires a change of his heart or nature, to make him an honest man. Christianity comes forward to effect this in your hearts. Receive it, and you will be happy here and hereafter.

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Copy of Bábá P.'s letter to A. who wrote to tell him of his wife's resolution not to accompany him, but to go with her father.

*September 25th*, 1854.

My dear Sir,

I am not discouraged by the news your letter brought to me. My trust is in God, for whom I have left every thing that was dear to me. I don't value my wife more than my Saviour. He is my portion, and my happiness. He is my ever new and eternal delight. Keeping Him in my mind, giving him the first and the best of my affections, I will *try*, as you advise me, to persuade my wife. It is not a wonder that she should change her mind. Poor girl! brought up from her birth amidst ignorance and darkness, what can she do? I don't blame, I pity her. It was not so much for me, that I wished to get her towards me, as for her own good, for her spiritual good, for her happiness here and hereafter. However, God is the great Disposer of all things and events; the minds of his creatures are in his hands. He "turneth them like rivers of water, wherever he pleaseth." We must do our duty, use the means he has placed at our disposal, and leave the consequences to Him.

I am very, very thankful for the kind advice and assistance you have so kindly and disinterestedly given, and are still willing to give me. I fall short of expressing my gratitude to you. Think of this, my dear Sir, if *I* am so much indebted to you for the kindness you have shewn towards me; how much more you and I, together with all men, are indebted to *Him* who is incessantly pouring rich showers of invaluable blessings upon us all! What feelings of gratitude do we manifest towards Him? Where do we acknowledge Him in any of our ways? Alas! what miserable sinful creatures we are! We act in such a way, as if these blessings came to us of themselves, as if there was no giver of them. Is not this practical atheism worse than the speculative one? Let us therefore, acknowledge God in all our ways, and forget not His mercies.

Yours gratefully,
(Signed) BABA PUDMONJEE.

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## VI.—*Chapter of Varieties.*

*London by Moonlight.*—We have been favoured with a copy of a paper bearing this title, and containing an account of some efforts made for reclaiming fallen females in London, by Lieut. Blackmore, R. N., the Superintendent of the London Female Dormitory. The whole paper is painfully interesting, and fills the mind with admiration of the heroism of benevolence. The following extracts will serve to give some idea of its contents.

In the year 1848 an able article was published in the *Quarterly Review* on the subject of Female Penitentiaries. The writer of that article, amongst other humane suggestions, penned the following sentence:—"It may seem somewhat wild to speak of going out to fetch wanderers home, when so many of those who have already risen up like the prodigal, and are at the very door of the home of penitents, have none to lead them in; but we cannot entirely put out of sight the duty of *searching* for the lost sheep in the wilderness. It is not enough to *wait* for the returning wanderers. There is a sort of missionary machinery required, by which especially the beginners in this vicious life might be pleaded with."

The judicious recommendation thus made has been for some time acted on by Lieutenant Blackmore, R. N., the Superintendent of the London Female Dormitory. In company with other Christian friends, it is his practice at stated intervals to traverse by night the streets of this vast Metropolis, to distribute tracts to unhappy wanderers from the

paths of female virtue, and to plead with them to accept the shelter from a life of infamy, which the Institution above named presents to them. The following is a brief and simple sketch of one out of many such excursions. It is presented to the Christian public as a proof of the vast field of usefulness which lies before the philanthropist in this neglected part of the vineyard, and as powerfully appealing to them to support, by liberal pecuniary aid, those who are devoting their energies to this undertaking.

"According to previous arrangement, I, (the speaker, as above mentioned, is Lieutenant Blackmore,) in company with my esteemed friends, Messrs. Jones, Thomas, and another gentleman, who was desirous of seeing for himself the operations pursued in connection with the London Female Dormitory, met at the house of Mr. Thomas. After asking the Divine blessing, we sallied forth down Gray's Inn Lane. The hour was about ten in the evening, and each of us was supplied with suitable tracts for distribution; the tracts in question having, in addition to religious instruction, the address of the Dormitory printed upon them, with an appeal to females, if they wished to quit the ways of sin and to find a true friend, to repair to it without delay. Some of these tracts are enclosed, it may be observed, in envelopes, and thus present the appearance of a note or letter, a form in which they are frequently more readily accepted.

"Opposite St. Paul's my companion called me to him. A very genteel young woman had accosted him. She had been, it appeared, a governess. With tears in her eyes and a voice full of emotion, she said, 'O sir! I will consent to live upon bread and water, if you will rescue me from this loathsome life.' My friend was quite overcome with feelings of sorrow and compassion on her behalf, and begged me to receive her when she called, offering, if the benevolent fund of the Institution was exhausted when she came, as it sometimes is, to pay for her support until she was otherwise provided for.

"In the Strand I heard many a mournful tale from the numerous unhappy females who were wandering there. The letters which I gave were well received. One young woman in particular accosted me. She belonged, I could see, to what are known as "flash houses,"—receptacles of vice, where unhappy victims are provided with gay dresses, being carefully watched, when abroad, by keepers to prevent them from absconding with their clothes. These unhappy females, though gaily attired, live a truly miserable life. They have, as the wages of their sin, lodging, board, and dress, but no money gains. All is swallowed up by their keepers, who sometimes ride in their carriages from the profits of their unhallowed calling. After inviting her to the Institution, I said, 'You are not truly happy; I am out to-night on purpose to take you away from this miserable course of life. I see you are watched by your keeper. Do be persuaded to come away from this miserable course of life.' She replied, 'I cannot. What you say is true; I belong to a flash house, and I dare not come away.' I then said, 'Run for it; I will provide some clothing, and send your dress back.' She replied, 'If I do come, you must not deceive me, but give me shelter.' I assured her that if she came, she

would be sheltered. 'I will try, then, to do so,' she said, and, with tears in her eyes, she thanked me and left me.

"As the result of this evening's mission, about TWENTY unhappy females, desirous of being reformed, called at the Dormitory, and were sheltered in it, or sent to other institutions of a similar kind. This fact will explain more forcibly than any comment the usefulness of such labours, and there needs but a generous co-operation on the part of the public to enable the Institution to add largely to the numbers of those sheltered within its walls. Only those who have seen the misery endured by these unhappy objects, and who know their willingness, nay, their eagerness to be rescued, can have any adequate conception of the immense amount of good which an agency of this kind can effect. To restore, as this Institution has been the means of doing, unhappy females to their sorrowing relatives, to procure for others situations in which they can win back lost usefulness and respectability; and higher still, to bring them in penitence and faith to the feet of the Saviour—this surely is a work in which all should rejoice to join. Let those who, by the grace of God, have been kept in the path of safety, help by their prayers and pecuniary aid to lift up those that are fallen. In conclusion, to quote the words of the article in the *Quarterly Review*, with which we commenced this paper—'Many who have lived deeply to regret the stains which discoloured their opening years, are now among the best and foremost in all works of good, and are living as altered men, with their wives and children happy about them. Not so with those with whom they sinned. Some have perished in their sins; others with broken hearts are forced to continue their pilgrimage of guilt and woe. For these we claim not words alone, nor thoughts, but deeds of pity. Restitution is a part of penitence; it is at least possible to give year by year penitential contributions to those asylums (like the present) devoted to the reformation of fallen women."

All subscriptions for the above will thankfully be received by the undersigned. Parties remitting to Messrs. Binny and Co., donations or subscriptions in aid of this charity are particularly requested to state the object for which the remittance is made, i. e. for "LONDON BY MOONLIGHT."

CAPTAIN HALLIDAY, *Mysore Commission, Toomkoor.*
" G. STAPLE DOBBIE, *Rajahmundry.*
MESSRS. BINNY AND CO., *Madras.*
EDITOR, MADRAS CHRISTIAN HERALD.

"MADRAS,
1*st February*, 1855.

We are truly glad to find that the Committee of the Calcutta City Mission are directing their attention to the same evil here. The constitution of the City Mission will not allow them to do much in the native part of this city. But every one who has had occasion to pass frequently through certain streets of the European part, must have observed a

number of houses, which are carefully closed in the day-time, but wide open and strangely lighted up at night, thereby setting forth, in an offensive manner, the horrible trade carried on within. It will be more difficult here than in London, for Christian Philanthropy to find access to the victims of vice; but we believe that the City Mission will do all that lies in its power to grapple with the difficulty.

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*The North India Messenger* is a monthly paper of four pages, folio, printed at Agra, and conducted on the principles of the Tract Society. The American Tract Society publishes a similar paper, called the *American Messenger*, which has an immense circulation. The *British Messenger*, a Scottish paper, follows in its footsteps, but we know not whether it is extensively sought for. The *North India Messenger*, judging from the specimens we have seen, is well conducted, and calculated to be very useful. A generous friend at first undertook to bear the pecuniary responsibility for a limited period; but it has already met with so much encouragement that its stability appears no longer doubtful, although the price is only one Rupee per annum. It will probably be found, in time, that still greater variety must be given to the subjects treated of; doctrinal pieces alone, without facts or narratives to enliven them, are not so popular as they should be. We perceive that this is felt by the editor or editors, and that it is intended to solicit and supply religious information. It also strikes us that the extracts, copied from other publications, are printed in too small a type. We sincerely rejoice in the appearance of the *North India Messenger*, and pray that it may have a long career of extensive usefulness.

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A prize of 500 Rs. has been offered for an *Essay on the social condition of the peasantry in Bengal*, by some persons who have felt that in some respects the peasantry of this country is not much better off than the slave population of the United States.

The theme is an inviting one. A gifted writer might, after due preparation, compose a work of the deepest interest, supplying descriptions of the most harrowing scenes of cruelty without being in any way guilty of exaggeration. But whilst we are convinced that the Zemindary system, as it prevails in Bengal, is practically as great an obstacle to the diffusion of Christianity, as slavery was in the West Indies; justice requires us to acknowledge that it does not involve so gross an insult to moral principle; and that its worst effects are not attributable to the legal aspect of the system itself, but

to its accidental concomitants, by which we mean the *illegal* rapacity and tyranny of Zemindárs and their underlings, the utter inefficiency and corruptness of the rural police, the ignorance, timidity and indolence of the ráyats, combined as they are with want of union among themselves, and with reluctance to pay even their lawful dues. If the Zemindárs and their underlings kept within the bounds of the law; if the rural police performed its duty honestly; and if the ráyats were better educated, more courageous, and more united: the social condition of the peasantry would only exhibit those evils, which are the obvious effects of human depravity and Hindu superstition. The outward improvements that are most needed, are first, that the legal claims of Zemindárs should be more clearly defined than they are at present; secondly, that they should be compelled, by an efficient administration of justice—a thing which in this particular respect does not exist in Bengal—to keep within the limits of the law; thirdly, that the rural police should be thoroughly reformed; and fourthly, that the common people should be educated. But the great want is, the *spiritual improvement* of the people, the diffusion of sound moral principles, leading men at least to fear an oath; the breaking down the barriers of caste, which prevent all union and sympathy among the people; and last, but not least, the conversion of men to God, by faith in the Lord Jesus Christ.

It may well be doubted whether it is possible, by any administration of justice, to compel Zemindárs to keep within the limits of the law:—but it is quite certain that the present system of administration is wholly inadequate to this object; and herein consists the principal fault of Government. If, however, the Zemindárs and their underlings were men of ordinary uprightness and humanity, such as are commonly found in Europe, the evils of the zemindári system would not be of appalling magnitude.

In short, the ráyats of Bengal are oppressed by their own wealthier countrymen, who set the law and the principles of justice and humanity at defiance. Rich natives look upon the lower classes with feelings of utter contempt, and are their worst enemies. They sometimes show a certain degree of zeal for the education and the welfare of the higher classes; but they have no sympathy with the common ráyats. We therefore do not expect that the social condition of the latter will be pourtrayed by a native writer in a spirit of kindness; unless it should be done from spite against Government, in which case it will not be done fairly. And we fear that among the foreign residents of this country, there are very few who are

sufficiently familiar with the real condition of the peasantry to describe it in detail,—and at the same time possessed of the requisite talent for producing a work, that might prove attractive to the reading public at large. Nevertheless, we look forward with deep interest to the result of the generous offer of a prize.

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*The Death of Emperor Nicholas,* which took place on the 2nd of March, is one of those events in which the hand of God may be recognized, even by those who are slow to see it. The proud autocrat has been cut down, without being permitted to see his ambitious plans realized. It is thought that vexation, first at the elevation of Lord Palmerston, and next at the defeat sustained by the Russian army at Eupatoria, occasioned the illness which terminated his life. This view is probably correct; but it is perfectly compatible with the conviction that the arm of Omnipotence interposed to remove the man who was the chief, if not the only, cause of the bloody war now raging. What an awful account his departed spirit must have had to give!

It is probable that his son and successor, Alexander II. will find it a hard task to overcome the difficulties of his position. It is clear that he has reasons for espousing—perhaps only for a time—the policy of the ultra-Russian party, which will not hear of peace, until Constantinople belongs to Russia. That party appears to be so strong and so determined, that it would not be safe for the new Czar to adopt a pacific line of policy. To do so, might cost him his crown and his life, or might lead to civil war. The expedient resorted to in Russia on former occasions might again be tried,—viz. of making the people believe that the intelligence of the Czar's death was false, and of setting up an impostor to personate him and endeavour to overthrow the existing government.

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## Missionary and Religious Intelligence.

### 1.—Missionary Movements.

*Church Missionary Society's Missions.*—The Rev. W. Knight, M. A., one of the Junior Secretaries of the Church Missionary Society in London, who had been on a visit to Calcutta, left by the Steamer *Bengal,* on March 23rd, for Madras, where he is to occupy the post of Secretary to the Madras Church Missionary Society Committee for about a year. Mr. Knight visited, during his stay, the Burdwan and Kishnagur Missions, as well as those in the neighbourhood of Calcutta.

The Rev. S. Hasell, C. M. S., left for England for a few months on important business, by Steamer, on March 9th.

The Rev. C. Bomwetsch, C. M. S., who recently returned from Europe, was married in the Old or Mission Church, Calcutta, on March 29th, to Moockta, a Native Christian of the Kishnagur District.—*Christian Intelligencer.*

2.—The Calcutta Young Ladies' Institution.

On Monday, April 9th last, a meeting of the subscribers and friends of the *Calcutta Young Ladies' Institution* was held at the Town Hall, Hugh Fraser, Esq., in the Chair. The Rev. T. Smith opened the meeting with prayer. The resolutions were moved and seconded by the Rev. T. Smith, and by Messrs. W. H. Jones, R. H. Hollingbery, J. Gray, L. Mendes, and E. D'Cruz. From the report and the speeches, we gather that Rs. 21,000 have been promised, and that competent teachers are on their way from England, and may be expected to arrive shortly in Calcutta. The provisional Ladies' Committee was made permanent, and the following gentlemen were appointed as the Gentlemen's Committee: Messrs. J. King, H. Fraser, R. H. Hollingbery, J. Fordyce, W. H. Jones, E. W. Hollingbery, G. Smith, and J. L. Hoff.—*C. C. Advocate.*

3.—The Settlement of the Doveton Legacy Business.

A meeting was recently held at the Parental Academy to meet Mr. Carstairs, the surviving Trustee of the Doveton legacy, when the whole matter was amicably arranged. The legacy, amounting in round numbers to about two lakhs and a half, was disposed of as follows. Fifty thousand rupees have been set apart for building purposes—the remaining principal is to be made over to the Committee of the Parental Academy in Trust, the interest to be appropriated to the current expenses of the Institution. Mr. Rose, the Agent appointed by the late Mr. Byrne, has been paid one-half per cent. on the funded property, and two and half on the funds collected, amounting altogether to about three thousand rupees. The interest will, we understand, yield about eight thousand rupees a year.

We learn that the *Madras Parental* starts with about three lakhs and eighty thousand, being the amount of the Doveton legacy, and the fund raised for building a Protestant School at that presidency.—*Ibid.*

4.—The Hurdwar Fair.

The melá annually held at Hurdwar assumes much larger proportions than usual once in twelve or thirteen years, in consequence, we believe, of certain astronomical phenomena, recurring after the lapse of that period. This year it is said to have been attended by a greater concourse of people than has ever before been known there: some estimates mention two millions as the probable number. Will any of our brethren in the North West favour us with an account of the melá, and of the labours of missionaries on the occasion?

5.—A List of Benga'li Books.

The Rev. J. Long has published a list of Bengáli Books, useful either for educational purposes or for Libraries. The list contains two hundred and seventy-five works, large and small. The highest price, with the exception of Haughton's Dictionary, is six rupees; the lowest, one anna and a half. The whole Library, excepting the Dictionary, which is 80 Rs., may be obtained for about Rs. 200.

The works may be had through Messrs. D'Rozario and Co., and we suppose through other booksellers also. Mr. Long's list would have been all the more valuable, had it been alphabetically arranged, and had the spelling of the Bengáli titles of the works been uniform.—*C. C. Advocate.*

# UNIVERSAL LIFE ASSURANCE SOCIETY.

ESTABLISHED IN LONDON AND CALCUTTA, 1834.

*Confirmed by Special Act of Parliament 6 William IV. Chapter 64.*

**Invested Capital £630,000, of which 46 Lacs of Rs. are held by the Indian Branch.**

*London Office, No. 1. King William Street.*

*Chairman.*—SIR HENRY WILLOCK, K. L. S.

## Indian Branch.

*Directors.*

C. R. PRINSEP, ESQ. | W. H. SMOULT, ESQ.
ALEXANDER WALLACE, ESQ. | GEORGE BARTON, ESQ.
R. MACDONALD STEPHENSON, ESQ.

*Physician.*—ALLAN WEBB, ESQ. M. D.

*Agents and Secretaries.*—MESSRS. BRADDON AND CO.

**Madras Agents.**
MESSRS. BAINBRIDGE & CO.

**Bombay Agents.**
MESSRS. LECKIE & CO.

1.—The marked success which has attended the operations of this Society, justifies the Directors in calling the attention of the public to the peculiar advantages held out by this Institution to all classes desirous of effecting assurance upon lives.

2.—The Tables of premium have been framed with the greatest care. Those applicable to Indian lives have been especially prepared from the experience of Indian mortality, and from the records of the East Indian Government, and are as moderate as is deemed consistent with perfect security.

3.—Proposals are received for Insurances for the whole term of life, either on a *participating scale*, or on a *non-participating scale at a lower rate of premium*. Also for short periods varying from one to seven years on *very moderate terms*.

4.—An annual division is made of one-fifth of the ascertained profits of the five preceding years, the other four-fifths being set apart to enter into the average of succeeding years.

5.—Of the sum annually divisible, *seventy-five per cent.* is apportioned to policy-holders on the participating scale, who have paid six annual premiums, and these profits can be applied either in reduction of subsequent premiums, or as a bonus to the original amount of the policy. The remaining *twenty-five per cent.* of the profits is apportioned to the shareholders.

6.—During the last fourteen years the reduction of Premium on policies entitled to participate in profits has averaged more than 44 per cent., and during the last four years it has been declared at the rate of 45 per cent. on the original annual amount.

7.—The following table will shew the result of the last division of profits as declared on the 10th May, 1854.

| Age. | Date of Policy. | Sum Assured. | Original Annual Premium. | Reduction. | Reduced Annual Premium. |
|---|---|---|---|---|---|
| | | Co 's Rs. | Co.'s Rs. | Co.'s Rs. | |
| 20 | on or | 10,000 | 420 | 189-0 | 231-0 |
| 30 | before | 10,000 | 480 | 216-0 | 264-0 |
| 40 | the 10th | 10,000 | 590 | 265-8 | 324-0 |
| 50 | May, 1849. | 10,000 | 740 | 333-0 | 407-0 |
| 60 | | 10,000 | 1,030 | 463-8 | 566-8 |

8.—The following is an Extract of the rates of premium for short term Policies and for Assurances for life *without* participation in profits.

ANNUAL PREMIUM FOR ASSURANCE OF RUPEES 1,000.

**Civil.**

| Age. | 1 year. | 3 years. | 5 years. | 7 years. | Life without profits. |
|---|---|---|---|---|---|
| 20 | 22 | 22 | 23 | 24 | 32 |
| 30 | 27 | 28 | 28 | 29 | 39 |
| 40 | 32 | 32 | 32 | 33 | 49 |
| 50 | 38 | 40 | 40 | 43 | 62 |
| 60 | 51 | 52 | 56 | 60 | 88 |

**Military.**

| Age. | 1 year. | 3 years. | 5 years. | 7 years | Life without profits. |
|---|---|---|---|---|---|
| 20 | 26 | 27 | 28 | 28 | 36 |
| 30 | 32 | 32 | 33 | 34 | 45 |
| 40 | 39 | 40 | 40 | 40 | 53 |
| 50 | 45 | 46 | 47 | 48 | 64 |
| 60 | 56 | 57 | 60 | 64 | 90 |

9.—On return of Assurers to Europe for a permanent residence, their premiums are immediately reduced to the English rates, both on the *participating* and *non-participating* scales.

10.—Military Officers holding civil appointments are allowed to subscribe at the civil rates of premium.

11.—Premiums are payable either annually, half-yearly, or quarterly, and a grace of 28 days is allowed for such payments.

12.—Medical referees are remunerated by the Society.

13.—At the period of last annual valuation, the Assets of this Society were ascertained to be upwards of £630,000. The amount of Policies in force about £2,000,000, and the annual income arising from premiums thereon £90,000, exclusive of interest on the invested capital.

BRADDON AND CO.

CALCUTTA, *April*, 1855.

*Agents and Secretaries.*

# Indian Rates of the Universal Life Assurance Society.

## TABLE NO. 1.—CIVIL SERVICE.

Annual Premiums required for the Assurance of 1,000 Rs. for periods from One to Seven years, on the Lives of persons in the H. C. Civil Service, and others not exposed to the hazards of Military and Maritime occupations, *without participation* in the Profits of the Society.

| Age. | One year. | Three years. | Five years. | Seven years. |
|---|---|---|---|---|
| 18 | 21 | 22 | 23 | 23 |
| 19 | 22 | 22 | 23 | 24 |
| 20 | 22 | 22 | 23 | 24 |
| 21 | 22 | 23 | 24 | 24 |
| 22 | 23 | 24 | 24 | 24 |
| 23 | 23 | 24 | 24 | 25 |
| 24 | 24 | 24 | 25 | 26 |
| 25 | 24 | 24 | 25 | 26 |
| 26 | 24 | 25 | 26 | 27 |
| 27 | 25 | 26 | 27 | 28 |
| 28 | 26 | 27 | 28 | 28 |
| 29 | 27 | 28 | 28 | 28 |
| 30 | 27 | 28 | 28 | 29 |
| 31 | 28 | 28 | 29 | 29 |
| 32 | 28 | 29 | 29 | 30 |
| 33 | 28 | 29 | 30 | 30 |
| 34 | 28 | 29 | 30 | 31 |
| 35 | 30 | 30 | 31 | 31 |
| 36 | 30 | 30 | 31 | 32 |
| 37 | 31 | 31 | 32 | 32 |
| 38 | 31 | 32 | 32 | 32 |
| 39 | 31 | 32 | 32 | 32 |
| 40 | 32 | 32 | 32 | 33 |
| 41 | 32 | 32 | 33 | 34 |
| 42 | 32 | 32 | 34 | 35 |
| 43 | 33 | 34 | 35 | 36 |
| 44 | 34 | 35 | 35 | 36 |
| 45 | 34 | 35 | 36 | 38 |
| 46 | 35 | 36 | 36 | 39 |
| 47 | 36 | 36 | 38 | 40 |
| 48 | 36 | 37 | 39 | 40 |
| 49 | 37 | 39 | 40 | 42 |
| 50 | 38 | 40 | 40 | 43 |
| 51 | 40 | 40 | 42 | 44 |
| 52 | 40 | 42 | 44 | 45 |
| 53 | 42 | 44 | 44 | 47 |
| 54 | 43 | 44 | 46 | 48 |
| 55 | 44 | 45 | 48 | 48 |
| 56 | 45 | 47 | 48 | 50 |
| 57 | 46 | 48 | 50 | 52 |
| 58 | 48 | 50 | 52 | 54 |
| 59 | 49 | 51 | 54 | 56 |
| 60 | 51 | 52 | 56 | 60 |

## TABLE NO. 2.—MILITARY AND NAVAL.

Annual Premiums required for the Assurance of 1,000 Rs. for periods from One to Seven years, on the Lives of persons exposed to the hazards of Military and Maritime occupations, *without participation* in the Profits of the Society.

| Age. | One year. | Three years. | Five years. | Seven years. |
|---|---|---|---|---|
| 18 | 25 | 25 | 26 | 27 |
| 19 | 26 | 26 | 27 | 28 |
| 20 | 26 | 27 | 28 | 28 |
| 21 | 27 | 28 | 28 | 28 |
| 22 | 28 | 28 | 28 | 29 |
| 23 | 28 | 28 | 29 | 30 |
| 24 | 28 | 28 | 29 | 30 |
| 25 | 28 | 29 | 30 | 31 |
| 26 | 29 | 30 | 31 | 32 |
| 27 | 29 | 30 | 31 | 32 |
| 28 | 30 | 31 | 32 | 32 |
| 29 | 31 | 32 | 32 | 33 |
| 30 | 32 | 32 | 33 | 34 |
| 31 | 32 | 33 | 34 | 35 |
| 32 | 32 | 34 | 34 | 36 |
| 33 | 33 | 35 | 36 | 36 |
| 34 | 34 | 36 | 36 | 37 |
| 35 | 35 | 36 | 37 | 38 |
| 36 | 36 | 36 | 37 | 38 |
| 37 | 36 | 37 | 38 | 39 |
| 38 | 37 | 38 | 39 | 40 |
| 39 | 38 | 39 | 40 | 40 |
| 40 | 39 | 40 | 40 | 40 |
| 41 | 40 | 40 | 40 | 41 |
| 42 | 40 | 40 | 41 | 42 |
| 43 | 40 | 41 | 42 | 43 |
| 44 | 41 | 41 | 43 | 44 |
| 45 | 42 | 42 | 43 | 44 |
| 46 | 43 | 43 | 44 | 44 |
| 47 | 43 | 44 | 44 | 45 |
| 48 | 44 | 44 | 45 | 46 |
| 49 | 44 | 45 | 46 | 48 |
| 50 | 45 | 46 | 47 | 48 |
| 51 | 46 | 47 | 48 | 49 |
| 52 | 47 | 48 | 49 | 50 |
| 53 | 48 | 49 | 50 | 52 |
| 54 | 49 | 50 | 52 | 52 |
| 55 | 50 | 51 | 52 | 53 |
| 56 | 51 | 52 | 53 | 55 |
| 57 | 52 | 53 | 55 | 56 |
| 58 | 53 | 55 | 56 | 58 |
| 59 | 54 | 56 | 58 | 60 |
| 60 | 56 | 57 | 60 | 64 |

*** *Premiums are received in half-yearly payments for the convenience of the Assured, but in case of lapse the full premium of the current year will be charged.*

Table No. 1. Example.—A person aged 30, may, by paying 27 Rs., secure 1,000 Rs. to his representatives, if his death should occur within *one* year; if within *five* years by paying 28 Rs. annually, and if within *seven* years, by paying 29 Rs. per annum.

Table No. 2, Example.—A person aged 30, may by paying 32 Rs. secure 1,000 Rs. to his representatives, if his death should occur within *one* year; if within *five* years by paying 33 Rs. annually, and if within *seven* years by paying 34 Rs. per annum.

# UNIVERSAL LIFE ASSURANCE SOCIETY.

## WHOLE LIFE.

| Age | CIVIL. | | MILITARY AND NAVAL. | | ENGLISH RATES. | | Age. |
|---|---|---|---|---|---|---|---|
| | Table No. 3. Annual Premiums required for the Assurance of 1,000 Rs. with participation in profits, and reduction of Premium on return to Europe. | Table No. 5. Annual Premiums required for the Assurance of 1,000 Rs. *without participation in profits, but with reduction of Premium on return to Europe.* | Table No. 4. Annual Premiums required for the Assurance of 1,000 Rs. with participation in profits, and reduction of Premium on return to Europe. | Table No. 6. Annual Premiums required for the Assurance of 1,000 Rs. *without participation in profits, but with reduction of Premium on return to Europe.* | Annual Premium for assuring £100, for the whole of life, with participation in profits. Inserted as a guide to persons insured in India under Tables Nos. 3 and 4. | Annual Premium for assuring £100, for the whole of life, without participation in profits. Inserted as a guide to persons insured in India under Tables, Nos. 5 and 6. | |
| 18 | 41 | 31 | 45 | 34 | 1 17 2 | 1 13 6 | 18 |
| 19 | 42 | 32 | 46 | 35 | 1 17 11 | 1 14 2 | 19 |
| 20 | 42 | 32 | 47 | 36 | 1 18 8 | 1 14 10 | 20 |
| 21 | 43 | 33 | 48 | 37 | 1 19 6 | 1 15 7 | 21 |
| 22 | 43 | 34 | 49 | 38 | 2 0 5 | 1 16 5 | 22 |
| 23 | 44 | 35 | 49 | 39 | 2 1 4 | 1 17 3 | 23 |
| 24 | 44 | 36 | 50 | 40 | 2 2 3 | 1 18 1 | 24 |
| 25 | 45 | 36 | 51 | 41 | 2 3 3 | 1 19 0 | 25 |
| 26 | 46 | 37 | 51 | 42 | 2 4 4 | 1 19 11 | 26 |
| 27 | 46 | 38 | 52 | 43 | 2 5 5 | 2 0 11 | 27 |
| 28 | 47 | 38 | 53 | 44 | 2 6 7 | 2 2 0 | 28 |
| 29 | 48 | 39 | 54 | 45 | 2 7 8 | 2 2 11 | 29 |
| 30 | 48 | 39 | 54 | 45 | 2 8 10 | 2 4 0 | 30 |
| 31 | 49 | 40 | 55 | 46 | 2 9 11 | 2 5 0 | 31 |
| 32 | 50 | 41 | 56 | 46 | 2 11 0 | 2 5 11 | 32 |
| 33 | 51 | 42 | 57 | 47 | 2 12 3 | 2 7 1 | 33 |
| 34 | 52 | 43 | 58 | 47 | 2 13 7 | 2 8 3 | 34 |
| 35 | 53 | 43 | 58 | 47 | 2 14 11 | 2 9 6 | 35 |
| 36 | 54 | 45 | 59 | 49 | 2 16 5 | 2 10 10 | 36 |
| 37 | 55 | 46 | 60 | 50 | 2 18 0 | 2 12 3 | 37 |
| 38 | 56 | 47 | 61 | 51 | 2 19 7 | 2 13 8 | 38 |
| 39 | 58 | 48 | 62 | 52 | 3 1 3 | 2 15 2 | 39 |
| 40 | 59 | 49 | 63 | 53 | 3 3 0 | 2 16 9 | 40 |
| 41 | 60 | 51 | 64 | 54 | 3 4 9 | 2 18 4 | 41 |
| 42 | 62 | 52 | 65 | 55 | 3 6 6 | 2 19 11 | 42 |
| 43 | 63 | 53 | 66 | 56 | 3 8 3 | 3 1 6 | 43 |
| 44 | 65 | 54 | 68 | 57 | 3 10 2 | 3 3 2 | 44 |
| 45 | 66 | 55 | 69 | 58 | 3 12 2 | 3 5 0 | 45 |
| 46 | 67 | 57 | 70 | 60 | 3 14 5 | 3 7 0 | 46 |
| 47 | 69 | 58 | 72 | 61 | 3 16 9 | 3 9 1 | 47 |
| 48 | 70 | 60 | 73 | 62 | 3 19 4 | 3 11 5 | 48 |
| 49 | 72 | 61 | 75 | 63 | 4 2 3 | 3 14 1 | 49 |
| 50 | 74 | 62 | 77 | 64 | 4 5 6 | 3 17 0 | 50 |
| 51 | 76 | 65 | 79 | 67 | 4 9 1 | 4 0 3 | 51 |
| 52 | 79 | 68 | 81 | 70 | 4 12 10 | 4 3 7 | 52 |
| 53 | 81 | 71 | 83 | 73 | 4 16 11 | 4 7 3 | 53 |
| 54 | 84 | 74 | 86 | 76 | 5 1 2 | 4 11 1 | 54 |
| 55 | 87 | 76 | 89 | 78 | 5 5 10 | 4 15 3 | 55 |
| 56 | 89 | 79 | 91 | 81 | 5 10 10 | 4 19 9 | 56 |
| 57 | 92 | 81 | 94 | 83 | 5 16 2 | 5 4 7 | 57 |
| 58 | 96 | 84 | 98 | 86 | 6 1 10 | 5 9 8 | 58 |
| 59 | 99 | 86 | 101 | 88 | 6 7 7 | 5 14 10 | 59 |
| 60 | 103 | 88 | 105 | 90 | 6 13 2 | 5 19 11 | 60 |

*** *Premiums are received in Half-yearly payments for the convenience of the Assured, but in case of lapse, the full premium of the current year will be charged.*

In the event of the parties whose lives are assured returning to reside permanently in Europe, they will be reduced to the English rates from the date when their premiums first fall due after arrival.

Parties visiting England *on Furlough* or for a *temporary residence* will be required to pay the Indian premium during residence in England, without reference to the number of years the same may previously have been paid in India.

Parties assured in Company's Rupees in India, who may determine on paying their future premiums in England will be required to pay them at the fixed rate of Exchange of Two Shillings per Company's Rupee; and in the event of such assurance becoming a claim payable in England, the sum assured will be paid at the same fixed rate of Exchange of Two Shillings per Company's Rupee.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 186.—OLD SERIES, VOL. XXIV. No. 277.

JUNE, 1855.

## I.—*On the Desirableness of Mission Stations.*

The following article, like the one on a similar subject in our last number, is a memorandum of the introductory remarks made by a member of the Calcutta Missionary Conference, when opening the discussion of the following question. Like last month, we insert a few additional remarks offered by others or suggested by the discussion.

*How far are settled missionary stations and central missionary positions desirable?*

The subject under discussion may be examined in three aspects, scriptural, pecuniary, and moral.

I.—The *testimony of Scripture* is usually considered as unfavourable to the plan of having mission stations like those now maintained by most missionary societies.

Our Saviour himself, during his ministry, "had no place" of his own, "where to lay his head;" and among the peculiarities of his apostles, enumerated by Paul, (1 Cor. iv. 11,) one consisted in their "having no certain dwelling-place."

We can find no evidence of the existence, in apostolic times, of any building, like a church or chapel, devoted expressly to the maintenance of Christian worship or even to the work of preaching. We read of an "upper room" at Jerusalem, like the bungalows built on the flat roofs of some of the houses in Calcutta;—of Paul preaching in the school, or lecture-room, of one Tyrannus at Ephesus, which he may or may not have hired for the purpose.

These few but plain facts, combined with the many details of itinerating labours given both in the Gospels and the Acts, convey an impression that mission stations, such as we now have, did not exist in apostolic times.

On the other hand, a more careful investigation of the inspired records will bring to light some other facts which go far to show that mission stations are warranted by scriptural analogy.

Our Saviour appears to have had his head-quarters at Capernaum, in the house which belonged to Peter and Andrew. In Mark ii. 1, and elsewhere, that house is (in the original) spoken of as his home. This view of the matter is confirmed by the narrative of the tribute money. Those who went to collect the temple tax, when applying to Peter, appear to have regarded Christ as the occupant of his house; and Christ in fact paid the tax for Peter as well as for himself, as a matter of course. The other ten apostles must have lived either in the same house, or near at hand: so that Capernaum was pretty much of a missionary station.

After the day of Pentecost, Jerusalem continued to be the head-quarters of the Jewish Mission, probably until the Roman war. At first the disciples met frequently in one or another of the spacious verandahs which ran round the courts of the temple, and which were places of public resort, judging from the fact that sheep and doves were sold in those courts, and that money-changers had their seats there. At a later period it would appear that the house which belonged to Barnabas's sister, the mother of Mark, was a place where the church of Jerusalem held prayer-meetings. But more spacious accommodation must have been required at the yearly feasts, particularly the Passover, when Jewish Christians from all parts of the world—amounting according to the testimony of James to "myriads," (Acts xxi. 20)—came to Jerusalem. On such occasions the "multitude" of Jewish Christians, from all parts of the world, sometimes came together, and it is not likely that they would still have been allowed to meet in the courts of the temple; or that the house of Mark's mother would have accommodated such large numbers. At all events, when Paul was last at Jerusalem, we read that he, along with a considerable party of companions, went in unto James, that is, entered the house where James lived, and found all the elders present there. This probably was a "Mission house," or "parsonage;" for it is not probable, though certainly not impossible, that James possessed a house of his own at Jerusalem.

For some time Antioch was the head-quarters of the Gentile Mission; but we know too little of the details to draw any inferences from them.* Paul afterwards resided for a

* One speaker remarked that during the first three years after his conversion, Paul probably had his "station" at Damascus, and from thence

considerable time at Ephesus, and subsequently at Corinth: in the latter city he lived as a boarder with Priscilla and Aquila; but we also read that Gaius was "his host, and of the whole church;" so that the church appears to have held its meetings in Gaius's house. Subsequently, when at Rome as a prisoner,* Paul lived in his own hired house, which for two years was a mission house. At a still later period he remained a whole winter at Nicopolis, where he was anxious to be joined by Titus from Crete.†

In these few statements are contained some facts, which might easily be multiplied; and which show that apostolic missions, although no doubt conducted with great economy, still must have cost money. Confining our attention to the apostle Paul and his companions, we would notice at some length an incident, which gives us a clearer insight, perhaps, into this department of apostolic missions than any other. When the apostle was about to proceed from Macedonia to Jerusalem, it would appear that he made up a considerable party, and hired or chartered a boat, to take him to Patara. Most of the party, viz. Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius and Timotheus of Derbe, and Tychicus and Trophimus of Asia (or Ephesus) went on before to Troas. A few days later Paul and his companion Luke or Silas (for these two names probably belong to one and the same person)‡ joined them there. After a week's stay at Troas the boat with most of the party went on to Assos; but Paul, who

made frequent, though short, preaching excursions into the neighbouring parts of "Arabia," and that in this way, the statement made in Gal. i. 17, can best be reconciled with the silence of Luke in the Acts.

* The nature of Paul's captivity is known: he was bound with a chain, to which a soldier also was attached, the latter being frequently changed. It is not impossible that he preferred to hire a house or lodging, rather than be lodged at the expense of the Roman government, not only because he could be more comfortable, but also because this plan enabled him to carry on his missionary work.

† It will be seen that the writer here adopts the current, and probably correct, opinion that Paul, being set free from his first captivity, again entered upon his labours. However, even those who (partly on the strength of Acts xx. 25.) adopt a different chronology, will acknowledge the fact of his stay at Nicopolis.

One speaker here made the important remark, that the appointment of Timothy to Ephesus, and of Titus to Crete, by an apostle, was tantamount to assigning to them these places as their *stations* for a period of time.

‡ See Acts xvi. 10, where Luke first employs the pronoun "we." *Lucanus* or *Lucas*, and *Silvanus* or *Silas* are the four forms of the name. *Lucus* and *Silva* have pretty much the same meaning. However, the identity or non-identity of Lucas and Silas is an unimportant matter.

appears to have been a bad sailor,* preferred to go there by land. From Assos they went very leisurely to Miletus, and from that place to Patara, where the remainder of the party left the boat, and took a passage on board a ship, bound to Tyrus; from whence the same ship, after unloading, took them on to Cesarea, the owner or captain probably being paid an extra gratuity for doing so.

Such an arrangement, it is clear, must have cost money, probably quite as much as would be expended on such a trip by modern missionaries. Attention has been directed to it mainly for the purpose of showing that if we had sufficiently detailed data to guide us, it would be found that the economics of apostolic missions were not so widely different from those of modern missions as many persons are apt to imagine.

II.—The *pecuniary consequences* involved in having settled mission stations are very serious.

A heavy outlay is required for the purchase of premises, for the erection or the rent of houses, and for establishments connected more with the premises than with missionary work. This heavy outlay not only occasions great anxiety, but also leads to much time and strength being absorbed in secular arrangements and in keeping accounts.

If premises are only rented, the outlay usually is much heavier than if they are purchased; but there is this advantage that they can be given up, as soon as they cease to be suitable.† If they are purchased, the outlay is less; but when they cease to be desirable,—a case which frequently occurs—it is a difficult step, resorted to with great reluctance, to give them up; and when this measure is resolved upon, it can rarely be accomplished without a great pecuniary sacrifice, in other words, without the loss of much missionary money.

There is no denying that such is the fact; and that unsuitable mission stations have in some cases been kept up, mainly from a desire to avoid the pecuniary loss involved in the sale of the premises.

* In Acts xxvii. 3, we read that on the very next day after sailing from Cesarea, the ship which took Paul to Italy, touched at Sidon, and that Julius courteously gave him liberty to go on shore to his friends to *refresh* himself. This gives one the impression that the apostle had been suffering from sea-sickness.

† This advantage was felt by several speakers to be very great; one expressed the opinion that the *purchase* of premises by a mission was an evil, even when it was unavoidably necessary. Another suggested the idea of having, in rural places, portable houses, such as are now introduced in some of the colonies, and mentioned the analogy of the tabernacle in the wilderness.

The danger must be acknowledged, as one which it will always require either great prudence to avoid, or great boldness to face. But it must be either avoided or faced, if mission stations are to be maintained as hitherto.

On the other hand, pecuniary considerations also show that mission stations, provided they be well chosen, are desirable. The outlay connected with the maintenance of a station admits of being estimated and regulated beforehand; and it is much less than would be required for securing the same amount of labour, if it had to be performed under different circumstances. The maintenance of mission stations, by securing to missionaries and their families shelter, comfort and regularity, also tends to preserve their health and to prolong their lives: an advantage which, if expressed in £ *s. d.*, is well known to be no trifle.

III.—The *moral* aspect of the question is of great importance, on account of its bearing upon the *efficiency* of missions. The maintenance of mission stations may have an injurious effect in various ways, of which two are the most prominent.

Missionary work is apt to degenerate into a routine,—the performance of a certain round of duties every day and every week, which by its sameness tends to paralyse the feelings, and to change the noblest work into a monotonous drudgery. Love to Christ and love to souls cease to be the mainsprings of action, and their place is occupied by a painful sense of duty, or by the mere habit of plodding industry. By degrees the missionary becomes so accustomed or so attached to his round of duties, that he is unwilling to have it broken in upon by any extraordinary calls upon his time. He cannot find leisure for conversing with enquirers or with native Christians. He cannot leave his regular work to avail himself of any unusual opportunity for preaching, or to visit the sick during a prevailing epidemic. He is also easily betrayed into a state of self-complacency and self-righteousness, by thinking of the lengthened period, the unwearied regularity and the great variety of his stated labours. He begins to imagine that more cannot reasonably be expected of him than he is doing.*

Another danger is, that missionary labour is apt to become contracted, by being limited to certain localities. The town or village, where the missionary is situated, enjoys all the

* The writer wishes to be understood as describing a *tendency* rather than a *result*, and as using strong language, not from motives of censoriousness, but from a desire to set forth the greatness of the danger. He has felt that danger in his own experience, and probably others also have had a painful struggle with it.

benefit of his labours; but he cannot find time to preach the gospel in the surrounding country, much less in distant places. The native Christian community, over which he watches, is well cared for; but the much larger heathen population, accessible to him, is neglected. A few lights flicker in isolated spots; but the vast intervals by which they are separated, are enveloped in gross darkness, rendered all the more gloomy by the contrast. If he undertakes itinerancies, he is not only to some extent rendered unfit, both physically and mentally, for great usefulness by his ordinary habits; but also harassed with anxiety, on account of the irregularities which may be occasioned by his absence from home, or of the accumulated arrears of work which may await him on his return.*

It will hardly be denied that these dangers, of reducing missionary work to a mere routine, and of contracting it within too narrow limits, do exist. They require to be kept in view, in order that they may be avoided.

On the other hand, mission stations offer great advantages for carrying on missionary work with efficiency.

They give a stability to it, which produces a useful impression upon the heathen† and especially upon enquirers: the

One speaker made the very important observation that constant itinerating also is beset with moral dangers. The mind becomes unsettled, unfit for regular and persevering labour; and personal habits, of a questionable, if not positively injurious and evil nature, are apt to be contracted. It is necessary for the moral and spiritual improvement of the itinerant preacher, that he should have a station to go to, where his soul may be refreshed.

* The greatness of this danger was acknowledged by several speakers, and various suggestions made regarding the means by which it might be avoided. One proposed the erection of bungalows, (which might be used as schools) at convenient distances and in desirable localities, where missionaries might go and reside for a week or a fortnight or a month at a time. At a previous meeting another speaker had thrown out the hint that in rural districts, where no very important work is going on in the immediate vicinity of the missionary's residence, he should live only about four years in one place; and when his house (in that case only a bungalow) required repairing, he should sell it and erect another—or rather have one erected beforehand—in some other locality within the same district. Another speaker mentioned the plan adopted by indigo-planters, of having each a principal factory, and at convenient distances, smaller out-factories.

On the other hand it was observed, that it would be difficult for European missionaries, with delicate wives or children, to carry out such a plan, on account of the hostility of the climate to their constitutions,—that consequently such a plan was better adapted to the case of native brethren, who were accustomed to the climate and required fewer comforts.

† The stability of missions, by leading to perseverance, produces a cumulative effect upon the heathen population, which in Bengal is found to be very marked in the vicinity of long established stations.

latter in particular being greatly encouraged by feeling that if they embrace Christianity, they will not have to stand alone. That stability also affords an opportunity of laying down well concerted plans for missionary work, and of carrying them out in all their variety, and with the necessary perseverance.

Mission stations, by affording regularity and the means of concentration, also tend, as already intimated, to economise the strength of missions, so that much more work can be done than would be accomplished by other modes of procedure. The latter must always be more or less desultory. Much time and labour and strength must be expended in vain, at least apparently in vain.*

It is not likely, particularly in a climate and a country like Bengal, that without the maintenance of mission stations, any considerable number of well-qualified missionaries could be obtained.†

We may assume this to be a fact, without being under any necessity of investigating and criticising the causes to which it may be attributed.

It is often said that this fact is in itself a condemnation of modern Missions; but we do not see why it should be so. Among the apostles James appears to have always resided at Jerusalem. Of Peter we know that he was accompanied in his journeys by his wife, a remark, by the way, which gives the impression that he had no children. And Paul, who appears to have been a widower,‡ also without children, did not object to remain a year or two in one place. In fact, wherever he found an open door, he usually remained, until he was driven out by persecution.

Apart from this, the apostles, even when labouring among the heathen, were in their own climate, and within the Roman empire, of which their native land was a province. Everywhere they found persons of their own nation,§ to whom they

* It was mentioned that educational and literary labours and printing operations were necessary, and that these could not be carried on without having settled stations.

† In other words, common sense shows that in a climate and country like India it is absolutely necessary to have stations.

‡ Such is the impression which the writer has received from the apostle's remarks upon marriage in 1 Cor. vii.

§ Here also it was urged upon the attention of the meeting that these three advantages, of which European Missionaries are deprived, are enjoyed by native preachers. In some respects the latter are treated by their own countrymen with less ceremony and more bitterness than European Missionaries are. But on the other hand hospitality (i. e. shelter and a place to cook or eat in, such as they need) is frequently offered to native itinerants, whereas European Missionaries, even if the offer were made,

were bound by those ties of nationality which were (and still are) so peculiarly strong among the Jews. The synagogue afforded them an opportunity of introducing the gospel at once to public notice. Synagogues were then frequented not only by a majority of Jews, but also by a minority of Gentile proselytes, often very respectable people; and all these were acquainted with the Old Testament Scriptures, and believed in their divine origin. Such favourable circumstances as these supplied in their days much the same advantages which we now seek to create and to secure by means of mission stations.

Thus an attentive consideration of the whole subject certainly shows that the maintenance of settled stations is attended with certain dangers which must be guarded against. These dangers are not insignificant; but we may apply to them the old proverb: *abusus non tollit usum.*

J. W.

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## II.—*How the Chandál can die.*

The following article is copied from the *Oriental Baptist* for May. The native Christians in the Backergunj district belong to a caste, which is usually designated by the opprobrious term *Chandál,* although this is not its real name.

"BINDÁ was the eldest of five boys of a Chandal family. Their mother died when the youngest was an infant; and this perhaps made them more united and more sympathetic than brothers are wont to be. They were always together, and, though but children, were known unitedly to do as much work as many a big man in the neighbourhood.

"When Bindá was about twelve years of age he, with two of his brothers, went to a Bengáli boarding school; and, in two months and a half, the three had passed from the Alphabet to the Bible. And they did not go home, till they had together read through a good portion of the New Testament.

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would derive little or no advantage from it. The system of caste renders it very difficult for Hindus to exercise that hospitality which appears to have been almost universal in the Roman empire, and which still prevails, for instance, in Turkey, both among Muhammadans and Christians. Moreover the description of food used by Hindus is totally different from that which Europeans require; and in Bengal a supply of wholesome drinking water cannot be depended upon in inland districts, wholly inhabited by natives. Itinerating Missionaries, therefore, usually have to carry their provisions, and frequently also their drinking water, with them. Want of precaution with regard to this latter indispensable article might be attended by the most distressing consequences.

"Many months then they spent in their little village, the best in the small class of readers, and loved by all around. Cheerful, happy, active, intelligent children they were, though they were Bengális, and Chandáls too. And I loved to see their bright faces, and listen to the verses of Scripture they had learned, and the hymns they could sing,—aye, and to watch them playing with their fellows, and beating them at their games.

"One day, a Saturday, Bindá went to a market some distance from home, to make the little purchases for the family. He did not return till late in the evening, and then complained of feeling very ill. Late at night symptoms of cholera ensued, and the boy became as conscious as any one else of the danger which threatened him. 'I know I am attacked with cholera. I do not think I shall survive. I feel very ill,' he said. As the night advanced, the disease gained strength. Hope sank low indeed: but the courage of the boys rose apace. Little creatures to be sure they were, but they had learned where great consolations were to be found. They brought out, one his New Testament, and the other his copy of David's Psalms; and they commenced, with the wisdom and composure of experience and age, to minister comfort to the sufferer. The father looked on and sobbed, and could do no more: the sons took upon themselves the task of supporting and encouraging the patient. I remember the children telling me how they read the history of the prodigal son and the 51st psalm of David, among other passages, to their brother; and on my asking the youngest what else he read, he replied, 'I told Bindá to call upon Jesus; for the blood of Jesus Christ cleanseth from all sin.' And they prayed, too, with their brother; and they read again to him, and thus they watched the long night through. Early in the morning, Bindá wished to see the young Christian teacher of the village, though during the night he would not allow him to be disturbed. And the first thing he asked of him, as soon as he entered the little house was, 'What day is to-day?' 'It is the Sabbath,' the teacher said: upon which the sick and almost dying boy sung two favourite hymns with which the native Christians are accustomed to usher in the day of rest. He then asked the teacher, if there were pardon for such a sinner? and on being assured of this blessed truth, he began to pray in words so simple, and in a tone so touching, that those who sat around could not keep from weeping. The big tears started from those sunken eyes, as the poor boy called upon Jesus. Mercy, mercy he sought of the merciful Saviour, and cast himself at His feet who alone can save. Long and earnestly he prayed, using in part those affecting supplications found in the sixth Psalm. But by and by the words which others could distinguish, and in which they could join, became clogged and indistinct. The lips moved on, and sounds were heard, but what, no one could say. Then a groan, as of one in an agony, escaped from the poor child. He cried out, 'O Father! O Lord!' then lay still, spoke not, breathed not; for the spirit had departed.

"Rámkrishna was a Chandál too, and his lot it was to be poor, and ignorant, and unnoticed, and despised. But perhaps in the

Divine wisdom herein is to be discovered the very reason—however disagreeable such a fact may be to the world—why the gospel found an easy access to his heart. A few years before I became acquainted with him, and when he had become a grey-haired feeble old man, he first heard of the religion of Christ. He was struck with the news of salvation, received the gospel, and had the courage to declare himself a Christian in the midst of thousands of idolaters. But very soon indeed was he made to understand the meaning of those words of our Saviour, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' The cross was laid upon him as unexpectedly as it was on Simon the Cyrenian. Neither age nor infirmity, neither poverty nor obscurity could save him from being driven from house and home and all he owned. If the widow in the gospel cast into God's treasury more than all the rich men who entered the temple—because she gave 'all the living that she had;' then surely this man suffered for Christ's sake as much as many persecuted celebrities, inasmuch as he suffered the loss of all he possessed. Nothing but the tattered cloth on his person could he take with him.

"But it was far easier to rob him of his property than to compel him to deny his profession; far easier to expel him from his home, than to drive him from his religion and his God. The Chandál Christian remained firm in the faith, and, as is nearly always the case, his enemies relaxed in their persecution. Proud rich bráhmans though they were, they acknowledged themselves defeated; and slowly, reluctantly, quietly, they ceased from any further demonstrations of hatred and opposition. What else could they do? They had done their best to crush the feeble convert, and they had only rendered him still stronger.

"If I were gifted with the pen of him who wrote the 'Annals of the Poor,' perhaps I could make a little narrative and fill it with pleasing and interesting incident. But I am not so privileged, so blessed. Suffice it, therefore, to say that Rámkrishna was a good man, and true to the name he had dared to avow. After the first storm of his Christian life had passed over, all was calm and peaceful. He loved the house of prayer, and was always there among the earliest comers. He loved his teacher, and used to linger about him after every service, as though he had lost something of what had been read or spoken, and wished to be instructed once again. He was known to pray in secret, and to be far more fluent when alone, than in the presence of others. And his religion appeared, *in relief*, far more in his daily life, than in his words and professions.

"But the preacher has said, 'Better is the end of a thing than the beginning thereof;' and, in this case, these words were verified in more senses than one.

"One day the old man was, as usual, in the chapel, and joining in the ordinary daily service, when he was taken suddenly ill. He was carried home, but friends and relatives anticipated no danger. Not so with himself. It seemed as though a voice, unheard by others, had warned him of his approaching end. And he was wise

enough to attend to the admonition. He set his house in order, and deliberately prepared to die. He insisted on his friend the teacher keeping, as much as possible, near him, reading to him various passages of Scripture, and praying for and with him. 'Call the teacher to read and pray,' he several times exclaimed, if there was any delay in the expected visit. And meekly did he listen to God's Word, and devoutly unite in the supplications offered. Occasionally, too, he would have a hymn sung, and follow in the tune as best he could. So he continued several days. And, then, '*the* hour' came, as come it will to all,—the hour that trieth, as in a fiery furnace, the hope of the sinner and the saint alike. The teacher came on his last visit. He asked how the old man *felt*, not how he was? 'I have been hearing,' was the reply, 'sounds such as never before struck upon my ear, I think it must be that angels have been singing to me as I slept. And I have seen a sight such as my eyes never rested on before; and it must be that Jesus, all bright and sparkling and beautiful, appeared to me, and I am happy now. But pray with me, for the end draweth nigh.' The teacher said, 'Brother, pray yourself: call, call upon Jesus.' And he did pray,—believe me, O prayerless, thoughtless readers,—the Chandál prayed, and cast his soul upon the Saviour; and he implored pardon, and he sighed for salvation,—and he died with words of prayer upon his trembling lips, and tears of penitence still flowing from his closing eyes.

"Now tell me, reader, what think you of such death-bed scenes? For my part my soul delights to dwell on them. I would my own arm had, in such a case, been the last pillow for the head of boyhood or old age. I envy the place of children reading God's Word to a dying brother, and of those who prayed beside the dying believer. Happy they who are made the blessed instruments of consolation to the departing soul. Thrice happy they who dare, in the presence of death, to speak of Him who has conquered man's last enemy. But still happier they who leave the world, surrounded by such friends, supported by such comforts, victorious in such an hour! Ah! I would choose the poor man's wretched hut as my abode, his tattered rags as my garment, his single mat for my couch, his poverty for my all,—if only, with him, I could in the dying hour, enter that 'house not made with hands, eternal in the heavens,' put on that robe of perfect righteousness which Christ bestows, rest in his bosom, and receive the riches of that immortal life which He imparts.

"And I would, too, that when about to leave this world, I may be permitted to realize the presence of ministering angels hovering around me, bidding me God speed, beckoning me away; and be blessed, too, with a vision of Jesus smiling upon me, whispering sweet comforts, welcoming me home. Oh I would gaze upon Him, feast my failing eyes upon his beauty and splendour,—and, gazing more intensely still, I would fall asleep, lulled by the melody of the heavenly host!

"And one wish more I have—that the time of my departure may be the Sabbath morn. I would wish no ill to the land of my pil-

grimage, even though I flee from it; for my Lord and Master left a blessing here as He ascended to glory. I would bid the earth farewell even when, on the day of rest, it looks fairest and most tranquil; when, more than on any other day, there is singing and joy and love; when, most, there is 'on earth peace, and good will toward mankind.'

"Perhaps, however, all this is too much for me to expect. Great sinners have no right always to expect great mercies. Few are so highly honoured, and so greatly blessed. Yet, if in that dark hour of dissolution, no help is vouchsafed me from the world of spirits,—no solace breathed into my agitated heart;—if no glory gild the evening scene, no music dispel life's last sorrow and gloom,—still may I die even as the boy Bindá died. Oh! may my trembling soul seek mercy from Jesus. Through tears of penitence, in groans of grief, by cries and agonies—may I be found returning to my God. And, if it be denied me to smile and fall asleep, yet may I weep and cast me as an undone sinner at 'those dear feet.'

"Now I know, reader, that the wise men of the world will sneer at all this sentiment, and laugh at my credulity. Some of these cannot believe,—not they!—that the soul which inhabits the dark body of a Chandál has any right to enter heaven. In the wisdom of their reasoning they would discover the nature of the spiritual being from the colour of the material substance in which it dwells; and then doom every soul of shaded Indians to the shades below. There are others who tell me that nothing but a long tedious process of civilizing training can make a convert of a barbarous or debased idolater. None, but such as modern civilization has reclaimed, can possibly learn what is written in God's own Book. And others too, there are who, proud of their earth-born knowledge, and puffed up with the conceit a vain philosophy engenders, are bold enough to exclude from participation in God's free gift of salvation, every mortal whom science, or literature, or the refinements of intellect do not condescend to introduce to the Saviour. And self-righteous men there are, who seeing no excellence apart from their own dear selves, tell us that all these Christian people about us are either wicked in life or hypocritical in heart. In their judgment there is not one in a thousand of these who can be saved. Heaven is open alone to the fair, and honourable, and respectable, and rich, and educated, and refined, and decent—and the descendants of a Christian race!

"Now I will not believe in any the least of such doctrines of assuming men. I reject with horror the distinctions which wealth and birth and land and colour and education, in such a matter, designate. Oh! I sympathize intensely with Him who said, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes: even so, Father, for so it seemed good in thy sight.' I hail, with surpassing delight, the doctrine that 'God's ways are not as man's ways;' and rejoice exceedingly to know that the mercy of the meek and lowly Jesus is boundlessly greater than the commiseration of heartless, proud, and cruel men.

"But still I am laughed at; and ungodly men pity my imbecility. They boast of their wealth, honours, and pleasures; and write him down a fool—a worm—who will not think, and feel, and go, with them. But I will not be browbeaten by the impudence of the worldling. He may boast of his name and pedigree, his complexion and connexions. He may point me to his gaudy mansion, and display his dazzling treasures. He may tread the earth as a master, and bid me herd with his menials. With flashing eye and scornful lips, disdaining to look on poverty, or speak one word of sympathy to the sufferer,—he may rush up the treacherous heights of earthly fame, and run the giddy round of temporal pleasures,—but I will meet him still. And I will ask him to pause one only second, and to say, how I and he, both mortals, ARE TO DIE?

"'Glory over me,' man of the world, if you will; but teach me this lesson. I inquire not of *you* how I am to *live;* my ambition is not so great as to admit of this; but tell me, O wise man and sage, whether all the wisdom of this world, all its intellect, ingenuity, and refinement, unaided and unsanctified, can devise a better way of passing out of time into eternity than that which the unlettered, poverty-stricken, despised Chandál Christians have already shewn me!"

EDWIN.

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## III.—*Colonel* RAWLINSON'S *Researches, communicated to the Bombay Branch of the Royal Asiatic Society.*

Colonel Rawlinson having been solicited to communicate to the meeting a brief description, *viva voce*, of the results of recent discovery in Assyria and Babylonia, proceeded to comply with the request. He pointed out, however, at the commencement of his address, that the subject was too large to be handled with effect within the limit of time allowed to him; that it was impossible to follow out an enquiry, which involved the restoration of the history of Western Asia from the Patriarchal ages to the time of Cyrus, in a single hour's discussion—and that he should therefore confine himself to the mere heads of the argument in general matters; reserving all particular description for those salient points where cuneiform research came in contact with scripture history, and where the means were thus afforded of illustrating and verifying the inspired writings of the Jews.

He exhibited on the table a collection of antiquities, which he had lately obtained in Chaldea, Assyria, and Babylonia, and which he was now conveying to England for deposit in the British Museum. They were arranged in three different classes, and were intended to illustrate three distinct periods of history. The most ancient class was Chaldean; the second was Assyrian; and the third was Babylonian. The Chaldean class consisted of relics found at the primitive capitals of Southern Chaldea, which are now represented by the ruins of *Mugheir*

(Ur of the Chaldees), of *Wärka* (Erech of Genesis), of *Senkereh* (Elassar of Genesis), of *Niffer* (Accad) and the neighbouring sites. Among the relics were stamps of the cuneiform legends impressed on the bricks of the ancient palaces and temples, a number of inscribed cones of baked clay, and a small tablet of black marble, bearing a well preserved legend in the ancient hieratic character; and the period to which the relics belonged was stated to extend from about the twentieth to the thirteenth century, B. C. In proof of such antiquity, Col. Rawlinson referred to the brick legends of one of the Chaldean kings, *Tesmi-Dagon* by name, and showed that by a series of dates, fortunately preserved upon the Assyrian monuments, the interval between this monarch and Sennacherib was determined to be above 1,150 years, so that the former king must have ascended the throne of Chaldea in the early part of the nineteenth century B. C. But *Tesmi-Dagon* was not the first monarch of his line. Relics had been obtained of several of his predecessors, one of whom was named *Kudur-mapula*, "the ravager of Syria," and it was pointed out that this epithet naturally suggested an identity with the Chedorlaomer of scripture. The latter form indeed seemed to be a corruption of *Kudur-el-Ahmar* or "Kudur the Red" and to refer to the king's Semitic nationality, a conflict of races at that time having pervaded the East, and the Scythian or Cushite aborigines being termed "the black," while the Semitic invaders were distinguished as "the red." It was not thought necessary to follow the primitive Chaldean line in any detail, as the names were throughout unknown in history; but it was stated that a list had been obtained of above twenty of these monarchs from the various ruins on the lower Tigris and Euphrates, and hopes were held out that as materials accumulated, all the names might be classified and connected, if not in a genealogical series, at any rate in a dynastic succession.

It was next explained that the second class of relics, consisting for the most part of tablets of "terra cotta," belonged to the Assyrian period, which extended from the thirteenth century B. C. to the capture of Nineveh in about B. C. 625, and that to this chronological division belonged all those specimens of Assyrian art, which had recently attracted the admiration of Europe. There seemed no reason to doubt but that during the long period of Chaldean supremacy, Assyria occupied a very subordinate place in the civil polity of the East. The primeval rulers of the country whose names had been found impressed in rude characters on the bricks of the earliest Northern Capital (now called *Kileh Shergat*,) had never assumed the regal title, nor among the territorial epithets which the Chaldean monarchs catalogued on their monuments, was the expression "King of Assyria" to be met with. Works of art anterior to the thirteenth century B. C. were absolutely unknown upon the upper Tigris, and the inference therefore seemed to be that, although the Assyrians had imported from Chaldea in the very earliest times the use of letters and the rudiments of civilization, the country had not attained to any political consequence, until the Southern Monarchy had ceased to exist. At the same time it was not probable that the Assyrians, like the Per-

sians of a later age, had made a sudden stride from dependence to universal dominion. Of the early kings little had been preserved beyond the names; but we had fortunately the detailed annals of a monarch, named Tiglath-Pileser (the first), who ascended the throne at least 150 years after the foundation of the monarchy, and even at that late period Babylonia had not become subject to Assyria. On the contrary, *Merodac adan-akhi*, the king of Babylonia, contemporary with Tiglath Pileser I, had in about B. C. 1110, attained a great victory over the armies of Nineveh, and had carried off the Assyrian gods as trophies to Babylon;—but the Assyrian arms, although checked to the South, had already penetrated to the North far beyond the range of Taurus, and to the West to the shores of the Mediterranean. The most interesting result indeed, which was obtained from the annals of Tiglath-Pileser I, was the light thrown by that monarch's wars in Syria and Asia Minor on the ethnographical distribution of Western Asia in the twelfth century B. C. It appeared at that time that Northern Syria and the great Plateau of Anatolia were peopled by Scythian nations, while Southern Syria was dependent upon Egypt (the Casluchim or Khasmonians, who according to scripture were the ancestors of the Philistines, being the dominant tribe), and the Aramean stock was confined to the valleys of the Tigris and Euphrates. The Jews must have been then living under the rule of the Judges, and were probably confounded by the Assyrians with the other scattered Semite colonies, who acknowledged the Khasmonian supremacy.

The most brilliant period of Jewish history—that is the age of David and Solomon—unfortunately admitted of no illustration from the Assyrian annals. The contemporary monarchs of Nineveh were occupied with the building of cities and the adornment of their palaces and temples, or with expeditions among the northern mountains; but they were hardly yet strong enough to provoke a contest with the organized armies of the kings of Syria. It was at the commencement of the ninth century B. C., shortly after the building of Samaria, that the Assyrians first undertook the subjugation of the countries on the Mediterranean; and from that period to the extinction of the empire, the annals of Nineveh, running in a parallel line with Jewish history, presented a series of notices, which established in the most conclusive manner the authenticity of the Hebrew scriptures. The geographical names which occurred in the Bible were also found in the inscriptions. The names of the kings of Israel and Judah, of Damascus and of Nineveh, were given in the two independent accounts under the same forms, in the same order of succession, and with the same chronological relations. The same events even were described, with that mere variation of colouring which was due to national feeling.

In the earliest expedition into Syria of this period, that undertaken by *Asshur-uchur-bal*, the builder of the North West Palace at Nimrud, early in the ninth century B. C., the Assyrians did not come in direct contact with the Jews, though they overran the whole country as far south as Damascus, and even exacted tribute from the maritime cities of Phœnicia. The succeeding king *Silimarish*, fought several battles with Ben Hadad, and after the dethronement of the latter with

the usurper Hazael, while he also received rich presents from Jehu, who is called in the inscriptions the son of Omri, from having sat on the throne of Samaria. The annals of the next king, *Shamatphul*, extended but to four years, during which the wars of the Assyrians were confined to Asia Minor and Babylonia, and of his successor, *Phulukh*, (the *Pul* of scripture and Φυλωχ of the LXX.) no strictly historical record had been yet found. The interesting fact, however, had been discovered that this king married a foreign princess of the name of *Sawmuramit* (or Semiramis), and that having lost his throne by a domestic revolution to a stranger of the name of Tiglath-Pileser (the second), the upper royal line of Assyria, after a dynastic rule of 526 years, terminated in his person, all this minutely agreeing with the fragments of Assyrian history preserved to us by the Greeks. From the death or dethronement of Pul commenced the second or lower Assyrian line, the epoch being marked in Babylonian history as the era of Nabonassor, and dating from B. C. 774. Of Tiglath-Pileser, the first king of the lower dynasty, annals had been found extending to his 17 years, and among his tributaries were many names which were of interest from scriptural association, such as Menahem of Samaria, Rezin of Damascus, Hiram of Tyre, the Kings of Byblos, of Casias, of Carchemish, of Hamath, and even a Queen of the Arabs, who seemed to have reigned in Idumea, or Arabia Petræa, and who was the representative in regard to race and station of the famous Queen of Sheba, who had visited Solomon about two and a half centuries before.

According to scripture history Tiglath-Pileser must have been succeeded by Shalmaneser, a name which had not yet been found in the inscriptions, but which had originally headed, it was believed, certain mutilated tablets recording the wars of an Assyrian monarch with Hoshea, (?) king of Samaria, and with a son of Rezin of Damascus. It seemed probable that as Tiglath-Pileser II. had defaced the monuments of Pul, whom he supplanted, so Sargon, who was again of a different lineage and who gained the throne of Nineveh in B. C. 721, had designedly mutilated the records of Tiglath-Pileser and Shalmaneser, who were his two immediate predecessors, no single slab belonging to these kings having been ever found, either in a perfect state or in its original position. The explanation offered of this period of history was that Shalmaneser had succeeded his father, Tiglath-Pileser, on the throne of Nineveh about B. C. 728,—that he laid siege to Samaria in 724-23, and while engaged in that operation was surprised by the revolt of Sargon, who ultimately drove him from power and established himself in his place in B. C. 721. Sargon's first act was to bring the siege of Samaria to a close, and the account of the Samaritan captivity given in the inscriptions corresponded closely with that preserved in scripture. Halah-Habor, indeed, and the river of Gozan, where the expatriated tribes were placed, and which had been so variously identified by geographers, were proved by the inscriptions to be represented by the modern *Nimrod*, and by the two rivers, the *Khaboor* and the *Mygdonius*, the latter Greek term being a mere participial formation of Gozan, which was the original

Assyrian name of the city of *Nisibis*. The annals of Sargon were preserved in great detail and were replete with notices of much historical interest. His wars were described, with *Merodach Baladan*, the king of Babylon, with the kings of Ashdod, of Gaza, of Hamath, of Carchemish, and of many other Syrian cities. He received tribute from Pharoah of Egypt, from the Queen of the Arabs and her confederate the chief of Sheba (or the Sabæans, who at that period dwelt in Edom). There was a distinct account, moreover, of the expedition to Cyprus (which was referred by the Greeks to Shalmaneser), and Sargon's memorial tablet had been discovered in the Island. The history of Western Asia indeed at the close of the eighth century B. C. was given in the most elaborate detail in the inscriptions of Khorsabad, which was Sargon's capital, and in every respect was found to coincide with the contemporary annals of the Jews. Verifications of still more importance had followed from the discovery of the annals of Senacherib, who succeeded his father Sargon in B. C. 702. His wars with Ilulæus of Sidon, and with Merodach Baladan and his sons, were in near accordance with the notices of the Greeks, and the famous Assyrian expedition, which Senacherib led against Hezekiah of Jerusalem, as given in the native annals, coincided in all essential points (even to the numbers of the thirty talents of gold which the Jewish king paid as a peace-offering) with the scriptural record of the event. It was not to be expected that the monarch of Assyria would deliberately chronicle his discomfiture under the walls of Jerusalem and his disastrous retreat to Nineveh; but there was the significant admission in his annals that he did not succeed in capturing the Jewish capital, and this was sufficient to attest the interposition of a miraculous power.

The annals again of Esar Haddon, who ascended the throne on the death of his father, in about B. C. 680, were of almost equal interest. He warred in Phœnicia, in Syria, in Asia Minor, and Armenia, in Media, in Susiana, and in Babylonia. He sent a Queen from his own household to rule over the Arabs of Edom. He must have led a great expedition into Africa, for he assumed the distinctive title of "Conqueror of Egypt and Ethiopia." Finally he obtained the aid of Manasseh, king of Judea, together with that of most of the other kings of Syria, in constructing a magnificent palace at Sealah, of which building the ruins are still to be seen at the south-west corner of the great mound of Nimrod.

The son of Esar Haddon, who was named *Asshur-banibal*, but who was almost unknown to the Greeks, had left numerous monuments and of great value. Mr. Layard had excavated, some years ago, a portion of one of this king's palaces at Nineveh, but recently a far more perfect and more highly finished building of the same king had been discovered in another part of the mound of *Koyunjik*. The sculptures in this palace were of the very highest class of Assyrian art. The hunting scenes indeed, represented on the walls of some of the chambers, were perfectly beautiful both in design and execution, and a very large selection of these had been made for the Assyrian gallery in the British Museum. In illustration of this branch of the subject

some figures of dogs in "terra cotta" were exhibited, which had been discovered in a cavity of the wall on removing the slabs which formed the wainscoating. They were models, apparently, of the favourite lion-hounds of the king, the figures being painted of different colours, and having other distinctive marks, while the name of each dog, generally a descriptive epithet, had been stamped or incised upon the clay.

The most valuable relics, however, of the time of *Asshur-banibal* were stated to be the inscribed clay-tablets of baked clay, forming portions of the royal library. The number of these tablets already exhumed could not be less than 10,000, and they appeared to embrace every branch of science known to the ancient Assyrians. They were especially valuable in affording explanations of the Assyrian system of writing, one class of them, unfortunately rarely met with, but of which a specimen was exhibited at the table, showing how the original pictorial figures had been degraded to characters, while others contained tables expressing the different syllabic values which were attached to each character, and a third class again presented elaborate lists of all the simple and compound ideographs of the language with their phonetic equivalents. Even with the important help of these explanatory tables, the work of decipherment had proceeded slowly, and many difficulties still remained to be overcome; but without their aid, it was observed, the inscriptions would have continued to the present time to be for the most part unintelligible.

It was now left for Colonel Rawlinson to refer to the Babylonian period of history, and to invite the meeting to examine the highly important and original relics of this period, which were laid out upon the table. The last king of Nineveh, *Asshur-ebid-ilut*, of whom nothing remained but a few bricks with half obliterated legends, had been probably dispossessed of his throne by the united armies of the Medes and Babylonians in about B. C. 625. Nabopolassar, who either sent or led the expedition against Nineveh, became from this period the lord paramount of Western Asia. The seat of his Empire was at Babylon, which he strengthened and partially rebuilt. Many tablets had been found, dating from different periods of his reign, but there was no autographic record, either of his domestic works, or of his foreign conquests. It was to his son Nebuchadnezzar, who succeeded him in B. C. 606 and who reigned for forty-four years, that most of the Babylonian relics belonged, which now filled the museums of Europe. A very interesting discovery had been recently made in regard to a building erected by this monarch, the particulars of which were described as follows:

A remarkable ruin, named *Birs Nimrud*, and situated on a mound in the vicinity of Babylon, had long been an object of curiosity to all travellers and antiquaries. The great height of the mound, its prodigious extent, and its state of tolerable preservation, contrasting so favourably with the shapeless heaps in the neighbourhood, had very generally suggested the identity of the ruin with the temple of Belus, so minutely described by Herodotus; and as there were large vitrified masses of brickwork on the summit of the mound, which presented the appearance of having been subjected to the influence of intense heat,

conjectures that the *Birs* might even represent the ruins of the tower of Babel, destroyed by lightning from heaven, had been not unfrequently hazarded and believed. To resolve the many interesting questions connected with this ruin, Colonel Rawlinson undertook last autumn its systematic examination. Experimental trenches were opened in vertical lines from the summit to the base and wherever walls were met with they were laid bare by horizontal galleries being run along them. After two months of preliminary excavation, Colonel Rawlinson visited the works, and profiting by the experience acquired in his previous researches, he was able in the course of half an hour's examination to detect the spots where the commemorative records were deposited, and to extract, to the utter astonishment of the Arabs, from concealed cavities in the walls, the two large inscribed cylinders of baked clay which were exhibited to the meeting, and which were now in as fine a state of preservation as when they were deposited in their hiding place by Nebuchadnezzar above twenty-five centuries ago. From these cylinders it appeared that the temple had been originally built by the king *Merodach adan akhi* at the close of the twelfth century B. C., and probably in celebration of his victory over Tiglath Pileser I.; that it had subsequently fallen into ruin, and had been in consequence subjected to a thorough repair by Nebuchadnezzar in about B. C. 580. The curious fact was further elicited, that it was named the "Temple of the seven Spheres," and that it had been laid out in conformity with the Chaldean planetary system, seven stages being erected one above the other, according to the order of the seven planets, and these stages being coloured after the hue of the planets to which they were respectively dedicated. Thus, the lower stage belonging to Saturn was black; the second sacred to Jupiter was orange; the third or that of Mars was red; the fourth of the Sun, golden; the fifth of Venus, white; the sixth of Mercury, blue; and the seventh of the Moon, silvery green. In several cases these colours were still clearly to be distinguished, the appropriate hue being obtained by the quality and burning of the bricks, and it was thus ascertained that the vitrified masses at the summit were the result of design and not of accident—the sixth stage, sacred to Mercury, having been subjected to an intense and prolonged fire, in order to produce the blue slag colour, which was emblematic of that planet. It further appeared, that we were indebted to this peculiarity of construction for the preservation of the monument, when so many of its sister-temples had utterly perished, the blue slag cap at the summit of the pile resisting the action of the weather, and holding together the lower stages which would otherwise have crumbled, while it also afforded an immovable pedestal for the upper stage and for the shrine which probably crowned the pile. The only other point of interest which was ascertained from the cylinders was, that the temple in question did not belong to Babylon, but to the neighbouring city of Borsipa, the title of *Birs* by which it is now known being a mere abbreviation of the ancient name of the city.

Colonel Rawlinson now adverted to the famous slab of Nebuchadnezzar which is deposited in the Museum of the India House; and he

stated that it contained a description of the various works executed by Nebuchadnezzar at Babylon and Borsippa, which so nearly corresponded with the account of Berosus quoted by Josephus, that it would hardly be doubted the Chaldee historian had consulted the original autographic record; and here was introduced the notice of a most remarkable passage of the India house inscription, which seemed to contain the official version adopted by the king of that terrible calamity that overtook him in the midst of his career. Abruptly breaking off from the narrative of the architectural decoration of Babylon, the inscription denounced the Chaldean astrologers; the king's heart was hardened against them; he would grant no benefactions for religious purposes, he intermitted the worship of Merodach, and put an end to the sacrifice of victims; he laboured under the effects of enchantment (?). There is much that is extremely obscure in this episodical fragment, but it really seemed to allude to the temporary insanity of the monarch; and at its close, when the spell was broken, which had been cast over him, the thread of the argument, having reference to the building of Babylon, was resumed. There was a passing allusion in this inscription to the western conquests of Nebuchadnezzar, and in an amplified copy upon a clay cylinder, of which a fragment had also been found at the *Birs*, the subjugation of the countries on the Mediterranean was specifically mentioned; but hitherto annals of the Babylonian monarchs, similar to those which were so carefully prepared in Assyria, had in no instance been discovered, and an independent account therefore of the capture of Jerusalem and the carrying away the Jews into captivity was still among the desiderata of cuneiform science.

After a brief notice of Nebuchadnezzar's successors, *Evil Merodach* and *Nergal-shar-ezer* (Neriglissar of the Greeks), Col. Rawlinson proceeded to explain his last discovery of importance, which established the fact of the eldest son of Nabonidus having been named *Bel-shar-ezer*, and that pointed the way to the reconcilement of profane and sacred history in regard to the capture of Babylon by Cyrus. Relics of Nabonidus, the last king of Babylon, abounded, not only at Babylon and Borsippa, but in Southern Chaldea also. From the ruins of a temple to "the Moon," which had been recently excavated at "Ur of the Chaldees," four perfect cylinders of this king had been recovered, which were now placed on the table, together with the fragments of a hollow barrel cylinder of the same period. The latter relic contained a detailed account of the various works of Nabonidus throughout the empire, and was particularly valuable in mentioning the monarchs who founded and repaired the temples in the different capitals, and in establishing their chronological succession. The four smaller cylinders, which all bore the same inscription, referred particularly to the history of the temple of "the Moon" at Ur of the Chaldees. In both legends the architectural description was finished with a special prayer and invocation for the welfare of the king's eldest son, *Bel-shar-ezer*; and as this substitution of the name of the king's son for that of the king himself was an isolated example, and totally at variance with ancient usage, the only reasonable explanation seemed to be that *Bel-shar-ezer* (abbreviated in Daniel to *Belshazzar*, as *Nergal-shar-ezer* was

shortened by the Greeks to Neriglissar) had been raised by the king during his life time to a participation in the imperial dignity. On this supposition then—that there were two kings reigning at the same time in Babylon,—it could well be understood that Nabonidus, the father, may have met the Persians in the open field, and after his defeat may have thrown himself into the stronghold of Borsippa as stated by Berosus; while Belshazzar, the son, may have awaited the attack of the enemy in Babylon, and have fallen under that awful visitation of the divine vengeance which is described in the book of Daniel. That the eldest son of Nabonidus indeed, who is distinctly named *Bel-shar-ezer* in the cylinders of *Mugheir*, could not have survived the extinction of the empire, is rendered certain by the fact that when a revolt of the Babylonians took place at the commencement of the reign of Darius Hystaspes, the impostor, who personated the heir to the kingdom and called his countrymen to arms, assumed the name of "*Nabukudruchur*, the son of Nabunit" (see inscription of Behistun), the rights of the eldest son having descended to the second. As the cylinders exhibited to the meeting were the only solitary documents on which the name of Belshazzar had been ever found, apart from the pages of Daniel, they were objects of especial interest, and would no doubt be reckoned among the choicest treasures of the British Museum.

Colonel Rawlinson had not at present in his charge any relics of a later period, though, he stated that tablets dated during the reigns of the Achæmenian monarchs, from Cyrus to Darius Codomannus, were by no means rare, and that he had even recently examined a number of cuneiform documents, consisting of benefactions to temples, which were dated under the reigns of Seleucus and Antiochus.

Among the miscellaneous articles exhibited were a number of signet cylinders, which were commonly used by the Babylonians as seals to authenticate official documents. All the benefaction tablets recently discovered were thus endorsed, having been impressed while the clay was soft. The legends however on the cylinders were of no consequence, merely consisting of the name of the owner, of that of his father and of an epithet implying dependence on one of the numerous gods of the Pantheon. A black stone, bearing the symbols of the gods, and invoking their vengeance on any one who should alter or resume a certain grant of lands recorded in the document was also on the table. It was stated to be very similar to the relic usually known in Europe as "le caillou de Michaud," another mutilated specimen of the same class, which was obtained from Babylon by Mr. Rich, being already in the British Museum, and being in fact the identical stone with which some years ago the famous Portland vase was dashed to pieces. The only other object of interest was a small cube ivory, bearing on it certain mathematical tables, which were inscribed however in a character so minute as to be almost invisible until examined with a strong magnifying glass; and it was suggested that from this specimen alone we might reasonably believe the Assyrians to have been in the habit of manufacturing lenses, and to have been thus considerably advanced in a knowledge of the science of optics,

Colonel Rawlinson having been further requested by Dr. Wilson to

say a few words on the subject of the language of the inscriptions and the mode of decipherment, explained, that the first clue to the reading of the Assyrian character was obtained from the autographic record of Darius Hystaspes at Behistun. As a translation in the Babylonian character and language, which already resembled the Assyrian, was appended to the original Persian edict at the latter place, the sense of the one being known, a sure basis was established for the analysis of the other. His comparison of the two versions of this inscription and his preliminary researches into the grammar and etymological affinities of the language of ancient Babylon, had been published in the Journal of the Royal Asiatic Society some four years back; and as he had since that time studied and analyzed many thousand inscriptions, not mere rock legends of a few lines restricted to the formulas of royal proclamation, but long elaborate histories, records of the chase, architectural reports, scientific treatises, prayers, invocations, and the whole arcana of the Chaldee religion and philosophy, he might now really claim a very extended acquaintance with the language. In all essential points the Babylonian was a mere primitive Hebrew—the roots were the same, the grammatical construction perfectly analogous, the conjugations very similar, the names of objects for the most part identical.* The radical difficulty in reading and understanding Babylonian and Assyrian lay in the extraordinary number of the characters employed (the phonetic signs alone exceeding 300); in their variant powers, one character being often used to express six or seven different syllabic sounds; and above all in the very general employment both of simple and compound ideographs, of which, although the meaning might be ascertained from the context, it was impossible to define the phonetic values without the aid of the explanatory tablets. From the latter source he had now succeeded in tabulating between 3 and 4000 ideographs with their phonetic correspondents, but he did not consider this branch of the subject to be one-half exhausted. His own impression was that there were at least 20,000 ideographs in common use, and he considered that until these were all determinately explained and read, no one could pretend to have thoroughly mastered the language. He was now proceeding to England, in the hope that he might advance the work of decipherment, and should steadily pursue the enquiry through his future life.

Colonel Rawlinson, in conclusion, expressed his obligations to the Society, for the aid which he had received from it in his early studies, and especially by its extensive library, to which he was under great obligations. He had peculiar satisfaction in appearing before it on this occasion, on observing the parties by whom he was surrounded. To a distinguished friend of his Lordship in the chair, bearing the honoured name of "Elphinstone," he was greatly indebted. That friend had received him on his first arrival in India, and had greatly encouraged him in his study of the eastern languages, to which any success which he had experienced was much to be ascribed.

* Our readers are probably aware that six chapters of the book of Daniel (ii-vii) are written in this Babylonian language, as well as a good portion of the book of Ezra.—EDS. *C. C. O.*

## IV.—*Sermon on Faith, by the late* Rev. Andrew Morgan.

[Many who affectionately cherish the memory of Mr. Morgan will read with peculiar interest a specimen of his pulpit discourses, whilst its intrinsic excellence will reward perusal to those who had not the privilege of knowing him. The following sermon was preached on the Thursday evening preceding the Communion Sabbath in May, 1854, in the Free Church, Calcutta. Like most of Mr. Morgan's pulpit discourses, it is less marked by a felicitous arrangement, or a popular style, than by solid and suggestive thought, and a quiet current of genuine spirituality.]

Now faith is the substance of things hoped for, the evidence of things not seen. —Heb. xi. 1.

Whatever else may be contained in these words, it is evident that they present to our minds a general view of the character of a follower of Christ. We shall endeavour to give an acquaintance with the view of character here set before us by attending to these in order. I.—Man as he is in himself without faith, and specially in respect of his hopes and evidences of things not seen. II.—Man as he is in Christ by faith. This will give us a general view of the character of a man in union with Christ; and then we shall shortly enquire how the whole subject may be applied to us, so as to be useful to us in our present circumstances.

To proceed with the first of these—man as he is in himself without faith—we all know that man is connected with the present, the past, and the future. By the very constitution of his nature, he must direct his regards to all these in their order. He could not, as now constituted, make way in the world without such an application of his powers. Looking into the past, by the aid of memory and other assistances, he can bring forward numberless recollections, and reminiscences, and associations which are as agreeable as useful. He is employed with the present in attending to numerous thoughts, actions, emotions, passions and such like. And he forecasts himself into the future and forms a connexion with it by prudence, hope, desire and expectation.

We might add to these, the accumulated experiences of men, and of which any man may possess himself; and under this head, may be brought all conceivable kinds of information. After all, he appears, in one sense, from one point of view, little better than a dark spot. So long as his powers and attainments are only natural, his view is very circumscribed. Ask him what he knows of the past, and he may bring forward some fact from his own history or that of another man: or question him as to the future, and he may reply that he has

hopes, and expectations, and objects of desire there. Or look at him in the present, which is most of all under his control, and how poor, how insignificant are the exercises with which we find him taken up!

After a review of all these natural employments of mind and body, it may be truly said that man can do very little for himself. He is very helpless; he can think out, he can work out almost nothing of the great business of life.

Hitherto we have looked at ourselves and our powers as addressed to comparatively trifling questions and subordinate interests. There are questions connected with us, which reach back to the foundation of the world. Every man and every member of the family has interests bound up with all the generations of men. We have each something else to occupy our thoughts in the present, than the objects of sense. Our business is not all with time; and in that future which lies before us our destiny is bound up.

In all directions around us and in ourselves there are great questions and great interests to be found, and in regard to all of them, we need the aid of powers far above those possessed by natural men. Leaving the great questions of the past, such as those connected with the creation of our world, the origin of our race, the introduction of sin and all our woe, with all those that are bound up with the past ages of the world,—leaving these alone, and coming at once to the present: what unintelligible replies are made by man's unaided nature to those connected with his present standing and views of a higher Power! The answers of the mere natural man, as such, generally, if not always, produce as a deity something inferior to his own degraded nature. The future is one great void—by some supposed not to exist; and to others the object of total indifference; to all in a state of nature, whatever their accomplishments may be, a scene over which hang clouds and darkness.

We ought, on an occasion such as the present, to look at man in his natural state, that we may learn our own true character, and appreciate the grace that has made us to differ. It is a dreadful condition which cannot be overdrawn. Not only does the natural mind not discover the things of God, it is enmity against Him. It is not subject to the law of God, neither indeed can be. Whatever such a one may imagine, he lives without God, and without hope in the world.

The word of God is put into a man's hand. It does make a difference, but without God's own teaching, it is natural; and is such as may be supposed to exist between a light which it is in our power to get up on earth, and that light which streams from the sun hung out in the heavens. Yes: cer-

tainly the word of God has much that is satisfactory, even in the letter. It does clear the mind of much of its natural ignorance, and sweeps away before its rays many of those little lights, to which men before were apt to attach great value. All this it does, and instead of thinking that we have gone too far and have overstated the good to be derived from the scriptures by the natural mind, we have no hesitation in saying, that there is no kind of information whatever to be compared with that of Holy Writ. Still the letter cannot make alive. The word itself cannot communicate more than itself; and that only to the outer porch of the temple. It cannot enter the inmost recesses of our nature. It cannot find its way into the penetralia of the soul. It may be matter of speculation to us, and many an hour may be passed very agreeably over its pages, and a light shed—altogether above any thing devised by man,—on many of the great questions which are of greatest moment to us. After all, it is but a speculative business. The nature may be reformed somewhat; but no part is radically changed, no steady light has been thrown in, no hopes have been enkindled, no power is permanently fixed; there is speculation, but there is no reality.

This brings us to the second thing which we proposed to consider—man as he is in Christ by faith.

The Saviour had been offered in the word, and man had there been told that as a sinner he ought to receive him. Thus the matter stands, when God takes it up. The sinner and the Saviour are brought to each other—drawn together—the sinner coming very reluctantly. On the one hand there is the Beloved of the Father, full of grace and truth; on the other there is the creature of God, sadly deformed and sunk low in sin and misery, without the power of thinking a good thought or doing a good action, or in any way pleasing God. It is God's pleasure, however, that he should be raised, and His plans are ready. They always were so. In former times they were plans in promise; now they have been accomplished and settled. Man was then led to expect a Saviour, and on this he was taught to rest; now we are taught to look on Him who has come. The Saviour receives us, lost and ruined as we are; and we get Him in all His fulness. There thus springs up a connexion, an intimacy, a dependence, and it is God who makes it grow. He becomes ours, and we become His. There is a living, complete and everlasting union formed. It is as vital as that connexion which subsists between the vine and its branches, or as that which obtains between the head and the various members of the body, or as that which is seen to exist between the head corner-stone and the other stones of the

building. "I give unto you eternal life, and ye shall never perish." "We are complete in Him." We can feel that our Beloved is ours and that we are His. So closely are we united that we are as it were identified with Christ: for hear the Saviour's words—"That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us:" or further, "I in them and Thou in me, that they may be made perfect in one."

Such is a view of faith—a view of it from Scripture. Returning now to the natural man,—it has to be formed or implanted in him, and this God alone can do. When done, man gets a right hold of himself, and can make a right use of all his faculties and powers. Nay further, there flows a virtue from the root, there comes a strength from the connexion; a man is so invigorated, so animated by Christ, that he as it were wields His power, and exercises His wisdom, and sees through His mind. How well is this exemplified in the case of the first followers of Christ. They were strengthened through power communicated by the Spirit of God. He took of the things of Christ and applied them to their souls. Naturally weak, ignorant, and erring in themselves, they were made strong and intelligent and wise by supplies from His heavenly source of all grace. Hence their works and labours, their journeys and preachings, and the manly front with which they met dangers and difficulties and overcame. They saw Him who is invisible. They got from Him what they needed. Was He to be a treasure to early ages only? Nay: for all ages. This fountain never dries up. It is open to us as to the apostles. On that point, there can be no dispute.

Happy is such a man. He is a changed man. He is a new man. All the world could not do this for him. He has a new heart, a new spirit, he can do new works. Old things pass away; all things become new. The power that has been implanted in his soul, even faith, enables him, when he looks into the past, to discover a time when God's Omnipotent Word breaks on the deep silence, and the all-pervading confusion of the chaotic mass, and says, "Let there be light." This he hears, and the light he sees springing up at God's bidding, as easily as any man can see the sun rising of a morning, and sweeping darkness from the face of nature. He sees suns, and systems and order rising as Jehovah proceeds, and there exists no doubt on these subjects, but a full conviction of them—an evidence of things not seen; for this man has a hold of God. Sin enters our world, by the device of the enemy, and with it misery and death. But he sees it taken away; for he has a hold of the heart of God. The things that have transpired

in the church of past ages, the follower of the Lord understands, for he has what enabled the saints of old to do their Lord's work. He is by this means no ignorant spectator of the doings of Abraham and of Moses, just as he is no stranger to the feelings of David.

But leaving the past, if past it can be called, let us come to the present. Formerly there was not only a veil on the mind, and a crust on the heart, but all was wrong within and without; the Lord's throne was not only surrounded with clouds and darkness, but mists hung round the very works of God. By the power of faith wrought in the soul by the Holy Ghost, the heart has been broken up, the veil torn from the mind, the seeds and principles of vice uprooted, and virtue implanted; God is seen in all his works—and He is Himself seen in the Lord Jesus as a loving Father, seated on a throne of grace, from which mercy is seen streaming forth to encourage the sinner; and pardon and peace are being proclaimed to deliver, to comfort and assure the guilty soul.

The thoughts of such a man assume a new character. Formerly God was not in all his thoughts; now He is never long out of them. At one time he could afford to think of himself, and his time, his talents as his own; now he perceives that he has been bought with a price, and is bound to glorify God in his body and in his spirit which are God's. His whole language assumes a new tone, his works a new character, and his life a new direction. As he cannot employ his mind with the poorest thoughts to the neglect of the richest—rich treasures of wisdom and knowledge—so neither will every sort of work do for him. In fact, he feels that he serves too great, too honourable a Master to allow himself to be engrossed with every passing concern, lawful though it be in itself. "All things are lawful for me, but all things are not expedient—all things edify not." Life thus united to Christ acquires a new importance: it becomes valuable, and it is never better employed than when the possessor is sensible of what he has; when he knows what talents have been entrusted to him, he will then make the most proper use of them. The life of faith is real life, the works of faith real works, and the thoughts of faith real thinking. No one can dream of shams, or pretences, or of visions here.

The whole life of a Christian is entitled to be denominated real. Faith makes it so. See how in particular the visionary style is avoided in the passage before us. Our attention is not called to hopes, but to things hoped for—and these are pillared on faith. Things hoped for form a wide field. Much of the enjoyment of a man's life is to be found in his hopes.

The enjoyment of a Christian's life is found in things hoped for. This is true of him more than of any other. His state is often mean, and his worldly prospects bleak; but the meanness and the dreariness of the one and the other afford occasion for the operation of a power, which will convert them all to uses of the highest importance. The troubles and afflictions of this life, which drive poor worldly men to their wit's end, are felt to be but light afflictions, which are but for a moment, which work out a far more exceeding, even an eternal weight of glory. A man so exercised can not only hope that he will get through them, but contrary to present appearances he feels convinced, or has evidence by faith, that they are working out his real good. He can hope even against hope, and have convictions ministered to him running right against present experiences.

To be a little more particular on this subject—things hoped for, and things not seen, to a certain extent differ and to a certain extent agree. The creation of the world for instance is among the things *not seen*, but could by no means be said to be among the things hoped for. Faith is the evidence of this: for it is by faith that we understand that the worlds were framed by the Word of God. So things may be said to be unseen, which belong to the present, but cannot be classed among the things hoped for, at least not with propriety.

In so far as they agree, the one supplements the other, the one phase of faith assists the other phase of faith—faith being regarded as the ground-work on which hopes rest, and as being the light or evidence which gives visibility to unseen objects: not that a man may see with his outward eyes, but with his soul.

These two states mark off the Christian man, chiefly as he is connected with the future. Things there, are all unseen and are all objects of hope. They require a foundation and an illustration; and faith in the Lord, implanted in the soul, performs both offices. How necessary is it that beings, such as we are, should have both! How little are we able of ourselves to cope with any of these great concerns which most surely lie before! Take that most common of all things which lies before every one of us—I mean death. We must all die and be committed to the grave—still, if true believers in Christ, we are not without hope and not without evidence to crown our hopes. In such a case, faith, in being the substance of things hoped for and the evidence of things not seen, acts the part of making things which might be separated, co-exist, so that the one is strengthened by the other. If we look to heaven as our future home, we have here one of the things to be hoped for, and one of the things not seen,—faith underlies

the hope and fills the future scene with light. It brings forward such passages as these, "We know that if our earthly house of this tabernacle," &c. 2 Cor. v. 1. "This corruptible shall put on incorruption." This is true of all other future things and events, such as our coming to the Saviour, where He is, and to the general assembly and church of the first-born, after we have got clear of sin, and all the imperfections of this state.

Not to dwell on facts, but to come to the points of the character. We think that the head and the heart are intended. Faith specially fills the one with hope, and the other with convictions; both are necessary in the great business of a religious life. We must feel as well as know. We must have things in hope as well as things in reason; and faith is here said to perfect a union between the two; or shew the same things in two lights; and in doing so, it makes up a proper state of mind and character for the follower of the Lamb. A heart full of spiritual hopes is like a garden full of plants and trees of all stages of advance: some are budding, and some are ripening, and some will grow for ever. A mind full of divine convictions is like a temple or a palace filled with heavenly light. Faith supplies both, and its energies are never exhausted, for it is ever and anon receiving additions from Christ.

We shall now attend very shortly to the third thing proposed—viz., to enquire how the whole subject may be applied to us, so as to be useful to us in our present circumstances.

We have the near prospect of sitting down at a communion table. The interval is short, and ought to be improved. This is a commemoration of the greatest transaction which ever happened on earth. Indeed it is the great transaction of this earth's history, and fully to realize it, requires sustained efforts.

The first question we may now put is, Have we faith? We require not to dwell upon this, after what has been said. Without faith it is impossible to please God. By faith all God's servants do their work, and without it no man can do any thing of the kind—no man hold communion with the Father and the Son.

Next, we should not only ask, whether we have faith; but examine ourselves, whether we are in the faith. There is such a thing as having faith, and not using it, not exercising it. There is a dead faith. The connexion is formed, but it is not felt. Now to be in the faith, is to rise to a sense and feeling of the matter. We must feel it, for every thing that is not felt, is very much the same as if it did not exist. Faith not only

has an object which it lays hold of—there is a subject in which it is implanted and in which it operates.

Again we ask, Are we in the company of Christ? He is the object of faith. It brings the Saviour near, so near, that we are as it were identified with Him. If we are so, then we must distrust ourselves, in order that we may trust Him. We must see ourselves to be nothing, and to have nothing. From him we look for all things necessary, for the present life, and that which is to come. We look for pardon and purity and peace, in short that He will be made unto us wisdom, and righteousness, and redemption. Feeling our distance and estrangement from God, we look to Him to bring us nigh and to give us the right character. He is our atonement and He is the propitiation for our sins, He is the model after which we are to be formed.

Then, if we are in the company of Christ, and looking to Him by faith, it is but reasonable to suppose that we have received, and are receiving from Him. He is the Father's great gift; and if He has not spared His own Son, but given Him up to the death for us all, shall He not with Him also freely give us all things? Being called and justified, adopted and sanctified, through our Lord, we must be receiving much from Him. Paul, in looking at this, says "Who shall lay any thing to the charge of God's elect? Is it not God who has justified? Is it not Christ who died?" Will they condemn? Assuredly not: that would be for the Most High to undo His own work—to make void His own grace. Our godly forefathers summed up their views on this point in these words—assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. All things, we may add, are your's; for ye are Christ's, and Christ is God's. There must be some of those experiences, those burnings of heart, those forthgoing desires, those longings after holiness, those deep feelings of hatred to sin, those strong compunctions when overtaken in iniquity or transgression, those deep senses of God's presence, those feelings of interest in the things of God, those hopes full of immortality, those lights shed on eternity and the unseen world.

But as it may be difficult to mark things in the regions of the inner man—in the soul and its sensibilities, it may be well for us to put a few questions on our outward lot and our practice. In this way we may arrive at the state of our souls. Looking at our life and all the circumstances connected with it, have we ever had such a reflexion as this: All is God's. If we have had such and act upon it, this is good, we shall then be saying, He has given me all; he has made me all. Have

we been able to recognize His unseen hand, at particular times, in prosperity or in adversity for instance? Have we had any tokens of His love, or kindness, or manifested presence, when we felt Him near and drew our mantle over our faces? Then we may test ourselves by our practice—our reading God's Word, our communion with God in prayer, and hearing Him in the sanctuary: all these may assist us to a true notion of our state. Even the world itself cannot be enjoyed without a reference to God. And none of these exercises, thankfulness, prayer, reading, or preaching, will long charm, or be engaged in, without something being hoped for and something being present, more than appears—some evidence of things not seen. It is lawful, it is the part of prudence to go back, on such an occasion as this, and to enquire, to search into all parts and lines of past experience, to see what we can find to help us now. We are not to look to any thing we may find, as it is in itself. But we may use such assistances in our communion with our Lord. Call to remembrance both the dark days and the days of the right hand of the Most High. Let no step in past experience, any more than what is now within your reach, be neglected, so as that it may help to new communion. Prudence suggests this. If men in their worldly concerns make use of their experience, so as that they may advance and gain a new vantage ground, may the follower of Christ not gain a lesson from them?

We have been thus particular on the general character and connexion with Christ, because we are persuaded that such a character is the right one for communion and a communion table. Now one word on the table itself and the guests. We do not come here to find Christ We come to the mount of ordinances with him. We come up, leaning on the arm of our beloved. The idea is not, he will meet us there, but we will go up there in company, holding sweet fellowship as we go. Then looking further, it is as if our Lord were to say, Tarry here and rest with me. It is a place not so much of renewing engagements as of having them deepened. Faith runs over the past and finds remembrances of Him, and in His presence confesses obligations, asks more grace, and pledges attachment to the Lord who died for us. A scene such as this is a solemn one. It is often renewed; for in it is the greatest, most palpable, and most abundant proof of concern and love that can be conceived of. Then let us, as the friends of Jesus, come with Him, let us have many things in hope, grounded on faith, that it may be to us a day of espousals and of gladness of heart, and a day when the candle of the Lord and the light of Heaven shall so shine in connexion with the outward symbols, that the

great realities shall be discovered, and the evidences of things unseen shall be present to the soul. Now, my Brethren, let us be ready.—Amen.

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## V.—*On Hinduism, and the Principal Hindu Deities worshipped in the Bombay Presidency.* *By* CHARLES GILDER.

*Abridged from the Oriental Christian Spectator.*

The following paper, which contains little more than two-thirds of the original article, is a very interesting and apparently very correct statement of the popular objects of worship in the Bombay Presidency. It contains several names, which are comparatively, if not altogether, unknown in Bengal.—EDS. *C. C. O.*

The Hindu religion has generally been supposed to have continued unaltered during many thousand years. Its present aspect has too often been allowed to be a sure index of its past; its features to-day have been identified with those of by-gone centuries. Thus, the Abbé Dubois writes—"In my opinion the Hindus will remain the same in this respect after another thousand years as they were a thousand years ago."* Even the judicious Robertson asserts—"what now is in India, always was there, and is likely still to continue."† Such a view of Hinduism is undoubtedly erroneous. There have been religious revolutions in India. Time has wrought as many changes in the superstitions of this land as in those of any other country under the sun. Error is ever varying, and it would be a remarkable anomaly if Hinduism wanted this characteristic. The religion of the Veda, the oldest and most authoritative standard of the Hindu faith, has almost entirely lost its influence upon the people. Polluted as that religion is by a most degrading Polytheism, it has been supplanted by a system of worship, if possible, more revolting. From comprising a few deities, the Hindu Pantheon has swelled to "a long catalogue of thirty-three crores."

Ritter divides the religious history of India into three periods, viz. of the Vedas, of the Itihásas or heroic poems, and of the Puránas. Count Björnstjerna, also, in his "Essay on the Theogony of the Hindus," assigns the following six successive stadia in the development of Hinduism:—

1. The first stadium, he says, was the religion of Vedas; or monotheism tinctured with Sabæism.
2. The religion of the Vedánta; or pure monotheism.
3. The religion of Menu's institutes; or pantheism, and the adoration of inferior deities, saints, and genii.
4. The religion of the Puránas; or the doctrines of the *trimurti*, and of incarnations.

* Quoted in the *Calcutta Review* for April 1845, art. Transition states of the Hindu mind.

† Historical Disquisition on Ancient India.

5. The religion of the Upa-Puránas; or the mythology of the Poets.

6. The religion of Buddha; or the reformation of Brahmanism.

We are not prepared to defend the accuracy of this tabular view of the changes through which the Hindu religion has passed; the general fact, however, of its having varied at different periods, is placed beyond doubt by the recent researches of Orientalists.

Moreover, by most people an important element, which enters into the religious system of the Hindus, has been entirely overlooked. Before the Bráhmans imported, along with themselves, their religion into India, there existed an *aboriginal* superstition, "This aboriginal Hindu religion" says a well-informed writer in the Oriental Christian Spectator for July 1846,* "still in the main exists, and enters largely into the modern system of Hinduism." Evidences of this fact abound; but my limits forbid my attempting to set them before my hearers, who will find much interesting information on the subject in the paper already quoted.

The sixth stadium in the table by Björnstjerna suggests another ultra-Bráhmanical element in the religion of the Hindus, namely, the reformation of the Brahmanical theology that followed the rise and dissemination of Buddhistic doctrines.

Hinduism, then, is not a homogeneous system but a rude conglomeration of, at least, three different and antagonistic elements,—the aboriginal Hindu religion, Brahmanism, and Buddhism.

Before proceeding to give an account of the principal deities, which now make up the mythology of the Hindus, a few observations on their doctrines of the divine unity and of the *trimurti* (or triad) appear necessary.

1. The doctrine of the divine unity is frequently stated in the Hindu sacred writings. But as propounded in these, it presents a melancholy contrast to the representations of the Christian Scriptures on this subject. The Brahm of the Hindus, notwithstanding the high sounding epithets lavished on him, retires into the most contemptible insignificance, when brought into comparison with the Jehovah of the Bible. The former is described to be a "qualitiless" abstraction, unconscious of its† own existence, its quiescence unruffled by a thought, its repose undisturbed by a dream. Its highest bliss is in inglorious sloth, in profound torpor. Sometimes, indeed, it is spoken of as being infinite, eternal, omnipotent and omniscient; but "with one or two exceptions," says Dr. Duff, in his work on India, "all the attributes ascribed to it might with almost equal propriety be predicated of infinite space or infinite time." "Nowhere," continues this eloquent writer, "can a single moral attribute properly so called, be found ascribed to the one god—the Supreme Brahm of the Hindus." Unpossessed of moral qualities it can, no more than space or time, be the object of moral sentiment. And not to speak of its securing the filial love and trust of mankind, it cannot command even the worship

* Art.—The religious systems of the modern Hindus.

† *Brahm* is of the neuter gender.

extorted from their fears, for who dreads "an infinite nothing?" The doctrine of the divine unity has, consequently, made little impression on the people of India. It has not the slightest influence over their worship, which is, in the strictest sense of the terms, a system of polytheism and idolatry. Coleman, an author by no means disposed to disparage Hinduism, remarks—"From whatever source the existing theology of the Hindus may have sprung, we need only here observe that at the present day it is, in practice, the most decided and extravagant polytheism; that the objects of its worship are almost exhaustless, and that those objects are as varied in their attributes as they have been multiplied in their numbers."* To be convinced of the truth of this statement we have but to look around us, to witness a people doing homage to uncouth blocks of wood, and shapelessly sculptured stones; assenting to a ritual at times the most puerile and vexatious, and at others the most immoral and revolting; giving credence to the most absurd accounts of their deities; and never carrying their love and worship beyond the precincts of their horrid pantheon, to His courts, "in whom we live and move and have our being." Ah! if a St. Paul should traverse this land, would not his spirit be stirred within him to see it "wholly given to idolatry!" And if anything could augment the bitterness of his feelings, it would be the reflection that unlike Athens, which amid its idol shrines had yet an altar reared "to the unknown God," here there is no temple dedicated to his service, no act of worship addressed to his Majesty.†

2. *The Trimurti.*‡ The persons in the Hindu triad are never mentioned together in the Veda. Brahmá and Vishnu are there ranked with the inferior deities; Shiva is never named. Nor are any three gods, with the attributes of creator, preserver, and destroyer, respectively applied to each, found united in those ancient writings. It is obvious, therefore, that this doctrine is an innovation of later years. The writer in the *Oriental Christian Spectator*, already referred to has, we think, made out a strong case in favour of his opinion that Shiva is a deity borrowed by the Bráhmans from the aboriginal faith once obtaining in India. Of the many arguments he has urged we select one: It is remarkable that the officiating priests of this god are not Bráhmans, but men of the *shúdra* (or servile) caste, who, while attached to the temples, are termed *guravas*. A Bráhman never dares to touch the image of this god, but presents his offerings at a distance. This fact alone is sufficient to shew that Shiva was not

* Preface to Coleman's Mythology of the Hindus.

† Atheism itself could not possibly induce a more entire forgetfulness of the one living God; and yet, General Kennedy, in an early part of his work on Ancient and Hindu Mythology, informs the reader that the doctrine of the divine unity must have made "a much deeper impression on the mind of the Hindus, to whom it was, and still is, a truth essential for salvation, than if it had been permitted to become a topic of customary and inconsiderate discussion." In a subsequent chapter of his book, however, he falls into a contradiction by classing the unity of God among those truths "which do not appear to exert much, if any, influence on the greater mass of the Hindus."

‡ There is a colossal representation of the *Trimurti* at the extremity of one of the Elephanta caves.

originally reckoned to be a deity by the Bráhmans, and that his worship was "adopted into their system for the sake of gaining an influence among the tribes who were previously addicted to it."

Various ingenious speculations on the origin of the Hindu triad have been attempted by writers of eminence. Professor H. Wilson tells us—"In the original scheme, Brahma, Vishnu, and Shiva were nothing more than mythological personifications of the power of the one First Cause—to create, to preserve, and to destory."*

We freely confess that we have not, in spite of our endeavours to do so, arrived at a satisfactory acquaintance with the subject of the *trimurti*. The Hindu sacred books themselves are most contradictory on this point. Some Puránas represent Brahmá, Vishnu, and Shiva as the persons of the triad, and dependent on Brahm. In others, Shiva is declared to be the supreme deity, while Brahmá, Vishnu, and Rudra are said to be his dependents. Justly has it been observed by the Historian of British India,—"Whenever indeed we seek to ascertain the definite and precise ideas of the Hindus in religion, the subject eludes our grasp. All is loose, vague, wavering, obscure, and inconsistent."

We come now to that division of this Paper, in which I proposed to give a brief account of the principal Hindu Deities worshipped in the Bombay Presidency. The only merit that I claim for the following sketch, is its being a faithful exposition of religious belief and observance derived, not from books, but from those who profess and are under the influence of that belief. Indeed, I think I may safely say, that it is as scrupulously correct a record of the information so imparted to me, as any deposition in a Court of Law. In order to preserve its character in this respect, I have refrained from subjecting it to the slightest modifications either of matter or language; and I think I shall not be blamed; for, what we all most desire to know on the subject is, not what Hinduism appears to the learned, nor yet what it appeared to its founders and first professors,—these we may glean from books,—but what it appears to the great mass of its professors at the present day. In other words, we desire to be informed what is the "living creed," of the people about us; what do *they* believe about their gods, and what account can *they* give of the worship paid to them? In the statement which follows, the desired reply is given in the words of intelligent Hindus themselves: Theirs is the testimony; I am, in a manner, only their spokesman.

Before the creation of the world, there was one only, formless God. He 'imagined' to create different kinds of worlds, and accordingly the sun, moon and stars came into being. The nature of the Deity, when he desired to create worlds is named Rajagun, and is Brahmá. That nature which looks after and upholds this creation is called Satwagun, and is Vishnu. The nature which destroys, is named Tamogun, and is Shiva or Rudra. From that time, men began to pay their homage to these three natures, as if they were three different deities.

* See note to page 348, Mill's British India, Vol. I.

*Brahmá.*—It so happened, however, that, on one occasion, Vishnu and Brahmá set out to discover the extremities of Shiva. Vishnu took the direction of the feet, and Brahmá that of the head. But although they had occupied many days in the search, none of them could discover either extremity. Vishnu therefore returned. But Brahmá thinking that it would not be reputable for him to confess his inability to discover Shiva's head, created a cow and a ketakí plant, in order that they might both bear false witness concerning the success of his search. On his return to his compeers, he, presenting the cow and the plant, declared that, having arrived at the head of Shiva, he washed it with the milk of the former, and paid his devotions to the latter. Thereupon the cow and the plant affected to corroborate this falsehood. The lie uttered, Shiva cursed all three, addressing each as follows. To Brahmá he said—"From this day forward no mortal shall erect a temple to you or consecrate your image. Should any one do so, he will peril his happiness." In fulfilment of this curse, Brahmá has, with a solitary exception, no temple erected to him.* He is exhibited by no image, and his few followers worship him mentally. To the cow, Shiva said—"Henceforth you will be quite an impure animal;" but on her petitioning him to remit the sentence, the god, favourably disposed towards her, yet not willing wholly to withdraw the malediction which he had pronounced, condemned her to have only her mouth impure, and as a consolation for even this partial disgrace, assured her that his worshippers should eat her five productions. To the ketakí plant the indignant god declared.—"Your flower shall no one offer to me in worship."

*Vishnu.*—This god is represented with four arms, and riding on an eagle. His weapons are the shankha, chakra, gadá, and padma. His heavenly residence is Vaykunth. There have been ten incarnations of him. He has many temples and images consecrated to him. On the eleventh day of every month, his followers keep a religious fast, more principally on the 11th day of Ashádh and the 11th of Kartikshuddh. On these days, his devotees in every part of the land throng his temples. He is mostly worshipped by means of the shálígram, a species of black pebble found in the Gandakí river in Nepaul. The Tulasí plant is dedicated to him.

*Shiva.*—Two classes of temples are dedicated to his worship: there being some in which are consecrated (sthapit) and others in which are unconsecrated (swayambhu) symbols of him. He has no images; but is generally painted with five heads, with the Ganges streaming down them. Around his neck are a chain of snakes and a necklace of skulls. His body is covered with the ashes of the funeral pile. His mantle is the tiger's skin. His weapons are the trishúla and pásh. The goddess Párvati forms half of his person. He rides on a bullock. Every Monday of the week is sacred to him, especially the Mondays in the month of Shráwan, when his followers observe a rigorous fast, dining only at night. Once a year he is worshipped with great show in all his temples, namely, on the 14th day of Mághwadya called Shivaratrí. The kamal flower, the dhatura, and the leaves of the bel plant are

* This temple is on the Lake Pushkar (now Pokhar) near Ajmir.

employed in his worship: the last is indispensable. His symbol is the Linga, which is usually a stone brought for the purpose from the Ganges. In the temple of Válkeshwar, the Linga is of sculptured stone; in the private devotions clay is employed. He is worshipped under different names, and has several notable shrines scattered over the Presidency, namely, those of Dhopeshwar at Rájápur, of Tháneshwur in Málwán, of Harihareshwur at Suvarndurg, of Kankeshwar at Alibág and Málwán, of Mahábaleshwur at Gokarn, and of Bhuleshwur and Válkeshwur in Bombay.

*Ganesh* (or *Ganpati*).—There are different accounts of this god in the different Puránas. The subjoined is the one most widely circulated. Upon a certain time, Shiva left his home to put down the giant Gajásur. Párvati, Shiva's consort, who was left alone, being about to repair to her bath, and apprehensive that she might be disturbed, created a man (Ganesh) from some dirt off her body, and set him to guard the place and prevent all intrusion. While she was bathing, Shiva returned home after defeating the giant; and Ganesh, not recognizing in him the lord of Párvati, obstructed his entrance. Shiva flew into a passion, and in his rage killed the obstructor, Ganesh; of whose origin he, of course, was ignorant. On joining Párvati, he related the circumstance to her, when she made known to him that he had been destroying her son, and desired him to reanimate the deceased. To conciliate her, Shiva agreed to resuscitate Ganesh, but not being able to find the head, he substituted that of Gajásur, which Shiva had brought home as a trophy and which resembled an Elephant's. Shiva now sought to make Ganesh some amends for his cruelty; and having expressed his admiration of the bravery of the former, blessed him, saying, that he should be called upon by men before they commenced any undertaking, and that the most worldly-minded mortal whose schemes did not leave him time for worship, should, at least, remember Ganesh. He is called also *Vighna Hartá* or the Rescuer. His great days are the fourth day in Bhádrapad and in Mághshuddh. On the fourth day of Bhádrapad, the people make an image of clay, painted red, which, after some days, they drown in deep water. In Mágh they worship the stone images consecrated to him in the temples. This god is peculiarly partial to offerings of a red colour. An indispensable article in his worship is a species of grass named dúrva, which is made up into little bundles, each containing twenty-one stalks; these little bundles are placed on his head with gandh and rice, by the worshipper. Ganesh has four arms. He rides on a rat; and thereby hangs a tale. On the fourth day of Bhádrapad, the Hindus deem it ill-omened to see the moon. They say that on that day Ganesh was out, riding his favourite charger—the rat—when the poor animal sank exhausted under his big belly and thick dwarfish figure, causing him to roll over. On this the mischievous moon, who was looking on, laughed at the divine predicament. Ganesh observing this, worked himself into a towering passion and cursed him, saying that no one should ever after that see his face. The gods, however, anxious for the safety of the world, which they conceived would be endangered by the total withdrawal of the moon's

presence, petitioned him to rovoke his curse, and, in compliance with their prayer, Ganesh was pleased to limit the operation of the curse to the fourth day of Bhádrapad. On this day should an individual wilfully see the moon, he is taught to believe that some calamity will inevitably befal him. There is, however, a Shloka which, if repeated over and over again, will charm away the evil, should the gaze have accidently fallen on the moon; but the way more usually resorted to, is to provoke the abuse of neighbours by smashing their windows and lamps. Ganesh is one of the household gods of every Hindu, and has a place in the family panchávatan or shrine, in which he is represented by a little stone of a reddish hue, to be met with in the river Nerbudda. There is a temple of his at Púlá in the Ratnagiri Collectorate, and one in Bombay near Bhuleshwur.

*Káli* (or *Shakti* or *Párvati*). She is the consort of Shiva. Most family shrines are supplied with an image (of gold, or silver, or copper) of Párvati. In the absence of an image, a little ball (suvarna-mukhi) is made to represent her. She is propitiated by secret rites, in the course of which spirituous liquor is drunk and flesh eaten by Bráhmans: who can never be induced to divulge their manner of worship, and the only way in which it can transpire is by the agency of interlopers. Her followers wear a red sectarial mark between the eyebrows. She is worshipped with much assiduity, and has two days of the week sacred to her, namely, Tuesday and Friday. She has a temple of some note at Saptashringa near Násik.

*Surya.*—The Sun is worshipped under this appellation. A symbol of the sun forms a necessary portion of the Panchávatan, where a stone known as Suryakánt, is set up to represent him. He is worshipped every day, directly. His great day is Rathasaptamí, which occurs on the seventh of Mágh. On this day a painted representation of him is made, as a man sitting in a chariot drawn by a seven-headed horse. The Hindus say that when a son is born into the world, Surya, delighted at the birth of a new worshipper, elevates the earth three inches, in ordinary cases: but his joy at the birth of a Brahman knows no bounds; for, on every such addition to a Bráhman family, he is supposed to offer a thousand cows. When a daughter is born, Surya shares in the disappointment of the parents, and, in every case, in his rage depresses the world three inches. Sunday is his day of the week. He is invoked with water; of which three handfuls are poured out to him as he is just rising, or four when he has risen. The water is designated Arghya. There are three forms of worship paid him: 1st, when worship is addressed to him directly, which is done thrice every day by the more rigid class of Bráhmans,—2nd, when he is worshipped in his representative of the Suryakánt; and 3rd, when he is worshipped as represented by a triangular figure engraved on a copper-plate, yantra.* His annual festival is Makar Sankránt. He has a temple dedicated to him in Baroda, where he is known as Surya Náráyan. He has altogether twenty-four names.

* This is performed by pouring water coloured red, over some stalks of *durva* grass, a few grains of rice and some red flowers placed over the *yantra* and repeating the act twenty-four times.

*Agni.*—Fire is reckoned by the Hindus as an element residing in every object. In many of the Puránas, Krishna and several other deities are represented as declaring that Agni is of the same divine nature with themselves. He is also styled, the "mouth of the gods," as most offerings made to them are cast into the fire. Agni is worshipped in three different forms: 1st, by the sacrifice of a ram, at which there must officiate twenty-four Bráhmans; only a certain portion of the animal is used; part is burnt in offering; and the remainder is eaten by the officiating priests. This rite, curiously enough, involves a sin, for which, as will presently be seen, atonement has afterwards to be made. It is believed that, in former times—in the golden age, that is—the Bráhmans were possessed of the power of reanimating the ram, after reserving the portion of flesh required for the sacrifice; but that the present being the Kaliyuga, they have lost that power; and that, consequently, in order to expiate the offence of killing an animal, the sacrificer is obliged to feast a large number of Bráhmans,—in fact as many Bráhmans as there are "hairs on the ram." This however being a very expensive form of worship, none but kings could afford its celebration; and it is now no more celebrated, "there being no kings." A second form of worship is distinguished by the appellation of Agni-hotra; and the following is an account of the ceremonial employed. In the place of worship, there are erected three altars,—the one a square (havan) another semicircular (dakshan agni) and the third circular (gárapatya). Sometimes a fourth altar (griha-agni) is added. On all these fire is kindled. The fire on the three former altars is obtained from the friction of pieces of the pipal or khair; that on the fourth is common fire. The fourth description of altar may be found in the house of all respectable Bráhmans; but the other three altars must be served at only by the bhikshuk Bráhmans. This worship also is rarely performed, being very troublesome; and although Agni receives very general worship, there is only one temple in Bombay in which it is paid him in this form. This temple is in the vicinity of the English Burial ground. The place enclosed by the three altars is called vedí. All the sacrificial instruments are made of wood. The articles offered in sacrifice are ghí, milk, and twigs (six inches long) of pípal, khair, or umbr; there must be a certain quantity of ghí and of milk, and a certain number of twigs, neither less nor more. Agni has two days of every month sacred to him. The third form of worship is only a substitute for the troublesome agni-hotra: it consists simply in burning a small quantity of boiled rice and ghí divided into twelve portions (hárthis) in a copper vessel (kund) in which a few live coals are placed.

*Samudra.*—The Sea is worshipped under this name; principally on Sundays, on the thirtieth day of every lunar month (purnimá) and on Sankránt. On the occurrence of an eclipse, the people bathe in the sea, to which those who can afford it, offer fruit and flowers; and those who cannot, throw some sand from the beach into the water: this last is according to the Shástras, the most proper offering. On these occasions, the Hindus dive under the water three times; after which, they offer three handfuls of water to the memory of each of their ancestors.

At the time of making *shrádhh* for a father, balls of rice are thrown into the sea,—"because the sea is regarded holy." The *dharma shástras* forbid the Hindus crossing the sea; but the people are beginning to pay little regard to this. On "Cocoanut day," cocoanuts are offered to the sea, but there is no mention of this *pujá* in the Shástras.

*Vithobá.*—The temple of Vithobá may be met with in every village; —that at Pandharpur being the most celebrated. In the dwápar yuga, Vithobá was Krishna, an avatar of Vishnu; but it is reported of him (Krishna) that, being desirous of again meeting his worshippers—or as some accounts aver, his faithful votary Pundalik—he descended at Pandharpur under the name of Vithobá. On his left, is an image of his wife Rakhámi, who was Rádhá in the dwápar yuga. In the river Chandrabhága, and directly opposite the temple of Vithobá, at Pandharpur, is one raised in honour of Pundlik, who is there represented as doing obeisance to the former. Those worshippers of Vithobá who reside in the neighbourhood of Pandharpur, resort to his temple on every ekádashí; but those living away, go up only twice a year, in the months Ashádh and Kártik (shuddhekadashí.) On the vadh-ekádashí of these months, his followers repair to the tomb of Dnyánobha (in Alandí near Puná) another of the faithful disciples of Vithobá.

*Lakshmi.*—There are many temples consecrated to this goddess over the country; but the worship offered her, differs in different places. She is a rather celebrated goddess. She is worshipped in Bombay under different names, viz., Mumbádeví, Kálbádeví, Gamdeví and Mahá-Lakshmí. The most important fanes erected to her, are those of Mumbadeví, and Mahá-Lakshmí. The mode of worship in these two temples is as follows:—The worshippers break the cocoanuts, which they have brought in offering, on the figure of a tiger at the entrance of the temple. They then pour some ghí into the lamps which are kept burning near the idol. Tuesdays and Fridays are sacred to her. In the month of Ashvin, from the 1st, to the 10th, a great fair is held in honour of this goddess. During these nine days, she is washed daily with warm water and anointed with oil. The *ghat* is placed before her, with a cocoanut and a garland of marigolds, the flowers being each day renewed. On the 1st day, various kinds of grains are deposited in a vessel and some loose earth is sprinkled over them; and on the 10th day, when they are beginning to sprout, the sprouts are pulled up and worn in the turbands. Hindu females generally make their vows to this goddess: they vow, for instance, that if she will grant their wishes, they will burn lights to her honour during her nine great days. Besides these special observances, daily worship also is paid to her in the following manner. The worshipper has to mention the year, place, incarnation, month, shuddh, day, and constellation; then to wash the goddess, first with water, then with the five nectars of the Hindus, then again with water; after which the image is wiped; it is then consecrated; an appropriate mantra being repeated at each stage of these observances. The forehead of the idol is then painted with red turmeric, and offerings of kjal haldi etc. are made to it. The forehead is rubbed a second time with sandal-

wood; flowers are strewn over the idol; frankincense is burned; a wick fed with ghí is lighted; food and sugar are placed before the image; and the whole ceremonial is closed with the performance of pradakshan. Lakshmi has temples of note at Tuljápur, where she is worshipped as Bhawaní, and at Kolápur and Násik.

*Kártik-Swámi.*—This is Shiva's son; but his worship is kept quite distinct from that of his progenitor. He has a separate temple, to which no females are permitted to resort. On the night of Kártik-shuddha-chathurdashí, divine honours are paid by all classes of Hindus to Shiva; and on the next day to Kártik-Swámi, should Krittiká, the third important star, happen to be the ruling star on that day. There is in the Puránas a shloka to the effect, that whoever on this day shall pay their homage to Kártik-Swámi, will in the next seven births be a Bráhman, rich, and well versed in the Vedas. The hope of this reward has gained him a considerable number of worshippers. He is described as having six faces. He was produced from an arrow. By some he is represented as the son of Agní. His chief temple is in Dharwar.

*Trimbakeshwar.*—Many years ago Gautama, a holy Bráhman, was worshipping in Trimbak near Násik; when a river sprang up to enable him to perform his ablutions. At the source of the stream, he placed a linga; and from that day the worship of Trimbakeshwar is dated. He has three different services in his honour during the day,—a morning, a midday, and an evening service. On each occasion five different kinds of sweatmeat are placed before him. The chowguda is beaten for one hour at each service. On the night of Shivarátri he is worshipped with similar ceremonies as those celebrated in honour of Shiva. Trimbakeshwar is a god of great wealth and consequence. A golden image of him is carried in procession on Mondays at ekádashí and purnimá. People making a pilgrimage to Násik must perfect the meritoriousness of that act, by repairing to the temple of Trimbakeshwar, to worship him and to feed his Bráhmans. At his shrine the religious ceremonies known under the name of tirthavidí, are performed; these consist of shaving the head, the mustaches and beard, feeding the Bráhmans, and offering rice-cakes to the manes of deceased ancestors.

*Krishna.*—This god is an *avatár* of Vishnu. From the 1st day of Shrávan-vadya, to the 8th, a great festival is held in his honour. His birth is celebrated at midnight, by high-flown panegyrics; for which purpose a cocoanut is placed on a piece of cloth, and the worshippers bring themselves to believe that it is Krishna himself, and all on hearing his praises touch him. On the 9th day, they sport with curds, ghí, milk, etc. throwing these delicacies upon each other and into each other's mouths.

*Khandobá.*—His chief place is Jejurí in the Puná Collectorate. He delights in offerings of turmeric, dry-cocoanuts, ghí, and sugar-candy. His image is besmeared with turmeric. He is the god of success. He is also held to bestow great personal strength on his worshippers whom he enables to burst bonds of iron. He has many female attendants (muralyá). He is the family god of most Maráthas. The

Guicowar has built a temple in honour of this god, in Boroda. Sundays and Wednesdays are his days. He is Shiva's servant.

*Shánti-durgá.*—Her place is Mahádal near Goa. She is the tutelary deity of the Shenvís. She is worshipped with the same rites as Lakshmi, with this addition, that she is attended by dancing women and vestals.

*Wajrabái.*—Every year in Kártik Vadya Amáwáshá, there is a fair held in honour of this deity, at a village in the Bassein taluka, sixty miles from Bombay. Pilgrims repairing to her shrine, bring away, from a mountain in its vicinity, quantities of earth, which they apply to their bodies, holding it to have been rendered sacred by the fact of a Bráhman having, at some time or other, sacrificed on the summit.

*Hari-Hareshwar,*—Is Vishnu and Shiva in union, and worshipped as partaking of the nature of both, but as being neither the one nor the other; in short, as a distinct deity, although with the nature of Shiva predominating. His shrine is at Suvarndurg in the Southern Konkan. Shivarátrí is his great day. People supposed to be possessed of a devil are forwarded there, as he is believed to have the power of excorcism. Pilgrims to his shrine also perform tirthavidí. Some Bráhmans attempt to explain the nature of this god by the following proposition founded on a divine revelation. "The heart of Vishnu is Shiva; the heart of Shiva is Vishnu; and, therefore, those who say they differ do err."

*Vyankobá.*—His chief place is on the Shrishail mountain. People everywhere make vows to this god. There is a religious work in the Prákrit language concerning him and entitled Venkatesha-stotra, which is studied by most Hindus. In it various rewards, such as having a son, acquiring wealth, etc., are offered for the perusal of certain portions of the work. Many are, in consequence, allured to the study of his praises, and to be his adorers. The Shástras declare those who repair to his shrine at Shrishail to be exempt from the application of the law which limits Hindu marriages to certain months. A great fair is held in his honour in Áshwín and Kártik. He has another temple in Násik, where he is known also as Bálájí. His worshippers there maintain themselves and his service by begging; they also feed any Bráhman who may be on a visit to Násik. At the shrine of Vyankobá, at Pandharpur, caste is in abeyance; "all the inhabitants of the world are deemed alike." Pilgrims resorting there purchase prepared food from shops opened in the vicinity. The votaries of Vyankobá fast only on ekádashí and shivarátrí throughout the whole twelve months. Food is sent to distant parts of the country to the worshippers of this god, as gifts (prasád) from him to them; and should the bearer of the food even be a Mahár or a Shúdra, the most scrupulous Bráhman will not decline its acceptance or forego partaking it.

*Ráma.*—Has a temple in Panchawatí near Násik; where he is worshipped with the sixteen different kinds of services offered to idols. Násik is his favourite locality there. When on earth, he had performed tirthavidí, and there he had killed the mythological golden deer. Adjoining his temple is a grotto dedicated to his consort Sítá, in which

her image is set up for worship. Every worshipper visiting the place, has to pay the officiating Bráhman one pice. Overshadowing the spot are five Vad trees, which give its name to the place,—Panchawatí; about three or four miles from Panchawatí is a hill of sacred repute, because Ráma on one occasion slept there. From the 1st to the 9th of Chaitra-Shuddh a great festival is held in honour of his birth. With the difference that the whole affair takes place in the day, the ceremonies gone through, are exactly like those observed in commemoration of the birth of Krishna.

*Panchamukhí Márutí.*—He was born on the 15th day of Chaitra Shuddh, and is an incarnation of Shiva, and a worshipper of Ráma. He is in a measure the god of strength. His worship is performed every Saturday. On the four Saturdays in Shráwan he is worshipped by all classes of Hindus. In his pujá, red-ochre, oil, and agádá flowers are requisites. The several classes of Hindu ascetics, Bairágís, Gosávís, etc. worship this god as the god "of fatal revenge." Pradakshaná round his image is one of the chief portions of the service rendered him. He is devoted to a life of perpetual celibacy. The Hindus invoke him when they are lifting up any great weight, and he assists them by imparting a portion of the amazing strength which he displayed when on one occasion he cast a mountain into the sea to serve him as a bridge. In tálímkhánás, representations of this god are frequently to be met with painted on the walls. Mention is made of the temerity of a Párs who some years ago ejected an image of Márutí from his compound, and strange to say, without any serious consequences from his sacrilege.

*Sítaldévi.*—Has a place in the yard of the temple of Bhuleshwar. During an attack of small-pox, the Hindu constantly invokes this goddess, and, on recovery, manifests his gratitude by liberal offerings to her. This practice extends to some Párs families, whose gifts are received by the officiating Bráhmans, but who are not allowed to approach the idol.

*Jagannáth.*—Has a temple of some note in Gujarát, at which the institution of caste is in abeyance, Bráhman and Shúdra eating promiscuously of the food cooked there. A large snake, held sacred, is said to move freely about the temple, obstructed by no one and injuring no one. The idol is made of wood; and of the carpenter who carves the image it is popularly believed that as soon as his task is completed, he becomes Vishnu.

*Narsinh.*—Is the fourth avatar of Vishnu; he was produced from a wooden pillar; he has a thousand arms; and has achieved immortality among men by tearing a giant in pieces with his talons. Images of him are to be met with in most villages. Into the wall of the temple, behind the image, a hole is usually dug, into which the libations of sherbet are usually poured. His favourite drink is sherbet; but he always returns the worshipper half the quantity presented in offering.

*Dwárakánáth.*—This is a form of Krishna. He has a rather celebrated temple at Dwáraká in Kathiawar. On that island there are two images of him which draw a vast concourse of worshippers: one on the sea-shore, and the other in the temple referred to. Near the

shore is situated a tank which is held to be holy, and from each person who bathes in it, His Highness the Gaikawar receives a fee of from ten to twelve rupees. Most Hindus who visit this place allow themselves to be branded with the four weapons of Shiva (shankh, chakra, gadá, padma) as a token that they have been there on pilgrimage. It is believed that should an individual's bones (saved from burning) be cast into this tank, they are, after a few days, converted into small stones, which are the eyes of Vishnu: these are carried to different places, and sold as such. In the island itself Krishna, in his form of Dwáraká-náth, and his eight wives, have separate temples set apart to each. There the pilgrims perform the usual pujá, present offerings to the gods, and feed the officiating Bráhmans.

*Dattatreya.*—Dattatreya is an incarnation of *all* the persons in the triad. He has no special worship. He was born on the 15th of Márgashírsh. His chief places of worship are in the village of Narsobáchí-Wádí in the territory of Patvardhan, and in Junágad Gujarát. His followers generally devote themselves to a life of alms-begging. He is supposed to possess the power of curing his faithful followers of the most inveterate diseases, not excepting leprosy. There is extant a work concerning this god, entitled Guru-charitra, which is much read by his worshippers.

*Vetál.*—Is the King of Demons. His worship prevails in the Sáwant Wádí territories, where he is represented by images made of wood, and where exist many temples to him. He is worshipped chiefly by the lower orders. At midnight his votary repairs to some cremation ground, repeating stanzas addressed to him, and the *deva* in return is believed to grant any request of his worshippers, either in promotion of his own interests, or for the ruin or prosperity of his neighbour. There is a legend that Vikram Áditya was beholden to Vetál for his elevation to the throne. Vetál is said to have tested his ability to hold the reins of government, the boon which Vikram sought, by proposing to him a number of questions. Vikram's answers quite pleased Vetál, who thereupon elevated him to the coveted dignity. The Vetál-panchisí, a Maráthí work on the subject, containing also a number of Sanskrit shlokas, has preserved this legend.

*Parshurám.*—Has a large temple dedicated to him in the Suvarndurg Táluká. He is regarded as the King of the Konkan. In the Puránas, it is said that Parshurám, having originally no place of residence, cleared a space 14 coss long and 16 coss broad in the bed of the sea, by shooting at the ocean with an arrow, which caused the waters to flee back to that extent. The third of Vaishákh is celebrated as his birth-day, when a great festival is held in his honour. He is much worshipped by the Konkanasth Brahmans. His temple at Suvarndurg is situated on a hill, surrounded by a large native town. Being himself a king, he exacts every demonstration of respect even from kings, the Rájás of Sátará and Kolápur not being permitted to approach the sacred top, but to do homage to his shoes (made of stone) placed at the foot of the hill. These Rájás are also Kshatriyas, and Parshurám was always much opposed to Kshatriyas; between whom, whatever their rank, and his other worshippers, he has prescribed this invidious distinction.

*Trees.*—The Vad tree is worshipped by all Hindu females, in order that their husbands may be long-lived; the Pipal, in order to obtain children; the Ashok, for the arresting of all evil; the umbar, for recovery from sickness; the Tulasí for the destruction of enemies, and the ensuring of the worshipper's own prosperity, and in order to keep Yama, the god of the infernal regions, from troubling the soul; the Amalí is held sacred, and in the month of Kártik, Hindus of all castes dine under its branches: the meal thus partaken is termed Amalí-bhojan. During the Dasará, the shamí and ápatá are universally worshipped, and their leaves distributed among friends as so much gold; at this festival every article in and about a house is worshipped by peasant and by king.

*Conclusion.*—With what reflections shall we close this review of the heathenism around us? Let your hearts suggest such as are suitable. Only, remember that Hinduism is "a living fact;" that while you, my friends, have, as is probable, been wearied by the bare recital of the detail which I have laid before you to-night, the system with which you have no patience, is the life-buoy of millions, is their only passport to eternity. Think of the condition of those millions, to whom this superstition wears the aspect of religion. Think of its baneful influences on young and old,—how it perverts, cripples, and paralyses the best energies of the strong; how it extinguishes the hope which should light the dying to the tomb. And oh! let the thought move your hearts. Let all your jealousy for the honour of God, and your love for the souls of men be awakened; and by active efforts, by your prayers and sympathy, strengthen the hands of those who are carrying the torch of Truth into the dark domains of heathen error.

## Missionary and Religious Intelligence.

### 1.—Tribute to Colonel Rawlinson.

Since the article giving an account of Col. Rawlinson's Researches, was put in type, we have received a copy of the *O. C. Spectator*, for April which contains the same article, and at the close of it, a report of the Rev. Dr. Wilson's concluding remarks, which we insert here:—

The Rev. Dr. Wilson, Honorary President of the Society, rose for the purpose of moving that its best thanks be conveyed by the Patron of the Society, Lord Elphinstone, to Colonel Rawlinson, for his most able and interesting communications on this occasion; and that the Secretary should be directed to prepare a minute expressive of the regard which it cherishes for this distinguished member, whom it congratulates on the unparalleled success of his learned investigations. Colonel Rawlinson, he added, had expressed his obligations to the Society, and especially to its library, for the aid which they had furnished him in his lingual and historical studies. But these advantages must not be over-estimated. Without Colonel Rawlinson's peculiar talent in the acquisition of the oriental tongues, his readiness and acuteness of observation, and his patience and perseverance of research, they would have been of no avail in effecting the great results, which had awakened the attention and secured the con-

fidence of the scholars of Britain, France, Germany and America, and which had excited the wonder and admiration of less competent judges throughout the world. He had certainly received no assistance from his contemporary members of the Society, except in the general sympathy which is common to them and intelligent observers everywhere to be found. It is to the honor of the Society, however, that Mr. Rich, one of its early members, who was much encouraged by the counsel of its founder, Sir James Mackintosh, had taken the lead in Assyrian and Babylonian research, exploring the ruins of Babylon and Nineveh, and making large and valuable collections of their minor antiquities; and that its transactions contained an analysis and review by Mr. Bellino, another of its members, of the first *tentamina* for the decipherment of the cuneiform inscriptions of Dr. Grotefend and his predecessors; and that Dr. Grotefend himself had duly informed it of his own discoveries, as from time to time they advanced. Colonel Rawlinson was the party to whom the praise was due of bringing all the researches on the cuneiform inscriptions of those who had preceded him to a fruitful issue, and of making such advances in this study as required the greatest effort of the most learned orientalists to follow him. Dr. Grotefend, by attending to the groupings of the wedges in the Persepolitan and adjacent inscriptions, had been able to point out the forms of distinct letters and their composition in words separated from one another by a slanting bar. The phonetic powers of some of the letters he had ascertained, by making trial of their application to the names of the Persian sovereigns. The meaning of a few titles attached to these sovereigns, he had also ascertained. The distinguished linguist and archæologist, Professor E. Burnouf, of Paris, whose death was so much and generally regretted; and Professor Lassen of Bonn, one of the greatest orientalists and antiquarians of the present day, had greatly extended the knowledge of the ancient Persian alphabet, and made some of the cuneiform inscriptions intelligible, from their wonderful attainments in the Indo-Persic languages. But Colonel Rawlinson had accurately transcribed and published the tri-lingual inscriptions of Behistun, in the Persic, Babylonish, and Scythian cuneiform. He had completed the identification of all the letters of the Persian cuneiform, establishing the precise value of those formerly unknown or mistaken. He had translated the biography of the Achæmenian kings as recorded by themselves. From a comparison of the Persian inscriptions with those in the Babylonish character, he had ascertained the import of the latter, and prepared the way for the decipherment and translation of the Scythian inscriptions by Mr. Westergaard, and more particularly by Mr. Norris, of the Royal Asiatic Society. He had found that the latter Babylonish cuneiform letters were only a cursive corruption of the Assyrian cuneiform, and thus got the key to the Nineveh tablets, obelisks, and cylinders, the wondrous stories of which he had in substance unfolded to the world, awaiting a more particular literary exposition of them than public duty had yet permitted him to make. The most ancient Chaldean writings had not been able to baffle his ingenuity; and the Society had witnessed, in the course of his familiar address this day, how he was able to deal with them. His acquisition of antiquities at Nineveh and its adjacent sites reflected honour on the British nation, even after the success of Botta and Layard. What he had lately effected in Babylon and Chaldea, as illustrated by the interesting relics on the table, was most wonderful. It is impossible to over-estimate the importance of the researches in which he has been engaged, and in which he has been so successful. The great fact, that they went so far as they did to corroborate and illustrate the Hebrew scriptures, tended much to the confirmation and extended appreciation of those historical records, which originally

written by the pen of inspiration, were so dear to all our hearts. The statement which he had made respecting the language of the most ancient Chaldæan relics, even, was of the greatest importance. He (Dr. Wilson) conceived, he could easily make by it an explanation of various Chaldeanisms in the earlier books of the bible, which by some incautious and unwary critics had been pointed to as neonisms, while, in fact, they are nothing but archaisms, such as would be used, especially in poetical pieces, by the family of Abraham, who was himself from Ur of the Chaldees. Colonel Rawlinson's researches combinedly viewed throw a flood of light on the history, art, science, and religion of the ancient world. Well worthy is he of all the honours which he has already received, and which doubtless await him in Europe, which he is about to visit. Though the highest tribute of applause which this Society could extend to him was of small value, yet as it was offered with sincerity and cordiality, it might be accepted.—*O. C. Spectator.*

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2.—Opening of the Buildings of the Free General Assembly's Institution, Bombay.

The Buildings erected for the accommodation of the Free General Assembly's Institution in Bombay were opened on the 13th of April. A report of the proceedings on the occasion, which were conducted principally for the benefit of the pupils, we hope to publish next month. A balance of Rs. 8,000 is still due on these Buildings, which, it is hoped, many friends of the mission in India and Britain will be willing to assist in liquidating.—*Ibid.*

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3.—Death of the Rev. Dr. Scudder.

The Rev. Dr. John Scudder, the eminent missionary, at the same presidency, of the American Board of Commissioners for Foreign Missions, died at the Cape of Good Hope on the 18th January.—*Ibid.*

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4.—Numerous Conversions at Cuddapah as intimated by the Rev. E. Porter.

Dear Brother,—As I know you feel a deep interest in the advancement of the Redeemer's cause in this dark land, I send you a few lines to inform you of the success which God has been pleased to grant to His servants in connection with the Cuddapah Mission, and thus to encourage other labourers to go forward in the good work of sowing the seed of Divine truth "by the side of all waters." During the last cold season, I had the pleasure of visiting *nine* of our out-stations in the Cuddapah and Kurnool Zillahs, and, in connection with our Catechist, made a tour to fifty large and small villages, where the Word of Life was proclaimed to crowds of attentive and interested hearers. In some of the villages where the Gospel had never before been proclaimed, some of the inhabitants manifested great fear in receiving our tracts and refused to take them, believing that they contained some evil in them, or that they might be called upon hereafter to give an account to the Sircar for the use of them. In other places, tracts were received with great avidity, and, in some instances, were sold for a small price. Of the good effects of Tract distribution we had many pleasing evidences in the course of our tour. I will here relate one or two of the most striking;—

*December 2nd.* We came to Jillala, a large village near Nundial, where many assembled to hear the Word of Life. After I had spoken to them for some time, one of our catechists addressed the people. After his discourse, one of the crowd, a man of the Bulgee caste, came and said to him, Sir, I wish you to shew me the way to heaven, for we know well that without a ladder we cannot climb to the top of a house, so without a ladder we cannot ascend to the presence of God. The Catechist then explained to him the doctrine of Christ's mediation, and showed how by his sufferings and death he had made a way for our access to God. He read also the words of Christ in John xiv. "I am the Way, the Truth and the Life." On hearing these words the enquirer exclaimed; "O Sir, now I know the way of salvation, but, pray, explain to me why Christ should die for our sins." The Catechist then explained to him the necessity of the death of Christ to satisfy the justice of God, and thus to redeem sinners from the curse of the law. Many who heard exclaimed, "Sir, this is a good religion and there is none other like it." The Bulgee caste man said,—"Sir, this is a good religion and I fully accept it as the true one. I have a Gospel, and a small tract entitled, the 'Jewel Mine of Salvation' in which I am reading every day." May the Lord open his eyes to perceive the way of salvation!—Besides this interesting case, another enquirer of the Brahman caste has come forward and requested baptism at the hand of one of our Catechists. From the conversation which the latter had with him, he appeared to have obtained a clear knowledge of the way of salvation, which he had obtained chiefly through the perusal of tracts, which had been given him at different times by our native helpers.

During this tour, I had also the pleasure of baptising 210 converts, including adults and children, residing at different villages in the Cuddapah and Karnool Zillahs. The names of the villages where this good work is going forward are, Peidalah, Kandikur, Polur, Jatur, Kailkuntlah, Ventulah, Upunpadu. Most of those who were baptized had been under Christian instruction for upwards of twelve months, and for some time past had renounced all the abominations of idol-worship. They were examined before baptism, in reference to the chief doctrines and facts of the Christian religion, the reasons why they renounced idolatry, and the conduct that was required of them after they became professing Christians. They have given evidence of the sincerity of their profession by abandoning all idol-worship, enduring with patience the petty persecutions of their heathen neighbours, and by a regular attendance on Divine worship on the Lord's-day. Since the establishment of Christian Catechists and School Masters amongst them, many of them have learnt portions of Scripture Catechisms, and Hymns, by which they have obtained a good knowledge of the way of salvation. Many of the latter are now sweetly sung by children of the schools, and by the females in their houses after the labours of the day are over. Upwards of fifty boys and girls in our various Schools, children of our converts, are now able to read in their own tongue the wonderful works and love of God, as revealed in the Gospel of his dear Son; and in point of religious knowledge, will soon surpass their elders and the great mass of the heathen, by whom they are surrounded. I could have baptized many more, who offered themselves for baptism, but deemed it prudent to keep them back for a while, on account of their deficiency in Christian knowledge.—*Ibid.*

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## I.—*Sábáthu Revisited,—the Melá of Já Devi.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,—After an absence of nearly twelve years, spent in other portions of the Master's vineyard, I have, in the providence of God, again been stationed in my old field on the mountains.

Eighteen years have passed away, since I first commenced my missionary career in this region. Great changes have taken place since that time.

Then the wild boar, the bear, and the leopard, roamed undisturbed on the higher ranges of the Sábáthu hills.

Then the untutored Páhári had never seen a *gorá*. But he had heard the European soldier was a cannibal, and a lineal descendant of *Rávan*, who stole Rám's wife, and killed the Bráhmans. Great, therefore, was the panic which spread through the hills, when it was first announced that a European regiment was to be stationed in Sábáthu.

Now the former haunts of wild beasts are studded over with handsome dwellings, and interspersed with gardens, producing the fruits and flowers of Europe and America. Kasouli, Dugshai, Jatog, and Sábáthu, all within sight of the spot where I write, are bristling with British bayonets. Good roads branch out in all directions; and on these high ways villages and bazars have sprung into existence, where formerly there were only barren rocks.

Lakhs of rupees have been scattered over the country, infusing vigour into the indolent Páhári, and adorning his village with comfortable houses. But with all this advance in civilization, it is doubtful if the field has been improved as a sphere of missionary labour.

The country has been made more accessible, more intercourse between the plains and the hills has been opened up, and intelligence spread among the mountain tribes. English vices have, however, more than kept pace with English improvements.

Scenes of drunkenness and debauchery are often exhibited by those who bear the name of Christians, in the bazars and villages, which bring a disgrace upon the cause of Missions.

But what is to be done? Shall we abandon the field? Or shall we endeavour to bring the salutary influences of Christianity to bear on the degraded European and benighted Hindu? A facility for missionary labour, and one in some respects peculiar to this part of the Himálaya, is the large number of *fairs* which are held at different times and places, from the 1st of April to the commencement of the rains.

Some of these are attended by thousands of people, and last three or four days. Others continue but one day. The former are chiefly devoted to purposes of trade, and the latter to the honour of some god or goddess. Each Ranaship or district has its own divinity, and ignores all others.

Their *loca excelsa* are frequently so contiguous, that many rival devtas and devis can be seen from the same spot.

A melá held in honour of one of these, I attended with a native assistant, a few days ago. The devi at whose shrine it was held is called *Játi Devi.*

She is worshipped by those who are desirous of obtaining offspring, and preserving those who have been given them, from disease and death. Her temple is situated on the road leading from Sábáthu to Simla, and about equidistant from both places.

It is a small stone building, not more than 12 feet square, and 10 in height. It is enclosed in about half an acre of ground, on the top of a hill, and surrounded by a stone wall. The door is so narrow and low, that a man has to enter on all fours. This, too, is the only avenue for the light of day. Inside there is but one little dark room, furnished with disgusting idols of wood and stone, smeared over with goat's blood, and, as if in mockery, wreathed with garlands of wild flowers. A glimmering lamp throws its dim light on the filthy walls, and darkly reveals the hideousness of the place.

At the little door, hundreds of men, women, and children assemble, some with a few grains of rice, some with a little coarse sugar, and some with coppers in their hands, as an offering to *Játi Devi.* Others bring goats for sacrifice, whose heads are struck off in presence of the idol, and the blood poured on her head, and sprinkled on the door-posts;—and not a few bring bottles of spirits distilled from rice or sugar, and pour out a small portion as a libation to the jolly goddess. She

is said to delight in blood and whiskey. The offerings are reverently deposited inside the door by the worshippers, who as their only reward get a glance at her sable highness, and her abode. This done, they are pushed aside by others, who go through the same farce. The eatables, coppers, and remaining whiskey, are appropriated by the hungry priests and servants of the temple. The flowers are distributed among the votaries of the devi. These, with a mark of red or white paint made by the priests on their foreheads, are received as tokens of her greatest favours. These sacred mementos, however, are not bestowed without respect of persons. The wealthy and the fair come in for by far the greatest share. The poor are sent empty away. With the exception of the monotonous roll of the drum, and the discordant vociferations of the multitude, no voice was heard within the precincts of this temple. No instructions were either given or sought. No warm exhortations to the heart were made. Reason and the affections have nothing to do with idolatry. In the same enclosure, and under wide-spreading ever-green trees, among which I recognized the Cherry tree (Padom) of America, are several smaller temples, in which the *superannuated* devis are kept. Among these are some of wood, whose feet the white ants have consumed; some have lost their ears, and noses, and hands, by the corroding tooth of time; and some of stone, bear marks of Muhammadan intolerance and violence, in the shape of trunks without heads or arms. Many of these, after having received divine honours for ages, have found their level in the broken walls of the temples, and are now treated as common stones.

At this place, an annual melá is held, nominally in honour of the devi, but really for the purpose of trade. Hundreds of Thibetans, with innumerable droves of sheep and goats laden with borax, and many from the interior of the mountains, with loads of iron in a crude state on their back, attend to exchange their commodities with the inhabitants of the lower hills and plains, for flour, rice, ghee, and swords. The most of the Thibetans being Lamas, do not worship *Játi Devi*. Many of them read their own language, and usually carry with them large quantities of books.

For them, I was sorry I had no books. The first edition of two Thibetan tracts I had prepared during my former residence on the hills, has long since been exhausted, and a second has not been printed. The Rev. Mr. Prochnow, of the English Church Mission at Koteghur, has had some similar tracts printed, but I have not yet had an opportunity of getting a supply from him.

On my arrival at the fair the morning of its commencement, I took my position on a stone platform, a little to the left of the chief temple, and under a large tree. There I opened my box of books, exposed them for distribution, and commenced talking about the sin and folly of idolatry, and explaining the way of salvation through Christ the true Saviour. A large crowd soon collected, and a native assistant and myself were kept busy for the greater part of two days. Very few objections were made. All seemed to feel that we had a better religion than theirs, and that ours must prevail. But then, if they did not worship their Devi, where would they get their bread?

In the crowd I recognized many of my old scholars—now men in the meridian of life; and many who 18 years ago were young and full of life—now old and grey-headed. Many, very many, to whom I used to preach, yea, where are they? The places that then knew them, know them no more.

Nor has time spared me. The old gathered around me, and talked of the time when *we* were young, and the young did me reverence as their *old Gúrú*.

These who had been in the Mission Schools, and those at present Scholars of the Government School in Simla, were our principal applicants for books; very few of the old hill people can read, and they seem wedded to their idols. Our chief hope is in the young. They have very little regard for the gods of their fathers. Many of them are in a transition state. They feel the old foundations are breaking up, on which their ancestors' faith rested. Their tendency is to infidelity. But there never was a nation of infidels. They must have some better religion. Vedantism will not do for a resting-place. It is a cold wilderness of *myths*, in which the soul can find no congeniality.

The Gospel alone is adapted to the wants of the enquiring Hindu. Let it be held up to him in all its fulness, and we may hope he will embrace it.

Near the place where I had taken my seat, was another stone platform. On this a Kotwál in the service of the Rájá of Patiállá, in whose dominions *Játi Devi* is, took up his position.

A servant first spread a carpet on the platform, then a well-stuffed quilt, and on this an ornamented cloth, and above all, placed several round pillows for the back, elbows, and knees. On these his Honour, a tall, thin, middle-aged Sikh, adjusted himself, and in due form opened his Court. Around him his assistants seated themselves, on the outskirts of the lower large carpet.

The first case brought before the Court, was one of robbery. Two baskets, filled with fragments of fine china-ware and cut glass bottles, and two broken boxes were found on the road leading to Simla near the melá, and brought into Court by a

Chaprasi. The boxes were directed to Messrs. J. Anderson and Co., Simla. After writing a statement of the case, the Kotwál sent the goods to the Rájá's Vakil in Simla, who would make them over to the English Magistrate there. It would seem, two coolies were carrying the boxes from Umbala to Simla, and were attacked by robbers, who, supposing they contained silver, broke them open, and destroyed their contents. Such a case is a very rare one in the Sábáthu hills. The Native officers shrewdly remarked that, as the boxes were wine cases, the robbery must have been committed by a *white man* in search of ardent spirits. Alas! for the *gorá* in India. In Sábáthu a guard of native soldiers is brought 26 miles to be placed over the *Canteen*. This duty, it is said, cannot be entrusted to British soldiers. And yet the Canteen system is kept up in the army in all its vigour.

The second case was one of theft. A man was caught in the act of stealing 20 lbs. of iron, and taken before the tribunal. The poor fellow was awfully frightened, and cried like a child. He attempted to deny the charge, but it was of no use. There was the iron in his possession. He tore of his turban, threw himself down, and beat his forehead on the rocks to excite compassion.

A running fire of abuse was kept up for a long time by the officials, in which the servant who spread the carpets, heartily joined. All had something to say about the great sin of stealing. This done, the representative of justice doffed his headdress and upper garments, combed his hair and whiskers, smoked his huqa, and lying down, composed himself to sleep. Two inferior officials spread over him his mantle and rubbed his legs. Another official, whose presence of mind was disturbed by a flea trespassing on his person, determined to have justice for himself, and taking off garment after garment, with all the gravity of a judge, set after the ubiquitous offender in full pursuit. After this departure from the etiquette of the bench, and the Magistrate having refreshed his judgment in sleep, the prisoner was sentenced to restore the iron to the owner *twofold*. With this common sense decision, than which no better could be found in Puffendorf, or Montesquieu, or Blackstone, the prisoner and all seemed pleased, and the case was dismissed.

Having talked ourselves hoarse, and given away all our books, we took leave of our friends at the melá, and returned to Sábáthu, after an absence of three days.

May the Lord bless his word, preached and distributed on this occasion.

Your's sincerely,

*Sábáthu, May 24th*, 1855. J. M. J.

## II.—*What can Laymen do to strengthen the hands of Missionaries in India?*

The number of pious people among the Anglo-Indian community at the present time is probably larger in itself, and larger in proportion to the whole, than it ever was before; and although many content themselves with the selfish enjoyment of their religious privileges, yet there are others, who feeling their obligation to diffuse abroad the blessings of which they have been made partakers, anxiously ask themselves and others, What can I do towards the advancement of the Redeemer's cause in this land?

Having recently heard this question discussed, and knowing how frequently it forces itself upon the consciences of Christian people in this land, we think it may be useful to offer a few suggestions in reply to it.

The circumstances of private Christians in this country are so diversified that it is scarcely practicable to do more than lay down some general principles. Christian *usefulness* has not a prescribed form, obligatory on all; but may manifest itself in a variety of ways. The great thing is, to have an ardent desire after such usefulness, and to exercise an humble faith, which will discover and value ordinary means of unostentatious usefulness. As the proverb says, where there is a will, there will be a way. A heart filled with love to Christ, and prepared to exercise humility and self-denial, will soon find a sphere of usefulness.

India certainly presents great and peculiar difficulties. One of these, the difference of language, will be referred to hereafter. Others arise from the social, or rather *unsocial*, habits of the natives, as influenced by caste and other causes. Another great difficulty lies in the climate, which prevents many from going about here, doing good, who in a more favourable climate would probably delight in works of benevolence.

But when the love of Christ constrains a man to live for him, it will overcome many difficulties which at first sight appear insuperable. It is therefore of the highest importance that those who wish to be spiritually useful, should "keep themselves in the love of God." By doing so, they will acquire the zeal, the courage, the perseverance, and the wisdom, that are essentially necessary to the fulfilment of their desire.

There are two means of strengthening the hands of Missionaries, so universally known, that we shall content ourselves with naming them. One of these is *pecuniary aid*. With regard to this it may be observed that whilst in this country liberal contributions given by individual benefactors, often spontane-

ously, are perhaps more common than in Europe or America, we have not here that regular system of collecting small contributions, which is carried on there with so great success. Something has been done, from time to time, to introduce it, and probably it is now in more extensive operation than it ever was before: but the climate—or, in other words, the want of an available conveyance—renders the success of such a system very difficult; for it will not be called in question, that the employment of collecting Sircars, who almost invariably are Hindus or Muhammadans, is a poor,—we were going to say, a miserable—substitute for the self-denying labours of collectors in Christian lands. Those persons, however, who desire to do good, for the most part find no difficulty in discovering the parties, to whom they can pay the contributions which it is in their power to bestow. They give of their substance, but their object is to do something more.

The second well known means of helping in the Lord's cause is *prayer*, public, domestic and private. It may be presumed that all who desire the progress of the Redeemer's kingdom, feel the importance of praying for it. It is probable, however, that their prayers are too exclusively of a general description, and that they do not so frequently as they should, watch for special subjects of prayer. If their attention was habitually directed to special topics, their interest in the cause would be deeper and their intercessions more fervent.

But those who are anxious to be useful, generally wish to do something more than giving their prayers and their contributions. They wish to be personally active in the good work. It is not easy, in the abstract, to point out the means of direct and positive usefulness; but the following suggestions may be useful to many.

1. *The exhibition of a consistent Christian character* produces a deep impression upon those natives who witness it; an impression all the more deep, when they witness it in laymen and their families. The exhibition of a religious character in a missionary they look upon as the natural effect of his professional training; placing it very much on a level with the docility of a well trained horse or elephant: hence it does not, especially at first, produce any very great impression upon them. But when they see a consistent Christian character exhibited by those who are not missionaries, they are very much struck with it, and begin to think that there must be some virtue in the religion of Christ. We know that the regular observance of family worship by laymen has, of itself, in several instances led servants and other natives to serious reflection. Few of the European sojourners in this land are aware of the great influ-

ence which they exercise upon the natives around them, whether for good or for evil, by their every day conduct and their deportment at home, and particularly towards their servants.

2. From the preceding remarks it may be gathered, how lamentable must be the effect upon the natives, of the vices in which many Europeans indulge. To mention an illustration: it may safely be laid down as a general rule, that it is next to useless to carry on missionary operations among the native inhabitants of a European military station. The wickedness of European soldiers so thoroughly prejudices the people against Christianity, that they cannot believe that there is anything good in it. And as it is at such military stations, so it is, in a proportionate degree, in other places, where natives have frequent opportunities of witnessing the vices of unconverted Europeans.* Hence every European, who desires to promote the glory of Christ in this land, onght to take a deep, and if possible, an active interest in the efforts that are being made by the City Mission and other agencies, for *checking wickedness and promoting piety among the nominally Christian population.*

3. Those who love Christ and seek to promote his glory, will ever be mindful of the great truths, that he came to seek and to save that which was lost;—that there is no difference, for all have sinned and come short of the glory of God;—that he is no respecter of persons; but in *every* nation, he that feareth him and worketh righteousness, is accepted with him;—that he made of one blood all nations of men for to dwell on the face of the earth. Remembering these things, they will learn *to sympathize with the natives* of this country, and treat them considerately and kindly.

It is the habit of many Anglo-Indians, particularly of young Anglo-Indians, to treat the natives with sovereign contempt. They speak of them and to them with disdain; and deal out to them kicks and blows: just as if natives were made of wood or stone, and utterly destitute of feeling. If a servant complains of sickness, he is at once charged with "shamming," and expected to do his work, just as if nothing was the matter. Such conduct is not only unworthy of a Christian, but very injurious to his comfort and usefulness. It will give him a bad name, and drive away from him valuable servants or workmen. The master or employer who is known to have struck a native once, is a marked man; and he who falls into the habit of striking natives, is looked down upon as the slave of his own

* It is greatly to be desired that Indigo-planters would bear this in mind, particularly in the appointment of European and East-Indian assistants, some of whom, by their pernicious example, cause the name of Christ to be blasphemed among the heathen.

ungovernable passions. No religious advice or instruction which he may attempt to impart, will find an entrance into the mind of a native. Europeans are not generally aware of this, and some may be disposed to smile at such strong remarks; but the fact nevertheless is exactly as we have stated it, and deserving of the most serious attention. The bad name of a "striker" is very easily acquired, but once acquired, it is not easily shaken off; and whilst it attaches to a man, he is regarded by natives as a thoroughly bad character. They will bear hard words without readily becoming prejudiced; but the infliction of a blow or a kick is to them a clear evidence of wickedness, which may any day lead to murder.

Every one, therefore, who wishes to become spiritually useful to natives, should learn to sympathize with them, so as to abstain from treating them with that contempt which unfortunately is so frequently witnessed. He should also learn to feel for them under the various afflictions of life; and, if he lives in the country, to show that he is alive to the troubles which so often befal them in consequence of their social degradation. And in order to keep his mind alive to such feelings, he should frequently ponder the solemn questions, "Have we not all one father? Hath not one God created us?" Is not the soul of the Hindu or Muhammadan native as precious in the sight of the Saviour, as that of the European?

It would be wrong, however, not to acknowledge frankly in this place that the conduct of natives, of all classes, is frequently very provoking, and that the more intimately one becomes acquainted with their real character, the more difficult it is found to esteem them or sympathize with them on the ground of their virtues. With a few honourable exceptions, they manifest an almost inconceivable want of straightforwardness, disinterestedness, and genuine gratitude; and the painful discovery of this want almost inevitably destroys esteem and confidence. But we have only to ask ourselves, how Christ would treat the natives of this land, if he were dwelling among them? in order to be made to feel that in imitation of his example, and from a regard to the great price which he paid for the ransom of sinners, we ought to treat them with respect and kindness and with very great patience. It is also well to look within, and when we become weary of natives, to ask ourselves, whether the Lord has not equally good reasons for becoming weary of us?

4. One form which sympathy with natives may assume, and ought to assume, is *the study of their language*. If British or American Christians, sojourning at Paris, or Berlin, or Florence, professed a desire to become spiritually useful to the inhabitants

of those cities and of the countries, of which they are the capitals, we should naturally suppose the first thing they would do, would be to learn French, or German, or Italian, in order that they might be able to speak to the people. In fact, there can be no doubt, that such a course would be adopted without delay. But here, it is almost incredible and inconceivable, to what an extent the study of the native languages is neglected even by those who wish to do good to the natives. Why is it so? Probably because the literature of the modern Indian languages is insignificant, compared with that of France, Germany or Italy. But is this a sufficient reason for despising or neglecting them? These Indian languages are spoken by many millions of people: they *can* be acquired; there are many facilities for learning them: they may become an instrument of great good. When a native sees that a European understands and speaks his language, however imperfectly, he is at once pleased and becomes communicative, and by several degrees less reserved and more sincere than he would be, if he had to speak in English. Why not avail one's self of such a means of producing a favourable impression? Is not a duty, even in this matter, to "condescend to men of low estate?"

At Calcutta most domestic servants, employed in the houses of Europeans, being Muhammadans, profess to speak only Hindustáni; but in fact most of them speak or at least understand Bengáli also; hence Bengáli is the most important medium of intercourse, and by knowing it, the power of conversing with natives is greatly increased. We mention this, because many regard Calcutta as a perfect Babel, and consequently are at a loss to decide upon the language which they should learn, on account of the numerous strangers from distant provinces that reside in this metropolis. Hindustáni may be extensively useful; but certainly Bengáli is much more extensively useful in the capital of Bengál, particularly when combined with a knowledge of the religious terms in use among Muhammadans.

5. *Peculiar sympathy is due to Native Christians.* It is true that indiscriminate and injudicious kindness may do great harm, and should therefore be guarded against. But this precaution is a very different thing from ignoring native Christians altogether, and treating them in all respects like other natives. Not a few of them, at the outset of their Christian course, passed through a fiery ordeal of persecution and suffered the loss of all things. There are some amongst them whose Christian character—not to speak now of mental talents and acquirements—entitles them to the highest regard of all who love the Saviour. Others may be greatly cheered or depressed by the kind or unkind treatment which they receive from pious European Christians. In some

cases a person may become very useful, by making some native Christian useful in setting Christian truth before the minds of his countrymen. Occasionally it may be possible for the European Christian to obtain for his native brother or sister, the means of an honest livelihood. It also produces a good impression, when European Christians are seen in the place of worship, where native Christians meet; it tends to give them greater courage in professing and propagating the gospel.

Precaution requires to be exercised principally in giving charitable assistance to native Christians. Those who plead their necessities with the greatest urgency and perseverance, are by no means always the most necessitous or the most deserving. It is not advisable, generally speaking, for laymen to render such assistance without knowing the opinion of the missionary with whom the applicant is more immediately connected. Such a principle may have the appearance of being inquisitorial, but it is nevertheless a sound one, and calculated to prevent great evil.

6. He who wishes to strengthen the hands of missionaries, should *shew a personal interest in their work*,* by making himself acquainted with it, reading their reports, visiting their schools, &c. Some may render themselves useful by joining committees; and endeavouring to relieve missionaries of the trouble of being Secretaries, Collectors and Treasurers, in order that their time may be more fully devoted to their own work. It is certainly quite possible, on the one hand, for laymen, who are Committee-members, to give needless trouble to missionaries by an excess of interference and control, particularly by proposing and enforcing measures which the experienced missionary feels to be impracticable or circuitous. But on the other hand, it is to be regretted that the secular business of religious Societies should so frequently devolve on missionaries. It may probably be accounted for by the fact that there are few laymen who have sufficient leisure to undertake such duties: but we question whether missionaries have more leisure than they.

In large cities, laymen may greatly encourage missionaries and promote their work, by advocating the cause at public meetings, by assisting at examinations, and by accompanying missionaries to the places where they preach, and occasionally taking a part in the exercise. This is done in some parts of India now, but in Calcutta there was more of it twenty or thirty years ago than at the present time;—probably because the busy world has become more busy than it was when salaries were higher, money more plentiful, and the European community

* We feel it a delicate matter to speak of personal sympathy with missionaries and their families.

less numerous. During the best part of their lives, laymen are too busy to find time for such things; and when they arrive at an age which affords thom more leisure, they either go to Europe, or find the force of habit too strong to be overcome.

7. *Residents in the country* may become missionaries themselves, if not in the full sense of the term, at least to a certain extent. There are a few (alas, how few!) European landholders or Indigo-planters, who are in the habit of distributing Scriptures and tracts among their ryots, and of conversing with natives about the gospel. Such men might establish a few schools, and the female members of their families might do something for female education, by getting hold of orphan girls or young widows, and instructing them.

We know of two or three landholders, in the newly cleared parts of the Sunderbuns, who encourage native Christian ryots to settle on their estates, and to observe all the ordinances of religion, in connection with particular missions. Would that more land owners could be found, able and willing to go and do likewise! But the conditions of landed tenure in most parts of Bengal are such as would render it extremely difficult for pious landholders to carry on their operations without doing violence to their consciences.

In country-places where a missionary resides, much may be done by lay-neighbours to encourage and assist him, by friendly intercourse with him, and by any of the modes of co-operation previously alluded to.

When a missionary is itinerating, he will be greatly encouraged, if kindness and hospitality are shown to him; as indeed, is very frequently done.

8. It is a question difficult to solve, to what extent *Officers of Government*, high and low, stationed in country places, may with advantage identify themselves with the work of missionaries. Probably they may do it without much hesitation in the immediate vicinity of their residence; but not in the interior. It is most important that it should be clearly understood by the natives, that missionaries are *not* Government officers. It is important for the sake of Government, and still more important for the sake of the missionaries. The following remarks will explain the latter point.

The progress of Government officers, particularly of inferior officers, through the interior of a district, is almost invariably a scene of signal oppression. The higher officers of Government are probably not fully aware of this; but the lowest persons in their employ are the most active oppressors, and their immediate superiors connive at it, if they do not positively encourage it. The poor villagers are often ill-treated, and rarely paid a fair

price for the articles which are "purchased" from them. The travelling magistrate may be duly charged for the milk which he consumes, or the firewood which he burns; but the money which he pays for these articles often does not reach those, for whom it is intended; or, if it does, they are expected to supply similar articles gratis to his servants and followers. He may decide a case quite correctly according to the information laid before him; but that information is not always correct, unless its correctness be ensured by an adequate payment.' We have even heard of a compass, belonging to a Government Surveyor, which according to the testimony of the native underlings that handled it, invariably refused to point to the north, unless it was propitiated every morning by an offering of eight or ten rupees, laid upon it by the villagers. The visit of a darogah, particularly of a salt darogah,* to an out-of-the-way village, is regarded as an unmixed calamity; for the people in most cases must either submit to injustice, or avert it by liberal presents of fish or fruit or other articles. All this is owing partly to the effect of long established custom; partly to the unscrupulous rapacity of underpaid inferior officers; and partly to the natural, but unfortunate, reluctance of the common people to part with what they have, from an apprehension lest it should not be paid for, or lest, if paid for, their neighbours should afterwards from envy bring them into trouble. In some parts of the country, even a missionary finds it extremely difficult to prevent his boatmen or cart-drivers from oppressing and robbing the people.† And should he be accompanied, on his journey, by an officer of Government, it would be absolutely impossible for him to prevent such practices. At all events, the odium that attaches to the progress of a Government officer, would attach likewise to his progress, and greatly impede his usefulness.

Again, if it was known that he was on terms of intimacy with a Government officer, he would be constantly beset by people anxious to secure his friendly interposition on their behalf, with a view to obtain a Government situation, or a favourable decision of a lawsuit. As it is, such attempts are frequently made; but how much more frequent would they become, and how difficult would it be to meet them, if he was actually accompanied by an officer of Government!

* We may remark, in passing, that the important relaxations of the salt-monopoly, introduced for some years past, are still a dead letter in the interior, where the local salt-vendors, instinctively afraid of the competition which those relaxations encourage, have kept their neighbours in a state of ignorance regarding them.

† Even at Calcutta it is said that free access to missionaries is occasionally denied to common natives by the servants who keep the gate, unless a gratuity is given to them. This is not at all unlikely.

These considerations may have some weight even in the immediate vicinity of the residence of a Government officer. We have recently heard of a case in point. A missionary stationed in one of the principal cities of the North West Provinces, invited his hearers, at the close of an address, to come to his house for books or further conversation. When he was asked, where he lived, a man in the crowd, anxious to defeat his object, shouted with a loud voice, "At the Collector Sáheb's house." The missionary, who well knew that if this lie was credited, no one would come near him, tried all he could to remove the false impression; but whether he succeeded or not, we cannot tell.

9. *The distribution of parts of Scripture and of Christian Tracts* is a means of usefulness open to all; and it is greatly to be regretted that laymen do not avail themselves of it more extensively. It requires personal effort, and the exercise of judgment; but might easily be practised by many who now neglect it. Is their neglect not in a great measure owing to a want of interest in the cause of Christ? In some cases it may arise from a want of sufficient information regarding the operations of our Bible and Tract Societies. But whatever may be the cause, we hope that active Scripture and Tract distribution, particularly in the country, may soon be more extensively practised by laymen than it is at present.

10. *Examples are more instructive than precepts.* There have been many laymen in India, who have been actively employed in promoting the cause of Christ among the natives. We have biographies of some, belonging to various classes of society; but they are hid in the ponderous tomes of the "Oriental Christian Biography," or in old numbers of periodicals like the *Calcutta Christian Observer*. It has been suggested that it would be desirable to publish a short series of such biographies, in an abridged form; and we are not without a hope that this will be done. We trust that if it is done, the "honourable women," who have laboured for Christ here, will not be overlooked, but rather receive prominent attention. For if there be one human agency more needed than any other in India, it is that of female labourers in the cause of Christ;—and what means is more likely to call it into existence and exercise, than the powerful attraction of bright examples?

J. W.

## III.—*Bengáli Literature.*

The Rev. J. Long has recently published "A descriptive Catalogue of Bengáli Works, containing a classified list of fourteen hundred Bengáli books and pamphlets, which have issued from the press during the last sixty years, with occasional notices of the subjects, the price, and where printed." This Catalogue, although by no means free from defects, is by far the most valuable work of the kind that has hitherto appeared. The whole field of Bengáli Literature is divided into three departments: 1, educational; 2, literatary and miscellaneous; and 3, theological. Each of these departments is again arranged under different heads; and the author has adopted the plan of supplying under each head, first a brief historical sketch of the literature belonging to it, and next a list of works, now or recently available. The titles of such books are distinguished by numbers, running on from the beginning to the end of the Catalogue. The following synopsis of them will give an idea of the present extent of Bengáli literature:

### I.—*Educational.*

| | | |
|---|---|---|
| Arithmetics, | 4 | |
| Dictionaries, | 27 | |
| Ethics and Moral Tales, | 47 | |
| Geography, | 15 | |
| Geometry, | 1 | |
| Grammars, | 15 | |
| History and Biography, | 37 | |
| Medicine, | 16 | |
| Mensuration, | 4 | |
| Mental Philosophy, | 2 | |
| Natural History, | 14 | |
| Natural Philosophy, | 10 | |
| Spelling Lessons, | 25 | |
| Readers, | 22 | |
| | | 239 |

### II.—*Literary and Miscellaneous.*

| | | |
|---|---|---|
| Law, | 36 | |
| Almanacs, | 10 | |
| Magazines, | 11 | |
| Newspapers, | 12 | |
| Poetry and the Drama, | 17 | |
| Tales, | 11 | |
| Miscellaneous, | 42 | |
| | | 139 |

III.—*Theological.*

| | | |
|---|---|---|
| Christian Books, | .. .. .. | 55 |
| Sivite Books, | .. .. .. | 14 |
| Vaishnav Books, | .. .. .. | 20 |
| Vedantic Books, | .. .. .. | 21 |
| | | — 110 |
| | Total, | 488 |

This list of 488 available books is, however, open both to deductions and objections. Thus, among the 15 geographical works, seven are only single maps. And among the 36 law-books several are merely translations of different acts of the Indian Legislature. The ten almanacs scarcely deserve separate enumeration. One book at least—certainly a very important one, Braja Mohan's Refutation of Idolatry—figures twice, under two different titles, as No. 352 and 480. The collected works of the prince of Bengáli poets, Bhárata Chandra, will be sought for in vain, under their proper head of *poetry*, and it is not altogether easy to find the different productions of his pen, under the various headings where they are enumerated. Some Christian books, like Phulmani and Karuná, the Negro Servant, the Young Cottager, and the Shepherd of Salisbury Plain, are enumerated under the head of Ethics and Moral Tales;—others, such as four Bible Histories, Muir's Lives of Christ and of St. Paul, Barth's Church History, Morton's Life of Daniel, Long's Life of Muhammad, and the Life of John Newton, appear under the head of History and Biography. A very considerable portion of native books, each honoured with a separate number, are shorter than the Christian Tracts, of which the titles only are given, without any numbers being attached to them. Different translations of the same Sanskrit or English originals are dignified with different numbers. But notwithstanding all these drawbacks, and numerous minor inaccuracies and repetitions, as well as a most barbarous method of spelling Bengáli words, this Catalogue is very valuable, and calculated to prove of great service to those who have to make themselves acquainted with Bengáli literature; and we owe a large debt of gratitude to the indefatigable author for preparing it. He has collected, and thereby preserved from oblivion, a large mass of information at once useful and interesting.

The perusal of this Catalogue has suggested to the writer the idea of drawing up a brief historical sketch of the subject.

1.—The first period of Bengáli literature ended with the last century. The use of the printing press being at that time almost unknown in the country, Bengáli works existed only in manu-

script, and were naturally few in number. Those which have survived, are all composed in verse; but with the exception of a few antiquated terms—some of them unjustly antiquated—the language which they exhibit, is essentially the same as that now in use.

One of the earliest of these poetical works, which still enjoys as wide a circulation as any Bengáli book, was the *Shishu bodhak* or Child's Instructor, a compendious juvenile encyclopedia, which, beginning with the alphabet, carries the reader through a course of arithmetic, and a series of bráhmanical stories and poetical pieces, embracing among other things the *golden verses* (Chánakya Slokas) in Sanskrit, with a Bengáli translation, which are so universally current throughout the country.

Two other ancient works are abridged translations of the Rámáyan and the Mahábhárat. The former was made by Kriti Bás: the latter by Káshirám Dás, a Sudra, who for producing it "was cursed by the Bráhmans with his kíth and kín to all eternity."

About a hundred years ago, Bengal possessed its greatest poet, Bhárata Chandra, who enjoyed the patronage of Krishna Chandra Ráy, the rájá of Nadiyá. The works by which he is best known, are a lascivious tale, "Vidyá and Sundar,"—an account of Durgá, "Annadá Mangal,"—and a description of the exploits of Mán Singh, a general sent, we believe, by Akbar against Pratápáditya, the last king of Ságar island.

Another life of Durgá was written, probably about the same time, by Kabi Kankana, a worthy rival of Bhárata, who by some good judges is regarded as superior to him.

It is said that some of the Vaíshnava poets belong even to an earlier age than any of the writers we have mentioned: but we question whether, with some exceptions, the language in which they wrote was not intended for genuine Sanskrit. One of them, indeed, Jayadeva, is well known as the author of the Gita Gobinda, which is composed in remarkably pure and elegant Sanskrit.

2.—The second period of Bengáli Literature commenced with the establishment of the Serampore Press, and was greatly influenced by the appointment of Dr. Carey to the post of Professor of the College of Fort William. Halhed had previously, in 1778, printed his Bengáli Grammar, at Hooghly, with types prepared expressly for that work, and much more beautiful than any that were used at Serampore or Calcutta during the first fifteen years of the present century. But with this solitary exception, and that of Foster's Vocabulary, which appeared in 1799, the first printed books in the Bengáli language issued from the Serampore press. The Serampore missionaries lost no

time in publishing Christian tracts, and Carey's translation of the New Testament, and soon of the entire Bible; but directing our attention now to secular works, it may well be said, that the creation of a Bengáli prose literature originated with Dr. Carey. Rám Rám Basu, an inquirer, who was of great use to the missionaries, but never had the courage to profess Christianity, composed first the *History of Rájá Pratápáditya*, and shortly afterwards the *Lipi Málá*, professedly a selection of letters, but in reality a series of miscellaneous reading lessons. In the same year, 1801, was published the first edition of the *Totá Itihás*, or Tales of a Parrot, translated from the Persian. In 1805, appeared the *Life of Krishna Chandra Ráy*, Rájá of Nadiyá, by Rájib Lochan, a small book, but in point of style a real gem, being thoroughly idiomatic, yet elegant and simple. A few years later appeared translations of the *Batrish Singhásan*, and the *Purush Parikhyá*, two Sanskrit works, consisting of a series of moral tales, the morality being judged by a Hindu standard. About this time, Dr. Carey prevailed upon the celebrated Pandit, Mrityunjay Tarkálankár, to devote himself to this department of labour. We are not sure that he prepared the first edition of the *Hitopadesh* in Bengáli; if he did, the performance was unworthy of his talents, for it was careless in a high degree. But in 1808 he produced a very readable History of Indian kings, *Rájávali*, a work which displays considerable research. And in 1813 appeared his *Prabodh Chandriká*, a perfect museum of Bengáli style, containing subjects, grave and ludicrous, wise and foolish, good and bad, expressed in language varying with the subjects, from the sublime to the ridiculous, and from the beautiful and elegant to the homely and vulgar. Whoever has thoroughly mastered that work, must understand Bengáli well; but we question whether he will rise from the study of it with any high degree of respect for the Hindu character. It was written for the students of Fort William College, and discarded only a few years ago.

3.—Soon after the renewal of the charter in 1813 commenced the third period of Bengáli literature, the leading feature of which was a strenuous endeavour to prepare school-books for youth, and popular works (including newspapers) for children of a larger growth; whilst a subordinate feature consisted in the efforts of Rámmohan Ráy and his party to oppose Christianity as well as the popular system of idolatry. Presses were now multiplied, and the natives had begun to print for themselves.

The formation of the Calcutta School Book Society, at the suggestion of Dr. Carey; and the almost simultaneous commencement of the Samáchár Darpan, a newspaper, and of the Digdarshan, a magazine, both printed at Serampore, un-

der the editorship of Mr. Marshman, at once infused new life into Bengáli literature. Nor ought we to omit mentioning the name of Lieut. Stewart, as one who gave a considerable impetus to it. In those days Káli Krishna Báhádur and Rádhákánta Dev stood foremost in the rank of enlightened Hindus, and patronized popular education, through the medium both of English and Bengáli. It sounds strange, at the present day, that it was with the approbation of Rádhákánta Dev, that Gaur Mohan, in 1818, wrote the *Stri Shikhyá Bidháyak*, or "Female Education Advocated," a clever and telling pamphlet, which still deserves to be circulated.

To this period belonged, principally, the literary labours of Felix Carey, Pearson, W. H. Pearce and Yates. The first of these men was one of the most voluminous Bengáli writers. He translated not only the Pilgrim's Progress, but also Goldsmith's History of England, and an elaborate treatise on Anatomy. Pearson's style was very idiomatic, though as a translator he was careless. He had the merit of discerning the talent, and training the mind of Braja Kishor Gupta, who afterwards, under Dr. Yates's direction, succeeded so admirably in adapting the Bengáli language to the Christian Scriptures.

Though rich in works composed by, or under the vigilant superintendence of, European scholars, this third period of Bengáli literature produced very few *bonâ fide* native works of any note. Táráchánd Datta (or Dutt) employed by Lieut. Stewart, had a pleasing style, and a nice poetical ear; but his writings are now almost forgotten. The most distinguished native work is the *Tathya Prakásh*, a "Refutation of Idolatry" by Vedántic arguments, written by Braja Mohan, a friend of Rám Mohan Ráy. The style is at once vigorous and elegant, and the argument well sustained. We are inclined to assign to it a high rank, viewed merely in the light of literary work. Another work of this period, which is said to display considerable talent, is the *Naba Bábu Bilás*, or "The Diversions of a modern Bábu."

Among the English books translated in those days, there are a few which, in a Bengáli dress, may fairly be numbered among the Curiosities of Literature, such as "Chesterfield's Advice to his Son," and Johnson's "Rasselas." But with a few exceptions like these, the choice of books to be translated was on the whole judiciously made: only the translations were too often executed by persons, who (like Pandits of the old school) knew nothing of English, and had to be guided step by step by Europeans, or whose knowledge of English was so imperfect as to lead them into numerous errors. In many passages of such translations, the English author is made to say the exact contrary of what he

really did say, or else to utter stupid truisms and laughable puerilities.

4.—The fourth period of Bengáli Literature may be said to have commenced in 1843, with the publication of the Tattwabodhini Patriká, the magazine published by the Tattwabodhini Sabhá, a society consisting of Vedántists, the followers of Rám Mohan Ráy. This period is distinguished by this remarkable feature that the best writers are natives, who have received a good—indeed most of them a thorough English—education, and that their productions are not superintended by Europeans. Previous to the date we have mentioned, educated young natives rarely succeeded either in translating correctly, or in writing their own language with ease. But a wonderful change has taken place within the last ten or twelve years; not only have we better writers now than formerly, but they are also much more numerous, and the moral tone of their writings is much more commendable. It would be invidious to criticize living authors. We content ourselves therefore with naming a few, as the Rev. Krishna Mohan Bánerjea, Bábus Gauri Sankar, Muktá Rám, Rájendra Lal Mittra, Nil Mani Basák, and Tárá Sankar. But two names deserve special mention, viz. that of U. C. Audy, the enterprising proprietor of the Purnachandroday Press; and that of Ishwar Chandra Vidyáságar, who beyond all doubt is the most elegant Bengáli writer of the day.

Viewed in another light, however, Bengáli Literature is even now in its infancy. In proof of this startling assertion we need only refer to the plain fact that (with the exception of a number of disreputable erotic works) the great majority of Bengáli books of any note are either translations or imitations of Sanskrit or English or other foreign originals. Even Ishwar Chandra Vidyáságar is principally distinguished as a translator or imitator of foreign models. Nil Mani Basák's biographical sketch of nine Hindu ladies *(Naba Nári)* perhaps approaches nearest to the rank of an original production. It may further be said that even now the great mass of Bengáli books (always leaving out of view those disreputable works) is of an elementary and ephemeral nature, consisting of school-books, pamphlets, public documents, newspapers, and magazines. They are mostly written for the instruction of the ignorant, or else for the purpose of creating a taste for reading among those who are supposed to be destitute of it.

Another fact, which leads to the same conclusion, is that the growth of a respectable vernacular literature is still to a considerable extent dependent upon artificial aid, such as the literary labours of European scholars, and the patronage of the Vernacular Translation Society, or of Government, or of private Eu-

ropeans. We need a larger number of spirited publishers, like the proprietor of the Purnachandroday Press,* to establish the literature of the country on a firm and independent basis.

The experience of the last twelve years, however, clearly shows that the press has taken root in the country, and is rapidly growing in influence and popularity. The great capabilities of Bengáli prose are now so manifest that no one, at all acquainted with the subject, can deny them or doubt of their existence any longer. A year or two ago the tide of fashion ran strong in favour of a high Sanskritized style; but we are glad to see that a re-action—perhaps too violent for the moment—has set in, and that some authors now make it their object to adopt very simple language. We cannot say much for Bengáli poetry. The metre most commonly in use, the *payár*, appears to us only fit for doggrel rhymes. We wish that it could be discarded altogether, and its place supplied by some of the various beautiful metres, which the language possesses, but which are more difficult to handle.

We have not time to refer at any length to the *Christian* literature of Bengal, which forms a considerable portion of the whole. But we may be allowed to make the remark, that some of the Christian tracts are written in very idiomatic language, and exceedingly popular; and that the pure yet simple style of Dr. Yates's translation of the Bible has already exercised, and will continue to exercise, a powerful and beneficial influence upon Bengáli prose writers.

J. W.

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## IV.—*Report of the Native Christian Missionary Association.*

This Association was formed a year ago; and consequently this is its first Annual Report. Its character will be best learned from some of the "objects and rules" which we now extract;

* This gentleman has recently published a neat edition of the Mahábhárata, in one volume, for the low price of 4 Rs. And he has just started a new periodical, the *Sarbbártha Purnachandra*, intended to contain translations of Sanskrit poems and of the Puránas, with occasional pieces derived from Persian or English sources. Each monthly number is to consist of 32 pages royal octavo, in a neat wrapper, and the subscription price for a whole year is fixed at 2 Rs. The first number, now before us, contains the first chapter respectively of the Mahábhárata, the Rámáyan, the Kumára Sambhava, the Uttara Ráma, Charitra, and the Vishnu, Márkandeya, and Kalki Puránas, besides a collection of Sanskrit proverbs, and two stories from the Gulistán.

"This Association shall be denominated 'the Native Christian Missionary Association.' Its principal objects shall be to cultivate a spirit of brotherly love and sympathy among the Native brethren; to encourage each other to engage in various evangelistic labours, such as visiting families, preaching the gospel, and distributing tracts and portions of the Holy Scriptures; and if the funds permit, to establish schools with a view to impart Christian education to the Native youth.

"The Association shall be purely Native in its character, and no foreign pecuniary assistance shall ever be solicited or accepted.

"Questions connected with the peculiarities of any section of the Christian Church shall not be allowed to be discussed at any meeting of the Association; and it shall ever be understood by the friends of the Association that the bonds which unite them are 'those evangelical principles of the Reformation, in which Luther, Calvin and Cranmer were agreed.'

"Besides the members of the Committee, four devoted and well qualified brethren shall be set apart as agents of the Association.

"The agents shall be strictly enjoined not to distribute the scriptures and the tracts indiscriminately; and to send in a brief statement of their monthly labours to the Secretary four days previous to the meeting of the Committee."

We have been led to notice this report, not because it records any large amount either of effort or success, but because of the just and excellent sentiments it breathes, and because we hail with gladness every effort put forth by the native community to promote its own well-being. The following extracts will bear out the former of our remarks.

"They believe that the work in which they are engaged is the most blessed of all works; that Christianity is the only means by which to enlighten and regenerate fallen humanity;—and that our Saviour's command to preach the gospel to every creature is applicable not only to the recognised ministers of the gospel, but ought to be appropriated by every soldier of the cross.

"They also consider it to be a great privilege, that they, who themselves once bowed down to idols and stones, should now be employed by Jehovah to proclaim His gospel to their benighted countrymen.

"While they have to thank the Almighty for his goodness and forbearance, in that He has hitherto guided them by his Spirit, and preserved them in their calling amidst their several short-comings, they have to lament that a zeal to win souls to Christ is not so warm among their community as it ought to be.

"It is true that those who have hitherto taken an interest in your Association are not the most influential portion of your community; but your Committee do not trust to human power. They believe that this work is the work of the Lord, and that He has been and ever will be with them. They also know that like every other work of the Lord this one is gradual, and requires much planting and

watering before there can be any harvest; especially in India, where the obstacles to the spread of the truth of Christianity are so many, that it is only a few Missionaries, and those connected with the mission work, who are really acquainted with the true state of things; and therefore they would beseech you not to despise the beginning of small things."

The sum collected for the purposes of the Association during the year—eighty-four rupees—is a gratifying proof of its liberality and zeal.

We think our young native friends are acting on good and sound principles; it only remains for them to persevere in spite of the apathy of some, and the opposition of others. They have our very best wishes.

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## V.—*Baptisms at Futtehpore.*

On the 20th of May last, Lord's-day—three Bráhmans were baptized at the mission chapel. One of them, named Sadásúk, formerly a Bráhman and an inhabitant of Jolowan, who with his old mother were on their way to Benares, where they intended to reside the remaining short period of their lives and die in the holy city. Bathing with Gangá water and dying at Káshi are believed by Hindus a most meritorious thing; and those who get the opportunity of doing so, are carried into heaven, however great and aggravated their sins may have been. After he heard the gospel news, he expressed a desire to remain some time with us, and hear more of the plan of salvation it revealed. To his wishes we readily acceded. He is a learned man, well versed in Sanscrit and Hindí. His former occupation was to go about and preach Hinduism; in other words, to read and expound the Rámáyana and Mahábhárata to rich families. He was highly esteemed amongst his people, and no doubt they felt a great loss in his coming away. Before coming to us, he had obtained a portion of our Holy Scriptures from a boatman, which he still possesses and which he read through, but did not understand. When he heard us preaching the same religion he had been reading, he felt more anxious to know it; and as far as I could see, he expressed a great concern about his and his old mother's souls. As a mark of his sincerity, he one day put into my hand the sacred thread he wore, and he has since given up all his púják, &c. &c. and carried on his studies in the Scriptures with greater zeal. He was soon convinced by the teaching of God's Holy Spirit, that washing with Gangá water and dying at Káshi would profit nothing; that he needed the washing and

cleansing by the precious blood drawn from Immanuel's veins, and gave up all idea of proceeding to Benares. Thus he was awakened and saw the great danger his soul was in, and felt an ardent desire to be admitted into the Christian church; and he, with his old mother, publicly renounced Hinduism and acknowledged Christ as their Saviour, and received baptism.

The third convert's name is Masihi Dyal, formerly Shyám Dyal. He was a Bráhman of the Gaur denomination and an inhabitant of a village called Bureti in the Oud territory. He was a cultivator at first, but afterwards became a Jogi; and while in that state, he came to beg with our Saturday's mendicants. Every Saturday morning from three to four hundred poor people are gathered in the mission premises, to whom the gospel is preached, and from three quarters to half a seer of átá given from the Relief Fund. There he heard the gospel for the first time, after which he expressed a strong desire to remain with us, and learn more of Him who is the only Saviour of lost man. We gave him shelter, and instructed him further in our true religion. He was baptized at the same time with others.

In July last, we admitted a Kshatri woman into the Christian church by baptism, and I am thankful to say, she is going on consistently. And now may the good Shepherd bless and take care of these new converts, as well as of the other members of this small flock; this is our constant and earnest prayer.

GOPEENAUTH NUNDY.

*Futtehpore, 11th June,* 1855.

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## VI.—*General Conference of Missionaries.*

It is proposed to hold in Calcutta, in the month of September, a general conference of all the missionaries labouring in the Province of Bengal. It is believed that about that time the missionaries of the Baptist and Church Missionary Societies will be visiting Calcutta upon the special business of their respective Societies, and the Calcutta Missionary Conference is desirous of making arrangements for gathering all together, both that they may enjoy fraternal intercourse and may take into consideration some of the great questions which affect their common work. It is proposed to hold the conference on TUESDAY, September 4th and three following days: either in the side room of the Town Hall, the Old Church Rooms, or some similar locality. PRAYER MEETINGS, commencing at half-past seven, will take place on the mornings of Tuesday and Friday. The missionaries will be invited to at least one public BREAKFAST; and during their

meetings it is hoped that one of the most experienced missionaries will deliver a practical ADDRESS to the conference. The meetings for DISCUSSION will be held on each of the four days September 4th to 7th, commencing at 10 o'clock, and closing not later than 3, over which members from different denominations will be invited to preside. The SUBJECTS that may be brought before such an assembly are most numerous; but it has been thought best to have but one principal subject appointed for each day, other less important topics being brought up, when discussion upon the chief subject has closed. SPECIAL PAPERS on these subjects, carefully prepared by brethren selected for the purpose, will be read to the Conference, and resolutions presented for their approval.

The following subjects have been named for discussion, though it has not yet been determined which will be finally chosen, or the days on which they will be presented.

1. The PROGRESS made by the gospel generally in Bengal during the last thirty years; the different elements in that progress; the modes in which it is manifested; and the signs of its continuance and increase. On this topic the opinions and experience of mofussil missionaries are particularly desired.

2. A review of the special DIFFICULTIES by which Missionary work in India is opposed; derived from the climate; the character of the country; the languages of the people; their customs, castes and superstitions; their ignorance; their degradation of spirit, and other causes: a consideration of the influence of these difficulties in necessitating various methods of Missionary operations.

3. What lessons are suggested by experience, as to CHANGES and modifications of EXISTING PLANS; or as to the introduction of entirely new modes of action. To this wide question considerable time will be devoted, in the hope that mofussil Missionaries may throw much light upon its numerous branches. Amongst other topics it involves, *a*, the subject of *training a native ministry*; *b*, improvements in *vernacular schools and school-books*; *c*, the *systematizing of itenerancies*; *d*, the teaching of experience as to the most effective *mode of addressing* Hindus at the present time; *e*, the increase of *female education*.

4. The influence of the ZEMINDARY SYSTEM and of the operations of INDIGO-PLANTERS upon our native Christians and on native society generally, especially in the mofussil.

5. The views of Indian Missions entertained in England; what do the English Societies and their constituents expect from Indian Missionaries?

6. The vast amount of Missionary work yet required for evangelizing Bengal: and an APPEAL from the Conference to

English Christians, which may be published in the magazines of all Societies.

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An Executive Committee, consisting of the Rev. Messrs. Ewart, Ogilvie, Sandys, Wenger and Mullens, has been appointed to make all arrangements necessary for the successful meeting of the Conference. This Committee will be most happy to receive any suggestions, as to questions for discussion; the accommodation of visitors, not provided by the Missionary Societies; and other matters that may arise. These suggestions, forwarded to their Secretary, the Rev. J. MULLENS, Bhowanipore, Calcutta, will meet with prompt attention.

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## VII.—*Spain—Progress Towards Religious Liberty.*

From *Evangelical Christendom.*

We have lately shown with facts that had never before been brought before the English public, that Spain is perhaps the most important and the best adapted field for the missionary labours of this Protestant and eminently religious country. We are happy to state now, that the country is fully awake to the importance of its duties in this respect, and that strenuous efforts are made on all sides to forward, energetically, the conversion of a noble race from the debasing influence of a dark superstition to the acknowledgment of pure Evangelical truth. Bibles, religious tracts, and other useful works, are circulated by tens of thousands in Spain, through the agency of our missionaries, in connexion with enlightened natives; Protestant papers, printed in the Spanish language, find a liberal support in England; and meetings are called together to pass resolutions in favour of this great movement.

All this is highly gratifying to our Christian sentiments. Still, we should put but little faith in our efforts, generous and disinterested as they are, were we to observe that Spain refused to put its own shoulder to the wheel, did nothing for itself, and left all the work on our hands. Those

> "Who would be free, themselves must strike the blow;"

and there is nothing more fruitless than to attempt to better the condition of those who are perfectly contented with what they have, and think it not worth while to move in any other direction.

Most happily, and we mention the fact with deeply-felt thankfulness, such is not the case with Spain. There is a spirit abroad in that favoured land which has evidently been at work for a long time, slowly, silently, but still surely, on the mind of the people, making them wish for a better state of things; a spirit which human blindness—we might say, *providentially*, speaking of the country of relentless perse-

cution—cannot detect when it arises, and whose working is not felt, until it is too strong to be counteracted. We are permitted *now* to see and to understand, and *now* we discover to our astonishment, that Spain has been and is stirring energetically in the cause of its own salvation, and that it has really made considerable progress.

We will illustrate this interesting matter with one fact only—a fact, however, that speaks volumes. When Spain, aroused from her long and deadly lethargy by Napoleon's invasion, bethought herself of embodying, in a written Constitution, her noble and venerable political and municipal liberties, it was deemed indispensable to soothe the fears of the clergy and the prejudices of the people, by a strong declaration of religious intolerance. Consequently, the Constitution of 1812 was published under the protection of the following article: "The Religion of Spaniards is, *and shall ever be*, the Catholic, Apostolic, and Roman, which is *the only true one*. The nation protects it by means of just and wise laws, and prohibits any other form of worship."

This strongly-worded article, savouring of the inquisitorial spirit of persecution and human sacrifices, was considered too weak by the clergy. However incredible the fact may appear, the Bishops declared the Constitution impious, blasphemous, and heretical; and on this ground they obtained its violent suppression by the King, as soon as he returned from his exile.

Many years of apparently hopeless darkness glided on, until in 1837 the Spanish people again determined to frame a Constitution. An article referring to religion was, of course, indispensable, and we have merely to look at its wording to discover the great progress that had been made in the meanwhile. It was no longer said that the Roman Catholic religion was to be *for ever* the only religion of Spaniards, neither that it was the *only true one*. The article merely says that the Roman Catholic is the only religion professed by Spaniards, and that the nation undertakes to pay its clergy and to defray the expenses of public worship.

This Constitution was made by what is called in Spain the liberal, or *progresista* party—a name applied, it would appear, on the *lucus à non lucendo* principle, for the *liberal* framers of the new code unfortunately forgot to abolish other laws which consider dissent on religious matters as the most heinous of crimes, and visit the Dissenter with most cruel penalties. Consequently the new article, though more liberal in its form, was, in fact, a dead letter for all purposes of toleration.

In 1845, there was further progress. The *Moderados* were in office, and, though considered as a retrograde party, they softened the wording of the constitutional article down to the mere statement of the fact, that the Roman Catholic was the religion professed by Spaniards, and that the nation paid for the public worship, and for the maintenance of the clergy. But the great difference, and it is a most important one, lies in this: that the *Moderados* abolished the old persecution laws, and framed a new penal code, in which it was declared that blasphemy, such being the name applied to attacks on the Roman Catholic religion, was merely a misdemeanor.

No further apparent progress was made after this time, and superficial observers might have been inclined to believe that the question had been finally set at rest, if the recent Spanish revolution had not stirred up the hidden embers, and shown us that it had been burning all the while, and was ready to burst into flames. As soon as the new Cortes were elected, a revision of the religious article in the Constitution was loudly called for. The committee appointed to report on this subject, although not liberal enough to propose at once freedom of religious worship, went the length of declaring that though the Roman Catholic religion was *the* religion of the country, no Spaniard could be prosecuted for his religious creed, provided he did not profess it in public. No less than twelve amendments to this article have been discussed in the Cortes. In some of them it was proposed to establish unconditional liberty of worship. In others it was proposed to limit this franchise to sea-ports and large towns. One of them, rather wittily worded, if we make allowances for parliamentary dullness, asked for as much religious toleration, and no more, as there is in Rome, where, as everybody knows, Jews are allowed to live and have their places of worship in a separate quarter of the town, with gates that are closed every evening, for fear, no doubt, of the infection being more likely to propagate itself under cover of darkness than in the face of day; and where a barn outside the town was graciously granted a few years ago, for the purposes of Protestant worship,—His Holiness fearing that the thousands of English travellers, who yearly flock to see the pageants of his religion, and to spend their money in Rome, might abandon the place, if debarred from the privilege of worshipping God according to the dictates of their conscience. Those twelve amendments have given rise to most interesting debates, in which the right of freedom of worship, the horrors of religious intolerance and persecution, and their baneful influence on the prosperity of Spain, and the demoralised state of the Spanish clergy, have been freely discussed. Opinions that would most certainly have brought their authors to the stake at the beginning of the present century, if not by the hands of the minions of the Inquisition, by those of an infuriated populace, have been enthusiastically cheered in the Cortes. In the different divisions that have taken place, as many as 105 deputies have voted for religious toleration; and the numbers have been so closely balanced, that one of the amendments was lost by a trifling majority of four. When we hear of such things in a country like Spain, and when we see such men as Corradi, editor of one of the most influential of Spanish newspapers, and Montesino, married to a niece of Espartero, and many others, who are landed proprietors, and exercise great influence in the small towns and villages throughout the land, come forward and strenuously advocate in the Cortes the necessity of abolishing intolerance and proclaiming it to be a curse to the country, well may we rest satisfied with the progress already made, and hope that the day is not far off, when Spain will come again within the pale of civilized nations, and give to the cause of truth all the strength she has been so long wasting to promote the cause of fanaticism.

Of course the Spanish priesthood has not been idle whilst such a frightful catastrophe was impending over its head, ready to crush its power and annihilate for ever its dark reign. The bishops have petitioned the Cortes, not only against all kind of religious toleration, but urging at the same time the necessity of going, in framing the new Constitution, as far back as the year 1812, and adopting the absurd article we have translated in the already quoted lines. To do full justice, however, to the Spanish priesthood, let us say, that even amongst its members there are men enlightened enough to protest against the spirit of persecution which pervades their class as a whole. Amongst the petitions laid on the table of the Cortes, we hear of one signed by a Rev. Valentin Ruiz, who, although a Roman Catholic and a Spanish priest, is bold enough to demand toleration for all forms of worship. This fact seems so astounding, knowing Spain as we do, that we would not have believed it, but for its appearance in the official report of the sittings.

But if, on the one hand, the priesthood, as a body, represented by its bishops, has shown itself worthy of the dark ages of the Inquisition, and ever ready to oppose all rational progress, on the other hand the public press of Spain has nobly and fearlessly done its duty. There are exceptions certainly. Some of the papers have sided with the priesthood, and made themselves the laughing-stock of the civilised world with their exploded arguments in favour of theocracy. "Unity of worship," they say, "is the great blessing of Spain, and all nations envy us because we possess it." We fear they would find it difficult to point out any nation in the world foolish enough to envy the curse that has brought down Spain from its former proud position to its present most painful and degraded state. But these are mere exceptions. By far the greatest number of the newspapers have strongly recommended the adoption of religious toleration to its fullest extent, and we have even read powerful articles, written in this spirit by members of the *Moderado* party, and signed by them, so that there should be no mistake about it.

Whilst these things were going on in the public press and in the Cortes, it was easy to detect other symptoms of the growing desire of Spaniards for religious liberty and of their earnest anxiety to throw off the intolerable yoke of Roman ascendancy. The Pope, mistaking, we sincerely hope, the spirit of the times we live in, had thought fit to propound to the world, on his own infallible authority, and against the opinion of some of the most eminent Catholic theologians, a new dogma, based on what he calls "the Mystery of the Immaculate Conception," to which a French writer has given most aptly the name of *une charade écclésiastique*, an ecclesiastical riddle. Mere common sense tells us that if any human being, let him call himself Pope or any other name that suits his fancy, is invested with the power of declaring a belief in such a thing as the Immaculate Conception of the mother of the Saviour to be indispensable to our salvation, although unsupported by a single Scriptural authority, there is no bar to his following up the suggestion to its utmost limits, until he arrives at the abolition of original sin. But we scarcely expected to receive

from Spain, where the Popish fallacy of the Immaculate Conception has been popular, a learned and energetic protest against the Pope's impious declaration. We were, however, agreeably surprised when allowed to peruse an excellent pamphlet on this subject, lately published in Madrid. It bears only the initials of the author's name, but still we find in its pages internal evidence enough to show that it is written by a learned and independent priest, and, moreover, a pious and sincere Christian. It is not a sneering, infidel burlesque against priestcraft; it is something far better than that. It is a sound, vigorous, yet modest and courteous, declaration of independence against the usurpations of Rome and the mendacity of its Pontiffs; and we find in its searching arguments that healthy tone of truly Christian spirit which gave rise to the first glorious Reformation, and which bodes no good to the Church of Rome when it begins to influence the sentiments of ecclesiastical writers in Roman Catholic countries. Ultramontane authors, or *Papists*, as our author calls them for the first time in Spain, where such a word was never applied to them before, consider the Pope as the autocrat of the Church, with no check or restraint whatever on his sovereign decisions. Our author deprives him of his omnipotence, of his assumed infallibility, and obliges him, as mere Bishop of Rome, to bow his head before the decrees of the Church. Consequently, the Pope has no right to propound a dogma and impose on Catholics new conditions for their salvation. It is the duty of the Spanish Government to oppose the introduction of the new dogma into Spain; and the Pope's definition being null and void, Roman Catholics themselves are not bound to accept it.

It is easy to see by this brief explanation of the spirit of the work, that a part of the Spanish priesthood, small though it may be, is not so thoroughly devoted to Rome as was generally believed, and that but slight efforts are required to put them in the way of throwing off the yoke altogether, and assuming, under Protestant principles, an independent position worthy of an enlightened and free country. We find this, perhaps, shadowed forth in the freedom with which the author quotes from Scripture. And it is a very remarkable fact, not to be set lightly aside, that his quotations are always given in Spanish —a thing scarcely ever done by Spanish authors; for Rome, in its anxiety to suppress the Scriptures, discountenances any attempt to read them in the language of the country, and makes it, if not positively binding and dogmatic, at least fashionable to quote always the Latin of the Vulgate, as not likely to be understood by people who might be shrewd enough to call on the Pope to explain the contradiction beween his doings and the teaching of the Book he professes to point out as the sacred source from which his power springs.

After all we have said, we hope our readers agree with us in believing that a meek and liberal spirit, in religious matters, is slowly but steadily growing up in Spain through the dark mist of Popish errors, aided by the combined efforts of foreign and native impulse in that country, the last stronghold of Roman intolerance. Let us persevere steadily also in giving the hand of Christian brotherhood to those who have taken the lead in the work of emancipation of that country from

the thraldom of a debasing superstition, and we may yet be spared to see the day of a glorious victory. The recent defeat, by a very small majority, of those who have attempted to establish, at once, freedom of worship is certainly no cause for discouragement. We do not presume to penetrate into the mysterious ways of an all-wise Providence; but we may humbly surmise that the defeat we advert to is more favourable to the ultimate success of the cause of truth than would have been an easy victory. Perhaps at the present moment the seed might have fallen on the sterile soil of religious indifference which Popish errors have been accumulating so industriously for hundreds of years; and perhaps some sudden reaction, brought forth by political change, might have swept it altogether from the Peninsula before it had found time and opportunity to shoot forth its strong roots. But now the Spanish people, after obtaining a slight progress in the final and legal suppression of all persecution for religious motives, have heard the eloquent voice of their representatives and of their writers, freely explaining the blessings of religious toleration, and exposing, contemptuously, the debasing errors of Romish paganism; and the more they think on what they have heard, the more anxious will they be to better their condition and to follow in the steps of nations who have shown them the way to independence, prosperity, and peace. They have learned a striking lesson when they have seen Rome and its agents opposed with all their might to the introduction of the faintest shadow of progress. And this lesson will bear in due time its fruits. Perhaps a few years hence, Spain, which now would have been satisfied with a little toleration, will insist on having a thorough reformation in the form and substance of her national worship, and will sever for ever the chains that bind her living body to the hideous skeleton of Rome. May that time soon arrive! May she be considered to have atoned sufficiently for her sins in the long period of bondage and misery she has suffered! And may she be permitted to raise herself again, as the champion of truth, to that proud position from which she was hurled down to her present degradation through the baneful influence of her false religious instructors! Such is the heartfelt wish of her friends; and a bright day it will be in the religious annals of the world, that on which we shall see her push aside the crumbling mummies of the Vatican, and come to us with the pure religion of the Gospel in her heart to repay us the aid we now afford her by helping us in the glorious task of propagating it throughout the world.

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## VIII.—*Brief Notice of the late Rev. John Scudder, M. D., of the American Madras Mission.**

The Rev. John Scudder was born in New Jersey in the U. S. Sept. 3, 1793, and was consequently, at his death, Jan. 13, 1855, in his 62d

* From a Sermon by the Rev. M. Winslow, preached in Davidson Street Chapel, April 1st, 1855.

year. His father was a lawyer, and he, after receiving a liberal education, studied medicine and settled in medical practice, in the city of New York. It was while in College, or before he had finished his professional studies, that he was converted to God. He passed through great distress of mind, before he was brought to hope in Christ; but in consequence of that, in part, perhaps, he took the stronger hold of the Saviour, when enabled to trust in him.

After his marriage to the amiable and excellent companion of his labours, who was taken from him at Madras, more than five years ago, his thoughts were turned to the question, whether he ought not to go on a foreign Mission. This was in the beginning of 1819, when a small company, of whom I was myself one, were preparing to embark for Ceylon. After prayerful consideration, and consent of his devoted wife, he offered to join the Mission as a physician. He was in good and increasing practice in New York, and most of his friends opposed his leaving. His pious and strong-minded mother who, it is supposed still lives, gave her joyful consent and blessing; but his father, who was afterward converted, discarded him. The Lord, however, stood by his servant. His leaving New York, under such circumstances, tended to promote the cause of Missions—these being but little thought of in that city—and led one young man, who witnessed his embarkation, and afterwards became a very useful minister, to give himself to the Lord. His labours also, in conjunction with those of his colleagues, on the passage to India, were much blessed. Several of those on board the vessel, including the first and second officers and the clerk or the supercargo, obtained hope in Christ.

Dr. Scudder reached Ceylon in the end of 1819, and having pursued the study of divinity on his passage out, and continued it at intervals afterwards, was licensed to preach the Gospel, in 1820, and ordained in May 1821, by his Missionary Brethren, assisted by other Ministers. This was gratifying. Though he was the physician of the Mission and maintained a dispensary for the Natives, he always preferred the spiritual part of his labours, and to minister to the soul rather than to the body. He was very active and useful during nearly seventeen years of Missionary labour in Jaffna—founding and building up a Native Church at two stations; and then, in 1836, he removed to Madras, only one month after I had myself commenced the Mission here, which has since been continued. He had been obliged, while in Jaffna, to visit the Neilgherries for his health, being absent about a year; and after being in Madras, where he was occupied very much on tours which sometimes exposed his health, he was obliged to go again to the hills in 1846, and, on his return to Madras, in less than a year, to leave for America, where he was absent for five years. On his return in 1840, he went to Madura for about two years and then again came to Madras, where he pursued his labours—being occupied then principally in preaching in the city, almost daily, to the Natives, and distributing books.

In the early part of last year his health became so poor, that his labours were interrupted, and he thought himself drawing near the end of his course, for which he indeed longed. He had made up his mind

that he should not live, and he did not *wish* to live. He was, however, at length over-persuaded to try the effect of a voyage to the Cape of Good Hope; and accompanied by one of his sons—the Rev. J. Scudder—he embarked on the 10th of August last.

Though very ill a part of the passage, so that his life was not expected by the surgeon of the ship, he rallied, and was so much improved in health by the time of their arrival in Cape Town, and subsequently by a residence of about three months at Wineberg, that he seemed quite restored to health. He made all his preparations for returning to Madras, and the passage was taken. He had engaged to preach twice the next day, when, on Saturday the 13th January, he was suddenly carried off by apoplexy. He had complained, the night before, of a pain in his side, and taken an anodyne which relieved him. He seemed well in the morning, eating his breakfast, and several apricots afterwards. As his son Joseph had been disturbed the night before, he begged him to go and get some rest, saying that he would himself lie down until dinner time, at 3 o'clock. This was at eleven, Joseph left him, and did not go into his room again until nearly *three*, when he found his father apparently asleep, but really in an apoplectic fit, from which he could not be roused. A doctor living near came in a few moments; but all efforts to arouse him, or restore a proper circulation, were in vain. He "slept in Jesus"—his soul only waking to the long wished for, often meditated upon, but never before understood, glories of heaven.

Dr. Scudder was no common man. My connexion with him, not only as a fellow-labourer and colleague for nearly 36 years, and as a brother-in-law—in consequence of our marrying sisters—will prevent me from saying all that one, not thus situated, might feel at liberty to say. He had naturally a mind of much strength, and to a good extent cultivated, and his religious views gave him uncommon *decision of character* in that direction. He was an *earnest man*, and especially an *earnest Christian*. He loved the Saviour, and wished others to love him. He was of the *reformer stamp*, and, sometimes, as such men are apt to do, meddled with other people's concerns; inviting sinners to forsake their wicked ways and live, and obtruding his advice—though it is believed always, at least in design, courteously—when it was not asked.

In the cause of *temperance* he was long a leader in Madras, and if all would not coincide with himself in his views, or follow in his footsteps, they at least, I doubt not, gave him the credit of firm integrity of purpose, and a good degree of usefulness.

In preaching, he was a Boanerges in handling the threatenings of the law, and he could also—for he had a tender heart, impressed with the love of Christ—follow them with the tender and melting invitations of the Gospel. He was instrumental, in a time of awakening in this congregation, of bringing several souls to Christ.

He was diligent in improving his opportunities for usefulness through the Press, as well as by dint of personal effort. During his residence at two different times on the Hills, and in course of his sojourn in America, he prepared several little works that have had a

large circulation, and been very useful. Amoug these are a Tract called "Knocking at the Door," first printed at Madras, and then by the American Tract Society; "Provision for crossing over Jordan," printed by the same Society and latterly enlarged;—also "The Saviour's Last Command"—"The Harvest Perishing"—"Sermons to Mothers"—"Stories for little children about the Heathen," in like manner printed by the American Tract Society. These are all, it is believed, useful.

When in America on his visit, Dr. Scudder employed much time in addressing children, especially children of the Sunday Schools, in large companies, and with much effect. He had a peculiar tact in addressing children, as many know in this chapel. After his return from America, he maintained a correspondence with little societies of children, in a great number of Sabbath Schools, feeling that to influence them in the cause of Missionaries was to begin at the beginning.

He *was earnest and abundant in prayer*. Few men in active life pray more—and few pray more fervently. He had a deep impression of the power of prayer, and an abiding sense of his responsibility in regard to it. He used sometimes to say—certainly with great reverence—in alluding to the intercession of Moses for Israel, that God seemed to put himself as it were into Moses' hand, when he said, "Let me alone, that my wrath may wax hot against them;" as though he could not "consume them," if Moses stood in the way. Perhaps it was owing to his prayers as much as to any one cause, that he was so much blessed in the conversion of his children, and their devotement to Missions. Three of his sons are now Missionaries in the Arcot district of this Presidency; two others are nearly ready to join them, and still another has a hope in Christ. His two daughters are also followers of the Lord Jesus.

He *was abundant in reading the Scriptures*. The Bible was to him not only *the book*, but, to a great extent, his only book. It was emphatically the "man of his counsel." He went to it at all times for direction; and he could not, in any important transaction, go forward until, as he often expressed it, he could see the pillar of cloud and of fire before him.

I will mention only one other characteristic, and that is, his habit of frequent *meditation*, accompanied with *praise*. It was his peculiar delight to place himself as it were among the inhabitants of heaven, to stand with them on the "sea of glass mingled with fire," to see that company all bright and glorious, which surrounds the throne, with crowns on their heads, and palms of victory in their hands, and harps of gold; but especially to see Jesus, "whom, not having seen, he loved;" and to join in the new song, ascribing to him "power, and majesty, and wisdom, and strength, and honor, and glory, and blessing."—He is now, we doubt not, with them before the throne.—*Madras Christian Instructor for April* 1855.

## IX.—*Historical Sketch of the Free Church Mission, Bombay.*

At the opening of the new buildings, of the Free General Assembly's Institution, Bombay, the Rev. Dr. Wilson delivered an address, from which we select the following extracts.

The Scottish Missionary Society commenced its operations in the West of India in the year 1823. Its first missionary was the Rev. Donald Mitchell,* —at one time a commissioned officer in the Bombay Army, which he left that he might finish his studies for the holy ministry, commenced by him in early life, and devote himself to the self-denying work of missions among the natives of India. The locality of his labours was the Southern Konkan; but he was removed from the chosen sphere of his work of faith within the first year of his ministerial service, dying at Polhádpur on the road to Mahábaleshwar, on the 20th November, 1823, but not till he had founded eight simple village schools in the province in which he was appointed to labour. In the month of July previous to his death, the Rev. James Mitchell, Alex. Crawford and John Cooper, had joined him in his labours; and their force was further strengthened by the arrival of the Rev. J. (now Dr.) Stevenson before the end of that year, and afterwards by that of our excellent friend Mr. Nesbit, now present with you on this happy occasion.

It was my appointed duty and high privilege to found the Scottish Mission in this great city of Bombay, in which I commenced my labours in 1829, being the only ordained missionary agent connected with it during upwards of seven years. Education on a large scale formed a part of the varied plans on which I was desirous of acting. I wished to have all the schools under my superintendence contained in two institutions, one of which should be directly under my own eye. I was however, in the first instance, obliged to rest satisfied with having a group of vernacular schools, male and female, at my own residence, and by establishing various district schools throughout the town, all of which substantially exist to the present day. These schools were conducted through the Maráthí, the principal native language of this city and province At the time referred to, I was ignorant of the extent to which the natives of India could be induced to acquire in Mission Schools the English language, and to resort to it for exhaustless supplies of knowledge in religion, literature, and science. In regard to that language, I had in the first instance to deal merely with individuals taught in private classes. The unparalleled success of the General Assembly's Institution in Calcutta, founded by our honoured friend Dr. Duff in 1830, soon dispelled all doubt on that subject. Encouraged by his example, and aided by the contributions of Christian friends in Bombay, I instituted, in 1832, an English school, which was first held at my own residence at Ambrolie, across the way. This school was the nucleus of the Institution on whose account we are

* The son of a Scotch clergyman and brother of Mr. James Mitchell, of whom, as deaf, blind, and dumb, a very interesting account is published in the Transactions of the Royal Society of Edinburgh.

this day assembled together; in the history of which, there are three distinct periods, marked by its connexion with the Scottish Missionary Society, with the Church of Scotland, and with the Free Church of Scotland.

In connexion with the Scottish Missionary Society, this Institution was merely the *English School*, to the formation of which I have now referred. It had then only two teachers, an Indo-Briton and a Hindu, whom it was my duty not only to superintend but to guide and instruct as well as the pupils. Even in this humble form, it was a useful institution; and some of its earliest pupils, who ranged from fifty to a hundred, have arrived at distinction, as Mr. Rághobá Janárdan, a native of much public spirit, now assistant-collector and magistrate at Belgáum; the late Mr. William Chapman, who was the first person who officiated in our mission as a catechist with a regular or presbyterial license; and your excellent friend Mr. Govindjí Náráyan, still a valuable agent of this institution, and one of the most zealous and successful authors connected with our reformed Maráthí literature.

In anticipation of the transference of the Scottish Mission in the West of India to the Church of Scotland, of which most of us were ordained ministers, this school was removed, in 1835, to the fort of Bombay, where a suitable house was rented for it, and where a European gentleman, Mr. Payne, and several natives were added to its establishment as teachers, while the highest class was principally instructed by myself. In the pecuniary responsibilities thus incurred, Dr. Stevenson, who had left our exterior mission, transferred from the Konkan to the Dekhan, for the Scotch chaplaincy in Bombay, promised to share with myself; but the liberality of the Christian public in Bombay, which had hitherto supported the school, did not suffer us to incur any loss on this account. The school prospered remarkably, and increased with its increased accommodation; while promising appearances began to manifest themselves among the pupils. On the transference of the Mission to the Church of Scotland, in July of the year now mentioned, it was recognized as the *General Assembly's Institution* in Bombay; while extended pecuniary support was granted to it, and an addition to its ministerial agency was promised. This promise was implemented about two years afterwards, in February, 1837, when Mr. Nesbit, on returning from a visit to the Cape of Good Hope, was transferred from the Puná Mission to Bombay. Our esteemed colleague Mr. Murray Mitchell joined the Mission and the Institution in December, 1838. The Institution had by this time been an instrument of much good to the native youth of Bombay and the adjoining provinces, the pupils in its College division, which was formed in 1836, not being inferior in general knowledge to the best educated pupils of the day in this place. Many of them were going forth to the business of life imbued with Christian knowledge, and with their consciences enlightened and quickened by Christian truth. Signs of true conversion, too, were making their appearance in individual instances. In May, 1839, the first converts from Zoroastrianism to the Protestant faith, Messrs. Dhanjíbhái and Hormazdjí were baptized in the Mission-house, Ambrolie, witnessing a good confession before many witnesses, before

the Supreme Court of Bombay, and before many mistaken enemies. About the same time, good impressions began to be made on the mind of Mr. Náráyan Sheshádrí, though they did not come to maturity till 1843. These three most worthy brethren, educated in this institution, —Mr. Dhanjibhái having partly however studied in Edinburgh, to which he accompanied me from India in 1843—have all become ordained ministers of the Gospel like ourselves, and are destined, we trust, to carry on the work of the Lord in this province, after we, the European Missionaries, are gathered to our fathers. Under the head under which I am now speaking, I have only to add, that an application to the Church at home, and our friends in India, procured for us, the means for erecting a distinctive and suitable building for the accommodation of our Institution, to which I shall again immediately allude.

The association of our Institution with the Free Church of Scotland took place in the following circumstances. When the disruption of the Church of Scotland occurred in 1843, all the missionaries of the Church to Jews and Gentiles, without a single exception, adhered to that portion of it which formed the Free Church of Scotland. So did all the converts of their missions. Their pupils, in these circumstances, found no reason to forsake their well-tried and trust-worthy teachers. The General Assembly's Institution in Bombay, as at Calcutta and Madras, became the *Free General Assembly's Institution*, as it is still designated, leaving a new General Assembly's Institution, which has our best wishes, to be formed by the Established Church. The usefulness of our Institution in the diffusion of General and Christian enlightenment has in no degree been impaired by the change which thus occurred. Neither has its local support been in any degree diminished. One grievous disadvantage, however, has been the consequence. It was not permitted to enter the buildings, which had been nearly completed for it before the disruption of the Church of Scotland occurred, though these had been erected specially in acknowledgement of the labours, and to meet the wants of its present conductors. It was held,—rightly or wrongly I do not here say,—that as the Free Church had got all the men, it was but fair that the Established Church should get all the money and the material appliances which had been accumulated for their agency and that of their successors. I do not here complain of this: I only mark its effects. Our Institution was left in this great and overcrowded city, for ten or twelve years, with most inadequate and unsuitable accommodation for both preceptors and pupils. The Free Church even, and our friends in India did not extend their help to us in this matter so promptly as was to be desired; or, rather, perhaps, we ourselves were not sufficiently urgent upon them, in the first instance, for this help. But we forget our past suffering in our present enjoyment. We value the blessing which we have received, on our entrance into these spacious and airy and convenient buildings, the more that we have had our difficulties in our obtaining its possession. The first parties who came to our pecuniary assistance in providing the Buildings were principally retired members of the Indian services, from whom,—exclusive of sums granted to

Calcutta and Madras, but including a liberal grant from the trustees of Captain Hamilton of Port-Glasgow,—about a thousand pounds were collected during the last months of my visit to Scotland, in reponse to a circular then addressed to them, and signed by our excellent friend Mr. Mackay of Calcutta, as well as myself, the first contribution being from our devoted and constant friend Dr. Smyttan, who put down his name for three hundred pounds, two-thirds of which he appropriated to Bombay. Mr. Nesbit, during his visit to Europe, greatly extended the home collection, and that from all parts of the Church, procuring for us, after much benevolent and laborious exertion, about three thousand three hundred pounds; on the raising of which he could say much that is interesting to you, illustrative of the regard which is felt for the natives of India by Christians in a far distant land. While he was thus busy at home, we were doing our best in India, where from kind and considerate friends we procured a contribution of from ten to twelve thousand rupees. The site on which these buildings are erected was purchased in 1848; and, including interest on money advanced for it, it has cost about twenty thousand rupees. The buildings,—which were commenced about two years ago under the superintendence of Captain Mylne, Dr. Miller, and Messrs. Spencer and Martinnant, relieving us all of secular care connected with them after we were satisfied of their plan, indicated by Major Hebbert and ourselves to Mr. West and Mr. Wilcox, by whom the excellent plan of Mr. West was adjusted,—have cost, or will cost us, with fittings, about thirty-eight thousand rupees more, though all ornament, as you will see, has been avoided in their construction, which nevertheless is marked by much architectural taste and propriety. Of this sum, we have still about eight thousand rupees to raise; but we trust that in the gracious providence of God, and with the kindness of our friends in India of all denominations, whose assistance we ask, it will soon be realized.—*Oriental C. Spectator.*

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## X.—*Tuscany—Imprisonment of Domenico Cecchetti for reading the Bible.*

From the *Christian Times.*

*Florence, March 30th,* 1855.

Another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized last Sunday morning, at half-past four, hurried away from his children to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary of Imbrogiano, near Monte Lupo, whither he was conveyed in chains on the following morning; the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal, when examined by the Chancellor of the Delegation of Santa Maria Novella, that he considered Jesus Christ the sole Head of the Church!

The circumstances which led to this arrest are so characteristic of the spy-system now prevalent throughout Tuscany, and so honourable to the man against whom it was directed, that I make no apology for communicating them with as much fulness of detail as your columns will allow. Domenico Cecchetti is a workman employed in the tobacco manufactory of MM. Emanuel, Fenzi and Co., the well-known bankers, who have for years farmed this monopoly. He was one of the best workmen in the establishment, earning five pauls a day, and enjoyed the esteem and confidence of his employers in the highest possible degree. His age is about forty-three; and as he is a widower, with four boys, of whom the eldest is sixteen and the youngest six, there has devolved on him not only the task of maintaining his family, but of discharging all those domestic duties which are a mother's peculiar province. And these duties he has discharged so well, that his four boys are patterns of good conduct, and the whole neighbourhood is wont to speak of Cecchetti's children as the models of what children ought to be. The two eldest were already employed in the tobacco manufactory, where they, too, earned on an average a lira a day each.

Cecchetti lived on the first floor of a house in the Via Taddea, close to the tobacco manufactory. In another small apartment on the same floor was lodged a young man, the apprentice of a vintner in Borgo La Noce. He was struck by the good conduct of the young Cecchettis, and by the excellent and kind bearing of the father, and in the course of conversation and familiar intercourse at length learned that the father was in the habit of reading with his children and his friends *the Bible*. And in casual chat with his own master, he repeated this circumstance to him, expressing his belief that the Bible could not be such a very bad book after all, when it produced such happy fruits.

A few days afterwards, the vintner went to confession at San Lorenzo, and there mentioned to the confessor that his apprentice had been talking to him about Diodati's Bible, which he thought not so bad as it has been represented. The priest immediately interrupted the confession, and refused him absolution. Next day, he met Priest Buratti, the first curate of San Lorenzo, and one of the fiercest and most relentless persecutors of the Tuscan Protestants. "Why, what is the matter with you," said Curate Buratti, "you seem so dull?" "Ah, Curate, no wonder, yesterday I was refused absolution." "Refused absolution," rejoined the curate, "impossible! refuse absolution to so good a Catholic as you. There must be some mistake; come to my house and confess to me, and I hope it will prove nothing."

The vintner made his confession to Curate Buratti, and received absolution, all snug and comfortable; and Curate Buratti lost no time in denouncing Domenico Cecchetti to the Tuscan police as guilty of the crime of protestant propagandism, and requiring them to watch over his proceedings, and, if possible, to seize him in the act.

Accordingly, some three months ago, four gendarmes suddenly entered Cecchetti's house, about nine o'clock in the evening. They expected to have found him in company with other inquirers, reading the Scriptures; they found only another fellow-lodger named Ciolli,

who had come to repay Cecchetti the sum of five pauls, which he had borrowed on the previous day. But they seized and carried off in triumph one copy of Diodati's Bible and two copies of the New Testament.

Cecchetti heard nothing more of the matter for nearly ten weeks. On the morning of Wednesday, the 14th instant, he received an order to appear before the Delegate of Santa Maria Novella, in the afternoon of the same day. Then and there he was examined by the Chancellor of the Delegation, and required to declare why three copies of Diodati's Bible and Testament were found in his possession. "Indeed, Signor Delegato," was the answer, "I only wish there had been five instead of three, for there are five of us, my four boys and myself, we require a Bible a-piece." The Cancelliere successively interrogated him as to his opinion regarding mass, confession, and the authority of the Pope; on all which points he stated his opinion without reserve. He replied that Jesus Christ had been offered up *once* as a sacrifice for the sins of mankind; that no future sacrifice was or could be wanted. He said: "As to confession, when I have sinned, it is my duty to confess my sin, first to Almighty God and implore His pardon; then to my brother, if I have acted wrongly against my brother—to you, Signor Cancelliere, for example, if I have offended you. As to the Pope being the head of the Church, I know, he said, no headship save that of Jesus Christ. The Pope is a constituted authority, like you, Signor Cancelliere!" Before that examination terminated, the Cancelliere of the Delegation had, I doubt not, acquired the conviction of Jacques, that,

"Out of these convertites
There is much matter to be heard and learned."

But, respecting certain matters, he neither heard nor learned anything from Domenico Cecchetti, though again and again he returned to the charge. Neither wheedling nor bullying could induce him to reveal the name of one of the Christian brethren with whom he read and discoursed upon the Scriptures. His answer invariably was: "On all points regarding myself I will answer you without the slightest reserve; but questions likely to commit my friends I cannot and will not reply to." The Cancelliere, finding the attempt hopeless, then read over the minutes of the examination. Cecchetti himself perused it, and signed the same; and so, for the time, the affair terminated with the dismissal of the accused.

The paper thus obtained was submitted to the Council of Prefecture, which, on the avowals it contained, sentenced Domenico Cecchetti to a year's imprisonment in the Penitentiary of Imbrogiano. Imbrogiano was formerly a villa of the Grand Dukes of Tuscany, in which they solaced themselves after the cares of State, with rural pleasures, and is now a dungeon for the Protestant subjects of Leopold II., and in that character, doubtless, affords *him* as much pleasure as he is capable of receiving.

On the morning of Sunday, the 25th, the gendarmes were charged with the execution of the sentence. They entered the house of Domenico Cecchetti at half-past four, and told him that they had been

sent to convey him to the Bargello, from whence he was not likely soon to return. Hastily kissing his four boys, he bade them farewell, leaving them in the care of Him, "with whom is strength and wisdom, and whose are both the deceived and the deceiver." On the following morning he was met at a quarter to seven, guarded by two gendarmes, heavily ironed, pale but calm, on his way to the terminus of the Leghorn Railway, by which he was to go to Monte Lupo.

On the preceding facts I shall offer but one word of comment. Never was there a case which more imperatively required, which more completely justified, the sympathy of all European Protestants and the interposition of all Protestant Governments. It is well that our attention should be turned to the Oriental Christians who have groaned under the whip and scourge of Moslem domination; but let us not, on that account, forget the countrymen of the Guicciardini and Madiai, or overlook the harrowing fact that all Italy is rife with the wholesale persecution of such men.

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## XI.—*Calcutta Female Boarding Schools.*

The intellectual and moral character of females cannot well be overrated. In a country like India the training of European and East Indian women is of importance, not only because of that part of the community to which they belong, but because their influence cannot but tell on the Hindu community generally. The education they have been able to receive—at least in this part of India—has been very imperfect, but happily two schemes are now on foot which bid fair to supply a great and pressing want.

The first effort we allude to, is to establish a very superior Ladies' School on such a basis as will secure its permanence and efficiency. Such a school has long been wanted. Various attempts have been made to establish one, but strange to say they have never succeeded.

The one to which we now call attention has been auspiciously commenced, and it only remains that it be carried on with wisdom and with vigour. These will be required. The first years of the existence of such an institution are likely to be attended with great difficulties and discouragements. A great object however is to be gained, and it is worthy of all the wealth and all the labour it will cost. The character of the school will best be learned from the following paper:—

This Institution, which was projected by the late Rev. Andrew Morgan, Principal of the Parental Academy and Doveton College, is intended to supply the long felt want, in Calcutta, of a first class Seminary for the education of Young Ladies. Its constitution, devised by the founder, though finally framed by others, provides for the full development of a

thorough system of instruction, including all the accomplishments that are taught in the best Institutions in Britain.

The internal management has been intrusted to a Lady Superintendent, who is responsible for the education and general economy of the Establishment, being aided in the latter by a Committee of Ladies, and in the former by Governesses, Masters and Assistants. For fuller details, Parents and Guardians are referred to the Report of the Provisional Committee, recently issued.

The necessity for such an Institution, and the great desire felt for its speedy establishment are abundantly manifest from the prompt liberality of the Christian Community in India, who have nobly come forward with funds to the extent of more than Rs. 20,000: and now the arrival of a most able and experienced Lady Superintendent, and the prospect of two accomplished Governesses reaching Calcutta in June, inspires the Committee with the fullest confidence that the hopes of the Community will be more than realized.

The following document, in reference to the appointments already made, will amply justify these expectations. It is from the Referees in Edinburgh, viz. the Rev. Dr. Tweedie, Convener of the Free Church Foreign Mission Committee; the Rev. T. D. K. Drummond, St. Thomas's Episcopal Church; the Rev. W. Tasker, of Chalmers' Territorial Church; John Dalgleish, Esq. Principal of the Park Place Ladies' Institution; Thomas Oliphant, Esq. Principal of the Charlotte Square Institution; and Dr. Woodford, H. M. Inspector of Schools in connection with the Established Church of Scotland.

*Edinburgh, 28th February*, 1855.

DEAR SIR,

The duty which was entrusted to us some time ago of nominating a Lady Superintendent and two Governesses for the Calcutta Young Ladies' Institution, we have at length been enabled to bring to a close.

During the interval that has elapsed, however, it has pleased Almighty God to remove from the scene of his earthly labours, him by whom that duty was confided to us; and in now communicating the result to you as the provisional successor to the late Mr. Morgan, we cannot do so without expressing our deep sense of the loss which the cause of education in India has sustained by his removal; our heart-felt sympathy with you and the other fellow-labourers of Mr. Morgan, in the peculiarly trying circumstances, in which that event has placed you; and our earnest prayer that the God of all grace may both strengthen you for the work to which you have been called, and raise up others to aid in carrying it on, in a way commensurate with its importance to the future well being of India, and its intimate connection with that cause which is peculiarly His own.

The importance of an enlarged scheme of Female education, conducted in part by Masters, with the supervision and assistance of Governesses, an education thoroughly Christian in its character, and suited to the varied wants of the higher classes in India, was fully realized by the far-seeing and devoted man whom God has now taken to himself; and though struck down while his plans were, it may be, only partially developed, we cannot but feel grateful that he was spared to give the impress of his massive intellect to an undertaking destined, we trust, to be a source of unspeakable benefit to the mothers and daughters of India for long years to come. Guided by his plans and under the influence of his rare example, the work so ably foreshadowed by Andrew Morgan, will, we cannot doubt, ere long be carried to a successful issue. The legacy he has bequeathed to his survivors is a sacred inheritance. Wrought out in the spirit in which it was originated, it will prove at once a means of lasting good to India,

and a not unfitting monument to a man whose ardent desire for India's educational advancement was the great lesson of his life.

In furtherance of the work thus solemnly inaugurated, we rejoice that we have been enabled to discharge the task committed to us so entirely to our satisfaction.

A Lady Superintendent and two Governesses will, D. V., leave Britain in a very few days, to enter on their important duties in India.

In accordance with the instructions sent us, the situation of Lady Superintendent was offered to Miss Scott, one of the Ladies in question, whose acceptance of that offer is the surest guarantee for the zeal and ability with which her future duties will be discharged. Miss Scott's lengthened experience, as Lady Superintendent of the Female Training department in the Edinburgh Normal School, Moray House; and subsequently, in conducting a private Boarding and Educational Establishment for Young Ladies, cannot fail to be of incalculable advantage to her, in the responsible position to which she has been called, in connection with the Female education of India. To her matured views, her tact, prudence, powers of management, and devotedness to the object of her mission, the whole arrangements of your rising Institution may safely be entrusted. The high estimation in which Miss Scott was long held by your late Principal, as well as your own intimate acquaintance with her character and worth, will form her best passport to the confidence and regard of the Christian Ladies of your land.

Of the two Governesses who have been more immediately selected by ourselves, one, Miss Jane Erith, is an English lady both by birth and education; the other, Miss Elizabeth Nivison, was educated in one of the principal of our Edinburgh Institutions for Young Ladies, with the plans and details of several of which she is intimately acquainted.

Both of these Ladies are highly accomplished, and have for a number of years past been engaged in tuition, in some of the best and most respectable families in this country. Miss Erith is a member of the Church of England, Evangelical; and Miss Nivison, of the Established Church of Scotland. From direct communication with the clergymen of both these Ladies, we feel assured of their high Christian worth, and their peculiar fitness for taking part in the education and superintendence of the young.

Miss Scott and her excellent assistants have our best wishes for their success in the arduous and important Mission on which they are about to proceed. May the Almighty bless and strengthen them for His own work, and again expressing our heart-felt sympathy with the Calcutta educationists under their recent heavy bereavement,

We are, dear Sir,
Yours most faithfully,
(Signed) JOHN DALGLEISH,
D. T. K. DRUMMOND,
WM. K. TWEEDIE, D. D.
THOMAS OLIPHANT,
W. TASKER."

*George Smith, Esq.*
*Calcutta.*

The Committee has secured the house, No. 14, Theatre Road, which is admirably adapted to the purposes of the Ladies' Institution, being commodious and elegant, and surrounded by an extensive garden, laid out at great expense by the late proprietor.

Arrangements have been made to receive Boarders and enrol pupils from the 1st June at the Institution; and immediately on the arrival of Misses Erith and Nivison, who are expected a few weeks hence, the day of opening the classes will be announced.

EDUCATIONAL ESTABLISHMENT.

| | |
|---|---|
| Miss Scott, | Lady Superintendent. |
| Miss Erith, | Governess. |
| Miss Nivison, | Governess. |
| ——— | Assistant Governess. |
| ——— | Assistant Governess. |
| ——— | Housekeeper. |
| ——— | Matron. |

SUBORDINATE APPOINTMENTS ARE IN PROGRESS.

In addition to Mr. George Smith, who has kindly offered to devote an hour daily to the highest English class, at least two English masters will be immediately engaged.

The following is an experimental scale of charges, subject to such revision or amendment, as the circumstances of the Institution may seem to render necessary, the aim of the originators being steadily kept in view to diffuse the benefits of the Institution as widely as possible, consistently with a high standard of education.

ENGLISH DEPARTMENT.

Including Writing, Arithmetic, Geography, Outlines of Astronomy, Use of the Globes, Readings in Literature, Natural Philosophy, Natural History, General History, Physical Science, Composition, Biblical Instruction, the Christian Evidences, &c. &c.

| | | |
|---|---|---|
| 1st Division, | Rs. 6 | per mensem. |
| 2nd Division, | 8 | „ |
| 3rd Division, | 10 | „ |

ACCOMPLISHMENTS.

Boarders, Day Boarders, and Day pupils alike, will in addition pay the following rates for voluntary attendance at the undermentioned classes. Pupils who do not attend the English Department, cannot be enrolled for less than three of these classes.

| | | |
|---|---|---|
| French, (Elementary class,) | Rs. 2 | per mensem. |
| Ditto, (Advanced class for conversation and composition,) | 4 | „ |
| Italian, | 4 | „ |
| German, | 4 | „ |
| Drawing, | 4 | „ |
| Music, including the use of instruments, | 12 | „ |
| Singing, | 4 | „ |
| Fancy and Ornamental Needlework, (plain being included in the general fee for English,) | 2 | „ |

Hours of instruction from 9 A. M. to 4 P. M. with intervals for recreation and tiffin. A Holiday every Saturday.

BOARDING ESTABLISHMENT.

| | | |
|---|---|---|
| Boarders, | Rs. 25 | per mensem. |
| Day-boarders, | 10 | „ |

The rates for Boarders include medical attendance, medicine, stationery, conveyance to Church and pewage.

Resident Boarders are required to bring with them 18 changes of under-clothing; and a suitable supply of towels, sheeting, &c. Mattresses and curtains will be provided, for the sake of uniformity, by the Institution, and paid for by pupils at prime cost. Each Boarder to be provided with silver spoons and forks. Washing two rupees a month.

MATRICULATION.

A Matriculation fee of Rs. 3. will be charged annually, from Day pupils and Day Boarders, to cover incidental expenses usually charged separately.

Resident Boarders will be charged a Matriculation fee annually of Rs. 10, not only to cover incidental expenses already alluded to; but also as an equivalent for articles, provided by the Institution, which are usually brought or paid for by Boarders.

NO OTHER CHARGES WHATEVER.

*All charges* are to be paid in advance; and parties sending Young Ladies from the Mofussil are expected to give such references in Calcutta as will insure adherence to this indispensable condition.

All communications in reference to Educational matters or the internal economy of the Institution should be addressed to Miss Scott, Calcutta Young Ladies' Institution, 14 Theatre Road. Letters on General business should be addressed to the Secretaries, or E. W. Hollingberry, Esq. Treasurer, at the Institution.

*** Preliminary arrangements would be greatly facilitated by the early payment of outstanding Donations to R. H. Hollingberry, Esq. 1, Lower Circular Road.

JOHN FORDYCE, GEORGE SMITH, } *Secretaries.*

*Calcutta, 22nd May,* 1855.

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The second project is hardly of less importance than the first, whilst it wears an aspect of greater benevolence and philanthropy. The plan for the school is not yet matured, but the following Circular has been issued for the purpose of making known its general character, and of ascertaining how far it is likely to secure pupils.

A large class of European and Anglo-Indian Inhabitants, whose means are limited, having no suitable Schools for the instruction of their Female Children, who are thus either totally neglected, or indifferently taught at Day Schools in their neighbourhood, it is proposed, with a view of supplying this deficiency, to open a Boarding and Day School under efficient management, on a scale suited to their circumstances.

To place this School within the reach of as many as possible, the following charges are proposed.

| | | *Per Month.* |
|---|---|---|
| INSTRUCTION for Children above 10 years,.. .. | Rs. | 2 0 0 |
| DITTO ditto below 10 „ .. .. | „ | 1 8 0 |
| BOARD for all ages, .. .. .. .. .. .. .. | „ | 6 0 0 |

When two or more Children are sent from one family, a suitable deduction will be allowed.

The Children will receive a plain and useful English Education, comprizing instruction in Reading, Writing, Geography, Arithmetic, and Needle Work, and the religious knowledge to be afforded to them will be based on the same broad principles as those of the Calcutta City Mission.

A house will be selected in a healthy position, and with regard at the same time to the convenience of Day Scholars.

The following Gentlemen have consented to form a Provisional Committee:—

Rev. H. Fisher.
„ J. Herdman.
„ J. Milne.
„ C. B. Lewis.
„ E. Storrow.
Hon'ble E. Drummond.
D. Eliott, Esq.
A. Grant, Esq.
A. Young, Esq.
C. H. Lushington, Esq.
E. H. Lushington, Esq.
W. H. Jones, Esq.

That such a school is needed, all those will testify who are acquainted with that part of the community, whose incomes range from 70 to 150 rupees per month. Education is one of the last things they think about. Defective as may be their moral training, their intellectual discipline is yet more so. Even those parents who wish their daughters to be better trained, can ill afford the expence required, and a yet greater difficulty is found in the want of a proper school.

## Missionary and Religious Intelligence.

### 1.—Missionary and Ministerial Movements.

We have been guilty of great neglect in failing to record, at the proper time, the departure from India of the Rev. R. B. Boswell, chaplain of St. James's Church in this city. Mr. B. was a spiritually-minded man, as thoroughly evangelical in his active benevolence, as in his creed and his public ministrations; and he knew how to combine a sincere attachment to the Church of England with a courteous and affectionate demeanour towards Christian brethren who did not belong to it.

We are glad to learn that the Rev. H. Thomas has returned from the Cape in improved health, and resumed his labours in this metropolis.

Intelligence has been received from England of the safe arrival and improved health of the Rev. W. S. Mackay of the Free Church Mission, and Mrs. Milne, the wife of the Rev. J. Milne, of the Free Church.

The friends of the Rev. R. Henderson of the Scotch Kirk will be gratified to learn that his visit to the Neilgherries has improved his health.

The Rev. Mr. Bennett of the American Baptist Mission at Moulmein, has just passed through Calcutta, on his return from England and the United States, in restored health.

Letters from Germany state, that the health of the Rev. J. P. Menge, of the Church Mission at Gorruckpore, has been improved by his residence in his native country.

The *Oriental Baptist* announces the departure of Mr. Underhill for Ceylon, on the steamer of the 4th of May. After visiting the Baptist Mission stations in that island, Mr. Underhill will return to Bengal in July or August.

The same journal announces that Mr. Allen of Colombo has been obliged by ill health to return to England. The Baptist Church in the Pettah presented Mr. Allen, as a token of their respect for his character, with a very affectionate address and £120.—*C. Christian Advocate.*

### 2.—Colportage in India.

Our readers are aware that much has been done towards the introduction of a system of colportage in Western India, chiefly through the wise and zealous efforts of the late Rev. R. W. Hume. A beginning has been made. Persons have been employed to visit the various parts of the Concan and Deccan, with tracts and books and portions of the word of God for sale; and the Reports of our Tract Society show that from year to year the proceeds from this source have been increasing in quite an encouraging ratio. Several circumstances have combined to hinder a more rapid development of the system. First there is the paucity of readers. It has hitherto been the case that in very many villages scarcely

more than an average of one or two readers to each would be found. The proportion is increasing and is doubtless destined to increase with a good deal of rapidity, now that an educational scheme, framed particularly with reference to the multiplication of primary schools in the districts, is about to be introduced. Again we have been without Christian men whom we could employ in this work. Colportage, in the European sense of the word, we have not had, except to a very limited extent. As we have been obliged to employ unconverted natives of this country in the preparation and in the printing of the tracts and books, so also in their circulation.

The Bombay Auxiliary Bible Society lately received some communications from home, on this very subject of a wide diffusion of the Scriptures in the vernacular languages throughout the presidency, by means of a wisely-arranged and energetically conducted system of colportage. The idea was even suggested that a gentleman might be sent out from England to arrange and bring into operation such a system. There is evidently both among Christians at home and in this country an earnest desire that some more potent agencies should be brought into play, or some more ample development be given to existing instrumentalities, in order that the word of God and various religious publications may be scattered broadcast through this land. We hail these indications, and believe that they will eventuate in good to India.—*Bombay Guardian.*

### 3.—Bible Colporteurs for Bengal.

The Committee of the Calcutta Bible Society are desirous, if they can be obtained, to engage suitable men as Colporteurs, whose business it will be, to sell and distribute the Holy Scriptures in the English and Vernacular languages throughout the country. They must be men of true piety and of some self-denial, and ready to engage in the work from love to the souls of their fellow-creatures. They must, for such a work, possess considerable physical energy or much power of endurance, and be acquainted with the vernaculars. It is at least essential that they should know Bengali or Hindustani, and be able to read and explain the Scriptures to the Natives. If there be any Europeans, East Indians, or Natives, possessing the above named qualifications, and who can be recommended by their respective ministers, they should enter into communication with the Secretary of the Bible Society, who will, we doubt not, give them all needful information in detail, as to the manner in which the work is to be carried out, and the terms on which they may be employed.—*C. C. Adv.*

### 4.—Dr. Duff.

We are glad to be able to inform the numerous friends throughout India, of this valuable Missionary, that his health is slightly improving. After spending some months in the South of France, he has lately visited Rome, and when last heard of, was passing through Florence, on his way to Scotland, where he probably now is.

### 5.—Death of Mrs. Lipp of Kishnaghur.

We announce with regret the decease of the wife of the Rev. C. W. Lipp, Missionary of the Church Missionary Society at Ruttunpore, Kishnaghur, who breathed her last at Kishnaghur Sudder Station, on Sunday, April 22nd. She had been confined some days previously, and had suffer-

ed very severely; but was apparently progressing towards recovery, when fever suddenly came on, and put a termination to her life. Mrs. Lipp was originally a ward of that excellent Institution, the European Female Orphan Asylum in Calcutta, which she left to become teacher of the Native Girls' School at Solo, in the Kishnaghur District; and she was so engaged when she was united to Mr. Lipp in marriage in 1844. There is every reason to believe that she was one of those whom the Lord has made His own, and prepared by peculiar dispensations, for an early removal to the believer's rest. Her children have lost in her a most affectionate and attentive Christian mother: four survive her, the eldest a boy of about eight years; the youngest, a girl just born.—*Christian Intelligencer.*

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6.—Missions amongst the Emigrant Coolies.

The Church Missionary Society have determined to attempt some regular Missionary efforts for the good of the emigrant coolies at the Mauritius, to which place the Rev. E. Newman has been assigned, with the co-operation of the New Bishop Dr. Ryan; and also in Ceylon where the Rev. Septimus Hobbs, lately of Pavoor Tinnevelly, is to be stationed.—*Ibid.*

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7.—Madras Missions.

The new missionaries designed by the C. M. S. for the Madras Presidency are, the Rev. H. Andrews for Travancore, and A. Dibb, H. Dixon, and J. Valpy (the last not yet ordained) for Tinnevelly.—*Ibid.*

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8.—Increase of Chaplains.

We are informed on the very best authority, that by a despatch received by the middle May Mail, the Court of Directors of the East India Company have intimated their willingness to add to the number of their Clerical Servants in India "on good grounds shewn." The Bishop of Calcutta has strongly pressed this matter on the attention of the authorities at home many times; and was informed of the above-mentioned reply by the President of the Council, when presenting an Address to be forwarded to the Queen on occasion of her Majesty's Birth-day. We are, on the whole, glad to learn this, *i. e.*, if the Ministers sent out are Ministers of Christ's Gospel indeed, and not either mere hirelings who come for the Company's pay and pension, or men who come to propagate the soul-deadening principles of the Oxford school. Better none than such as these. Can no effort be made by those interested in India's best good, to induce those who have the bestowal of appointments to the Ministry under the E. I. Company, to refer to some Clergymen in England of known eminence and evangelical piety, such as Mr. Carus, successor to Chas. Simeon at Cambridge, Messrs Pelham, Stowell, Dale, Venn, and many others, for suitable men, on whom to bestow the appointments? It was through Simeon's recommendation that Corrie, Thomason, Goode, Boyes, Dealtry and others were sent to India: we want many more such men now.—*Ibid.*

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# UNIVERSAL LIFE ASSURANCE SOCIETY.

ESTABLISHED IN LONDON AND CALCUTTA, 1834.

*Confirmed by Special Act of Parliament 6 William IV. Chapter 64.*

**Invested Capital £630,000, of which 46 Lacs of Rs. are held by the Indian Branch.**

*London Office, No. 1. King William Street.*

*Chairman.*—SIR HENRY WILLOCK, K. L. S.

## Indian Branch.

*Directors.*

C. R. PRINSEP, ESQ. | W. H. SMOULT, ESQ.
ALEXANDER WALLACE, ESQ. | GEORGE BARTON, ESQ.
R. MACDONALD STEPHENSON, ESQ.

*Physician.*—ALLAN WEBB, ESQ. M. D.

*Agents and Secretaries.*—MESSRS. BRADDON AND CO.

**Madras Agents.**
MESSRS. BAINBRIDGE & CO.

**Bombay Agents.**
MESSRS. LECKIE & CO.

1.—The marked success which has attended the operations of this Society, justifies the Directors in calling the attention of the public to the peculiar advantages held out by this Institution to all classes desirous of effecting assurance upon lives.

2.—The Tables of premium have been framed with the greatest care. Those applicable to Indian lives have been especially prepared from the experience of Indian mortality, and from the records of the East Indian Government, and are as moderate as is deemed consistent with perfect security.

3.—Proposals are received for Insurances for the whole term of life, either on a *participating scale*, or on a *non-participating scale at a lower rate of premium*. Also for short periods varying from one to seven years on *very moderate terms*.

4.—An annual division is made of one-fifth of the ascertained profits of the five preceding years, the other four-fifths being set apart to enter into the average of succeeding years.

5.—Of the sum annually divisible, *seventy-five per cent.* is apportioned to policy-holders on the participating scale, who have paid six annual premiums, and these profits can be applied either in reduction of subsequent premiums, or as a bonus to the original amount of the policy. The remaining *twenty-five per cent.* of the profits is apportioned to the shareholders.

6.—During the last fourteen years the reduction of Premium on policies entitled to participate in profits has averaged more than 44 per cent., and during the last four years it has been declared at the rate of 45 per cent. on the original annual amount.

7.—The following table will shew the result of the last division of profits as declared on the 10th May, 1854.

| Age. | Date of Policy. | Sum Assured. | Original Annual Premium. | Reduction. | Reduced Annual Premium. |
|---|---|---|---|---|---|
| | | Co 's Rs. | Co.'s Rs. | Co.'s Rs. | |
| 20 | on or | 10,000 | 420 | 189-0 | 231-0 |
| 30 | before | 10,000 | 480 | 216-0 | 264-0 |
| 40 | the 10th | 10,000 | 590 | 265-8 | 324-0 |
| 50 | May, 1849. | 10,000 | 740 | 333-0 | 407-0 |
| 60 | | 10,000 | 1,030 | 463-8 | 566-8 |

8.—The following is an Extract of the rates of premium for short term Policies and for Assurances for life *without* participation in profits.

ANNUAL PREMIUM FOR ASSURANCE OF RUPEES 1,000.

**Civil.**

| Age. | 1 year. | 3 years. | 5 years. | 7 years. | Life without profits. |
|---|---|---|---|---|---|
| 20 | 22 | 22 | 23 | 24 | 32 |
| 30 | 27 | 28 | 28 | 29 | 39 |
| 40 | 32 | 32 | 32 | 33 | 49 |
| 50 | 38 | 40 | 40 | 43 | 62 |
| 60 | 51 | 52 | 56 | 60 | 88 |

**Military.**

| Age. | 1 year. | 3 years. | 5 years. | 7 years | Life without profits. |
|---|---|---|---|---|---|
| 20 | 26 | 27 | 28 | 28 | 36 |
| 30 | 32 | 32 | 33 | 34 | 45 |
| 40 | 39 | 40 | 40 | 40 | 53 |
| 50 | 45 | 46 | 47 | 48 | 64 |
| 60 | 56 | 57 | 60 | 64 | 90 |

9.—On return of Assurers to Europe for a permanent residence, their premiums are immediately reduced to the English rates, both on the *participating* and *non-participating* scales.

10.—Military Officers holding civil appointments are allowed to subscribe at the civil rates of premium.

11.—Premiums are payable either annually, half-yearly, or quarterly, and a grace of 28 days is allowed for such payments.

12.—Medical referees are remunerated by the Society.

13.—At the period of last annual valuation, the Assets of this Society were ascertained to be upwards of £630,000. The amount of Policies in force about £2,000,000, and the annual income arising from premiums thereon £90,000, exclusive of interest on the invested capital.

BRADDON AND CO.

CALCUTTA, *April*, 1855 *Agents and Secretaries.*

# Indian Rates of the Universal Life Assurance Society.

## TABLE NO. 1.—CIVIL SERVICE.

Annual Premiums required for the Assurance of 1,000 Rs. for periods from One to Seven years, on the Lives of persons in the H. C. Civil Service, and others not exposed to the hazards of Military and Maritime occupations, *without participation* in the Profits of the Society.

| Age. | One year. | Three years. | Five years. | Seven years. |
|---|---|---|---|---|
| 18 | 21 | 22 | 23 | 23 |
| 19 | 22 | 22 | 23 | 24 |
| 20 | 22 | 22 | 23 | 24 |
| 21 | 22 | 23 | 24 | 24 |
| 22 | 23 | 24 | 24 | 24 |
| 23 | 23 | 24 | 24 | 25 |
| 24 | 24 | 24 | 25 | 26 |
| 25 | 24 | 24 | 25 | 26 |
| 26 | 24 | 25 | 26 | 27 |
| 27 | 25 | 26 | 27 | 28 |
| 28 | 26 | 27 | 28 | 28 |
| 29 | 27 | 28 | 28 | 28 |
| 30 | 27 | 28 | 28 | 29 |
| 31 | 28 | 28 | 29 | 29 |
| 32 | 28 | 29 | 29 | 30 |
| 33 | 28 | 29 | 30 | 30 |
| 34 | 28 | 29 | 30 | 31 |
| 35 | 30 | 30 | 31 | 31 |
| 36 | 30 | 30 | 31 | 32 |
| 37 | 30 | 30 | 32 | 32 |
| 38 | 31 | 31 | 32 | 32 |
| 39 | 31 | 32 | 32 | 32 |
| 40 | 31 | 32 | 32 | 33 |
| 41 | 32 | 32 | 33 | 34 |
| 42 | 32 | 32 | 34 | 35 |
| 43 | 32 | 32 | 35 | 36 |
| 44 | 33 | 34 | 35 | 36 |
| 45 | 34 | 35 | 36 | 38 |
| 46 | 34 | 35 | 36 | 39 |
| 47 | 35 | 36 | 38 | 40 |
| 48 | 36 | 36 | 39 | 40 |
| 49 | 36 | 37 | 40 | 42 |
| 50 | 37 | 39 | 40 | 43 |
| 51 | 38 | 40 | 42 | 44 |
| 52 | 40 | 40 | 44 | 45 |
| 53 | 40 | 42 | 44 | 47 |
| 54 | 42 | 44 | 46 | 48 |
| 55 | 43 | 44 | 48 | 48 |
| 56 | 44 | 45 | 48 | 50 |
| 57 | 45 | 47 | 50 | 52 |
| 58 | 46 | 48 | 52 | 54 |
| 59 | 48 | 50 | 54 | 56 |
| 60 | 49 | 51 | 56 | 60 |

## TABLE NO. 2.—MILITARY AND NAVAL.

Annual Premiums required for the Assurance of 1,000 Rs. for periods from One to Seven years, on the Lives of persons exposed to the hazards of Military and Maritime occupations, *without participation* in the Profits of the Society.

| Age. | One year. | Three years. | Five years. | Seven years. |
|---|---|---|---|---|
| 18 | 25 | 25 | 26 | 27 |
| 19 | 26 | 26 | 27 | 28 |
| 20 | 26 | 27 | 28 | 28 |
| 21 | 27 | 28 | 28 | 28 |
| 22 | 28 | 28 | 28 | 29 |
| 23 | 28 | 28 | 29 | 30 |
| 24 | 28 | 28 | 29 | 30 |
| 25 | 28 | 29 | 30 | 31 |
| 26 | 29 | 30 | 31 | 32 |
| 27 | 29 | 30 | 31 | 32 |
| 28 | 30 | 31 | 32 | 32 |
| 29 | 31 | 32 | 32 | 33 |
| 30 | 32 | 32 | 33 | 34 |
| 31 | 32 | 33 | 34 | 35 |
| 32 | 32 | 34 | 34 | 36 |
| 33 | 33 | 35 | 36 | 36 |
| 34 | 34 | 36 | 36 | 37 |
| 35 | 35 | 36 | 37 | 38 |
| 36 | 36 | 36 | 37 | 38 |
| 37 | 36 | 37 | 38 | 39 |
| 38 | 37 | 38 | 39 | 40 |
| 39 | 38 | 39 | 40 | 40 |
| 40 | 39 | 40 | 40 | 40 |
| 41 | 40 | 40 | 40 | 41 |
| 42 | 40 | 40 | 41 | 42 |
| 43 | 40 | 41 | 42 | 43 |
| 44 | 41 | 41 | 43 | 44 |
| 45 | 42 | 42 | 43 | 44 |
| 46 | 43 | 43 | 44 | 44 |
| 47 | 43 | 44 | 44 | 45 |
| 48 | 44 | 44 | 45 | 46 |
| 49 | 44 | 45 | 46 | 48 |
| 50 | 45 | 46 | 47 | 48 |
| 51 | 46 | 47 | 48 | 49 |
| 52 | 47 | 48 | 49 | 50 |
| 53 | 48 | 49 | 50 | 52 |
| 54 | 49 | 50 | 52 | 52 |
| 55 | 50 | 51 | 52 | 53 |
| 56 | 51 | 52 | 53 | 55 |
| 57 | 52 | 53 | 55 | 56 |
| 58 | 53 | 55 | 56 | 58 |
| 59 | 54 | 56 | 58 | 60 |
| 60 | 56 | 57 | 60 | 64 |

*** *Premiums are received in half-yearly payments for the convenience of the Assured, but in case of lapse the full premium of the current year will be charged.*

Table No. 1. Example.—A person aged 30, may, by paying 27 Rs., secure 1,000 Rs. to his representatives, if his death should occur within *one* year; if within *five* years by paying 28 Rs. annually, and if within *seven* years, by paying 29 Rs. per annum.

Table No. 2, Example.—A person aged 30, may by paying 32 Rs. secure 1,000 Rs. to his representatives, if his death should occur within *one* year; if within *five* years by paying 33 Rs. annually, and if within *seven* years by paying 34 Rs. per annum.

# UNIVERSAL LIFE ASSURANCE SOCIETY.

## WHOLE LIFE.

| Age | CIVIL. | | MILITARY AND NAVAL. | | ENGLISH RATES. | | Age. |
|---|---|---|---|---|---|---|---|
| | TABLE No. 3. Annual Premiums required for the Assurance of 1,000 Rs. with participation in profits, and reduction of Premium on return to Europe. | TABLE No. 5. Annual Premiums required for the Assurance of 1,000 Rs. *without participation in profits, but with reduction of Premium on return to Europe* | TABLE No. 4. Annual Premiums required for the Assurance of 1,000 Rs. with participation in profits, and reduction of Premium on return to Europe. | TABLE No. 6. Annual Premiums required for the Assurance of 1,000 Rs. *without participation in profits, but with reduction of Premium on return to Europe.* | Annual Premium for assuring £100, for the whole of life, with participation in profits. Inserted as a guide to persons insured in India under Tables Nos. 3 and 4. | Annual Premium for assuring £100, for the whole of life, without participation in profits. Inserted as a guide to persons insured in India under Tables, Nos. 5 and 6. | |
| 18 | 41 | 31 | 45 | 34 | 1 17 2 | 1 13 6 | 18 |
| 19 | 42 | 32 | 46 | 35 | 1 17 11 | 1 14 2 | 19 |
| 20 | 42 | 32 | 47 | 36 | 1 18 8 | 1 14 10 | 20 |
| 21 | 43 | 33 | 48 | 37 | 1 19 6 | 1 15 7 | 21 |
| 22 | 43 | 34 | 49 | 38 | 2 0 5 | 1 16 5 | 22 |
| 23 | 44 | 35 | 49 | 39 | 2 1 4 | 1 17 3 | 23 |
| 24 | 44 | 36 | 50 | 40 | 2 2 3 | 1 18 1 | 24 |
| 25 | 45 | 36 | 51 | 41 | 2 3 3 | 1 19 0 | 25 |
| 26 | 46 | 37 | 51 | 42 | 2 4 4 | 1 19 11 | 26 |
| 27 | 46 | 38 | 52 | 43 | 2 5 5 | 2 0 11 | 27 |
| 28 | 47 | 38 | 53 | 44 | 2 6 7 | 2 2 0 | 28 |
| 29 | 48 | 39 | 54 | 45 | 2 7 8 | 2 2 11 | 29 |
| 30 | 48 | 39 | 54 | 45 | 2 8 10 | 2 4 0 | 30 |
| 31 | 49 | 40 | 55 | 46 | 2 9 11 | 2 5 0 | 31 |
| 32 | 50 | 41 | 56 | 46 | 2 11 0 | 2 5 11 | 32 |
| 33 | 51 | 42 | 57 | 47 | 2 12 3 | 2 7 1 | 33 |
| 34 | 52 | 43 | 58 | 47 | 2 13 7 | 2 8 3 | 34 |
| 35 | 53 | 43 | 58 | 47 | 2 14 11 | 2 9 6 | 35 |
| 36 | 54 | 45 | 59 | 49 | 2 16 5 | 2 10 10 | 36 |
| 37 | 55 | 46 | 60 | 50 | 2 18 0 | 2 12 2 | 37 |
| 38 | 56 | 47 | 61 | 51 | 2 19 7 | 2 13 8 | 38 |
| 39 | 58 | 48 | 62 | 52 | 3 1 3 | 2 15 2 | 39 |
| 40 | 59 | 49 | 63 | 53 | 3 3 0 | 2 16 9 | 40 |
| 41 | 60 | 51 | 64 | 54 | 3 4 9 | 2 18 4 | 41 |
| 42 | 62 | 52 | 65 | 55 | 3 6 6 | 2 19 11 | 42 |
| 43 | 63 | 53 | 66 | 56 | 3 8 3 | 3 1 6 | 43 |
| 44 | 65 | 54 | 68 | 57 | 3 10 2 | 3 3 2 | 44 |
| 45 | 66 | 55 | 69 | 58 | 3 12 2 | 3 5 0 | 45 |
| 46 | 67 | 57 | 70 | 60 | 3 14 5 | 3 7 0 | 46 |
| 47 | 69 | 58 | 72 | 61 | 3 16 9 | 3 9 1 | 47 |
| 48 | 70 | 60 | 73 | 62 | 3 19 4 | 3 11 5 | 48 |
| 49 | 72 | 61 | 75 | 63 | 4 2 3 | 3 14 1 | 49 |
| 50 | 74 | 62 | 77 | 64 | 4 5 6 | 3 17 0 | 50 |
| 51 | 76 | 65 | 79 | 67 | 4 9 1 | 4 0 3 | 51 |
| 52 | 79 | 68 | 81 | 70 | 4 12 10 | 4 3 7 | 52 |
| 53 | 81 | 71 | 83 | 73 | 4 16 11 | 4 7 3 | 53 |
| 54 | 84 | 74 | 86 | 76 | 5 1 2 | 4 11 1 | 54 |
| 55 | 87 | 76 | 89 | 78 | 5 5 10 | 4 15 3 | 55 |
| 56 | 89 | 79 | 91 | 81 | 5 10 10 | 4 19 9 | 56 |
| 57 | 92 | 81 | 94 | 83 | 5 16 2 | 5 4 7 | 57 |
| 58 | 96 | 84 | 98 | 86 | 6 1 10 | 5 9 8 | 58 |
| 59 | 99 | 86 | 101 | 88 | 6 7 7 | 5 14 10 | 59 |
| 60 | 103 | 88 | 105 | 90 | 6 13 2 | 5 19 11 | 60 |

*** *Premiums are received in Half-yearly payments for the convenience of the Assured, but in case of lapse, the full premium of the current year will be charged.*

In the event of the parties whose lives are assured returning to reside permanently in Europe, they will be reduced to the English rates from the date when their premiums first fall due after arrival.

Parties visiting England *on Furlough* or for a *temporary residence* will be required to pay the Indian premium during residence in England, without reference to the number of years the same may previously have been paid in India.

Parties assured in Company's Rupees in India, who may determine on paying their future premiums in England will be required to pay them at the fixed rate of Exchange of Two Shillings per Company's Rupee; and in the event of such assurance becoming a claim payable in England, the sum assured will be paid at the same fixed rate of Exchange of Two Shillings per Company's Rupee.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 188.—OLD SERIES, VOL. XXIV. No. 279.

AUGUST, 1855.

## I.—*The Hurdwar Fair.*

For the Calcutta Christian Observer.

DEAR MESSRS. EDITORS,—In the May No. of the *Calcutta Christian Observer*, which reached me only a few hours ago, after mentioning the last Hurdwar fair, you express a wish that some of your brethren in the North West would give you some account of the melá and the labours of the missionaries on that occasion. It is probable that your wish has long ere this been complied with; but if not, allow me at present to offer you a short account of the melá itself; and in case you have not heard from any other of our number on the subject, some notice of our operations there can be sent hereafter.

The fair occurs annually on the Hindu New Year's-day, according to their civil reckoning, that is, when the sun enters the *constellation* (not sign) Aries (Mesh), on the 11th of April at present. This is called the *Mesh Sankránt*. The year that the planet Jupiter (Brihaspati) enters the constellation Aquarius (Kumbh), the fair is very much larger than on ordinary occasions. The Kumbh melá takes place every twelfth year for a certain number of revolutions of Jupiter, and at the termination of this period it (the great fair) occurs again in eleven years. According to our account, the eleventh year great fair ought to take place after seven revolutions of the planet in question. The Hindus, however, have their own method of computing celestial phenomena, which, though not very exact, answers the purpose pretty well.

The present was an eleventh year fair, and although a large one, would no doubt have been much larger, had it been known in time that it was to be a "Khumbh melá." It seems that this fact was not discovered, till a great portion of the

year immediately preceding had passed. Indeed till near the time for the fair, some of the Brâhmans themselves were in considerable doubt, as to whether the present fair ought to be considered the "Kumbh." By April next year Jupiter will have passed into the constellation Pisces (Mín). Hence the necessity for observing this year as the great fair.

The melá of this year was certainly smaller than that of the last great one, which took place in 1844, at which I was present. The estimate of "two millions" of pilgrims, as being present at the fair in April last, is doubtless much beyond the truth. The highest estimate of the missionaries, present on the occasion, was about half a million. This, in my humble opinion, was a much more probable estimate. The space of ground occupied by the fair, making the largest estimate, was not above four square miles or a little more than 2,500 English acres, a very large portion of which was occupied by horse-merchants and others, attending the fair for purposes of trade. A little reflection will convince any one that the remaining space would be scarcely large enough, as encamping ground, to accommodate five hundred thousand pilgrims.

It is, however, a comparatively small matter, whether there were half a million or two millions. All the pilgrims collected at the melá were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." What an overwhelming reflection this! O! who that had a single spark of Christianity in his heart, could behold, without the deepest feeling of commiseration, the vast crowds assembled at that shrine, giving the strongest evidence that they were utterly unacquainted with God's plan for the redemption of their immortal souls!

O may the good Lord hasten the glorious period, when instead of resorting to a senseless stream for the removal of sin, the poor benighted Hindus shall trust in the blood of Jesus for the cleansing of all their guilt and defilement!

*N. W. Provinces, June 14th,* 1855. N.

*P. S.*—The impression that an account of the fair and of the operations of the missionaries there, may have been sent you ere this, prevents my writing more at present than the above very brief account.*

* On the cover of our last number we stated that this impression was erroneous. We would again entreat our kind correspondent to supply us with a fuller account of the Fair, and of the labours of missionaries there. Since the death of Mr. Thompson of Delhi we have seen no account of it whatsoever. To show its importance, we insert here a paragraph from the July number of the *Calcutta Christian Intelligencer*, which has just come to

## II.—*The History and Peculiarities of Satya Guruism.*

From the *Oriental Baptist.*

Few, probably, of our readers are acquainted with the character and pretensions, or even the existence of Satya Guruism. Were it not for the extensive delusion it has practised, it would be altogether unworthy of serious notice. Christianity has, in every age, been misrepresented and corrupted by sects and heresies; but Satya Guruism is not sufficiently allied to Christianity to deserve the name of even a heresy. We read of numerous sects in the early history of the Church that grew out of the fusion of Christianity with the religious systems of the East; but they were the result of that love for intellectual speculation and philosophic spiritualism common among the Oriental nations. Among the disciples of the Satya Guru, there is neither spiritualism nor philosophy. Their religious theory consists of a gross perversion of one or two ideas derived from the Christian Scriptures, blended with the rankest superstitions of Hinduism. It originated in a pecuniary speculation on the part of its founder, and owes its support to the grossly ignorant and superstitious character of the people.

Somewhere about the year 1804, Nabaghana Shyám, a native of Dwípnagar, to the south of the Padmá* river, visited Dr. Carey at Serampore. Here he was furnished with a copy of the New Testament and some tracts, with which he returned home. The Gospels appear to have particularly attracted his attention. He admired the power that could heal the leper, and cure the blind, and quicken the dead; but he saw not the higher life of Christianity. Viewing Christ from the Hindu stand-point, he readily admitted that he was the Divine

hand: "At Jubbulpore Mr. Leupolt has been making a stay of some weeks, and writes in very cheerful terms of the openings for Missionary labour presented by it. He has baptized an old Bráhman Pundit and his wife; whose case is certainly remarkable. Some thirteen years ago this Pundit visited the famous Hurdwar melá, and there amidst his washings and worshippings, he received from some Missionary a Christian book or two, which he brought with him to his distant home at Garwa, a village in Central India. For years the book lay little regarded. However, about six years ago, something led to its perusal, and the Pundit began to visit his neighbours, and to discuss the contents with them. Long did his mind struggle against the truth. Henry Martyn used to say that he would deem it nothing less than a miracle, if he could see the proud blind mind of an old Indian Pundit convinced and humbled by the Gospel of Christ. The miracle has been wrought more than once already; and here again. Others too, who have fully received the truth, from their discussions with the Pundit, but are still timid, are expected to come forward for baptism before long. What an encouragement this is to the faithful praying Missionary, to go on sowing the seed, though not seeing any immediate appearance of fruit. The residents of Jubbulpore have formed a Local Missionary Association under Mr. Leupolt's advice, have contributed liberally towards its objects, and are very desirous of having an ordained Missionary fixed at the station."—Eds. *C. C. O.*

* *Padmá* is the popular name of the main stream of the Ganges below Rájmahal.—Eds. *C. C. O.*

Teacher of the *Jews;* but he denied that our Lord, as identified with the Jewish incarnation, was the Universal Saviour. If to teach the Jews He became a Jew, then, to teach the Hindus, it was necessary He should become a Hindu. In the man's own judgment this necessity was merely hypothetical; but he might present it to his ignorant countrymen as a real necessity, sufficiently practical to awaken the expectation that the God of the Christians would shortly become incarnate among them. He therefore set out with the doctrine that he himself was the Hindu incarnation of Christ, the Satya Guru, or "true Teacher." To sustain this claim he professed to cure diseases independently of all medical appliances, and to grant all the requests of his disciples. At first he hesitated to assert publicly that the Satya Guru of his religious theory was Christ, lest the prejudices of the people should be awakened. He judged, and that rightly, that the bare epithet, Satya Guru, would be sufficient to elicit the religious sympathies of the credulous villagers around him, whilst the identity of this Guru with Christ might be taught to the initiated only. He maintained no avowed opposition either to Hinduism or Christianity, because he saw that such a course must involve the failure of his plans and the loss of a promising trade. The Hindu, on the one hand, would hesitate before he identified himself with a system that demanded the renunciation of caste; and Christianity might, on the other, unravel the deceit at any time. Accordingly he permitted the retention of caste among his disciples so long as they were among their friends and relations, but sanctioned the partaking of food with Christians, when by themselves. Indeed, Satya Guruism has all along evinced a stronger desire to propitiate Christianity than Hinduism.

In imitation of the miracles of healing performed by our Lord, Nabaghana Shyám taught that no disease could withstand his power. He owned a field whose earth possessed a miraculous healing property; and any sick person who, on the payment of a certain sum of money, obtained a portion of the earth and ate it, was sure to recover. All food, whether in the shape of fruit or vegetable, was effective in the cure of whatsoever disease, provided it had been previously blessed and sanctified by the great Guru; but this blessing was never gratuitously bestowed. The man who rolled himself in the dust three times a day, viz. in the morning, at noon, and at night, repeating, on each occasion the words, "Guru satya, Guru satya, Guru satya; mithyá náí,"* was sure of restoration to health.

The person of the Satya Guru or Mohanta, as he is commonly styled, is of course sacred. He is never approached, but the disciple prostrates himself at his feet. His food is cooked separately from that of his household, and is never shared with any one. The chewed *pán* that is ejected from his mouth is as sacred to the disciple fortunate enough to obtain it, as is "a piece of the true cross" to the deluded Papist: it is a charm that wards off every ill. The individual whose disease does not succumb to the omnipotence of the Guru's mantras, lacks faith. No sin can be concealed from him. He can tell in the act of receiving

* "The teacher is true, &c., not false."

a cup of water at the hands of a disciple, whether that person has committed any great sin or not.

Of the period of Nabaghana Shyám's death we have no certain information. He has, however, been succeeded by Rámdás, one of his earliest disciples, who has settled at Sánchár, a village in the Comillah district. This individual has added to the pretensions of the system and has done much towards its dissemination. Many years ago he visited Mr. Leonard, the Baptist Missionary at Dacca, acquired some knowledge of Christianity, and returned home with a copy of the Bengáli Bible. This, he seems to have looked into; for, mixed up with other commands imposed on his followers, are one or two directions of Levitical origin. Such are the laws contained in Deut. xxii. 6, 7, and Lev. xv. 19. Among the laws originating with the Mohanta are; the command to eat four times a day, and the interdiction of all animal food, whether flesh or fish, as well as of all food of a red colour. To this is appended a prohibition against eating the remains of another's meal, or smoking what may be left of the tobacco in another man's *hookah*. Dipping the entire body under water is also forbidden, from a notion that the individual who indulges in the practice will be ultimately seized and carried away by the devil.

Satya Guruism enjoins celibacy on the Mohanta, and on him alone. Marriage would incapacitate him for the numerous duties he has to perform. Such is the law, though the conduct of the "reigning" Mohanta has created no small scandal among his followers. About six or eight years ago, an aged disciple dedicated his daughter, a girl of twelve years, to the service of the Mohanta. This girl the Mohanta has married, though of course he will not acknowledge it. All he admits, when interrogated on the subject is, that she has been dedicated to him, and therefore employs herself in ministering to his temporal wants. The marriage ceremony in force among the followers of the Satya Guru consists of an exchange of necklaces between the bride and bridegroom. Marriages can be solemnized by no one but the Mohanta.

All that remains to be told is the design of the annual gathering of the Mohanta's disciples. Once a year, at the time of the Dhol Jattra, these people visit Sánchár, for the purpose of paying homage to the "true teacher." On this occasion there is held a grand nocturnal ceremony in a spacious room fitted up with an imposing row of chandeliers, each of which supports twenty-one lights. These lights are fed at the expense, not of the Mohanta, but of those disciples who may desire the accomplishment of any wish. For instance, an individual may be suffering from a disease from which he would seek relief; or he may be childless and is anxious to have a son. Well, it is his duty to prostrate himself before the Mohanta and state his request, proposing at the same time to supply a given number of lights with oil. If by any chance a man's light is extinguished during the night, it is an indication that his prayer is rejected. Every suppliant therefore seeks to prevent such a misfortune. Some remain awake all night to see that their lamps are well fed, others keep watch by proxy. No oil can be used on this occasion but what has been purchased from the Mohanta himself. Those who are unable to pay for the article in *cash*,

are condemned to watch their lights in person; the rest are supplied by the Mohanta with females to whose care the lights are entrusted.

The lamps being lighted, the disciples assemble in the spacious apartment and prostrate themselves before the Mohanta, who occupies an elevated seat on which no one else dare place himself. They then follow him in a prayer addressed to the Satya Guru, the burden of which is: "O Guru, thou art true, thou art true, thou alone are true; every thing that emanates not from thee is false. O Guru, forgive us. Pardon all that is wrong in our actions and words and desires. O Guru, thou art true, thou art true, thou alone art true; there is no falsehood in thee." The prayer being ended, the people sing hymns in honour of their Guru. This exercise is continued far into the night, when all who are not obliged to watch, surrender themselves to sleep. Subjoined is the chorus of a song designed to commemorate the annual gathering of the disciples:

> "O Guru, thy wealth and sweetness cannot be concealed;
> The Debtas, compared with thee, deserve not to be worshipped.
> Let us learn to know and contemplate this Guru;
> Then shall we possess a clear understanding
> Of the king that conquers Yama.*
> Go, prostrate yourselves at the feet of the Guru,
> And plunge into the joy of love."

It will perhaps be asked, "What means does the Mohanta employ to keep up the delusion he has imposed on his followers? his cures cannot always be successful?" No doubt the repeated failures of his prescriptions have impaired the strength of first faith in the minds of many of his disciples. But he possesses a *Gananá Pustak*, a book of astronomical calculations, which enables him to predict eclipses with miraculous (!) facility and precision! And his followers cannot believe that so truthful a prophet can be a thorough impostor. In addition to this, it does sometimes happen that nature, by a salutary effort of her own, restores a patient to health. The recovery is of course attributed to the power of the Guru; and one such cure does more towards the establishment of the Guru's character in the estimation of his disciples, than ten failures would do towards undermining it.

Rámdás, the present Mohanta, has his agents in various parts of East Bengal, whose duty it is to make proselytes and bring gain to their leader and to themselves. There is not a district in these parts in which the disciples of the Satya Guru are not to be found. At the annual meetings at Sánchár, upwards of a thousand people come together. Two branch organizations have lately been instituted, one at Jángályá and the other at Nánnár Díggír Pár, in the Comillah district. The people forming these *dals*, as they are termed, do not visit Sánchár, though they recognize the authority of the Mohanta, from whom their teachers have received their "license."

It is difficult to form a correct estimate of Rámdás's character. He is now about sixty years of age, and has in the course of his Mohantaship amassed a considerable fortune. That he is an impostor there can be no doubt. That he wilfully deludes the ignorant for the pur-

* The Pluto of the Hindu Mythology.

pose of pecuniary gain, is equally clear. He is not ignorant of the principles of Christianity. He possesses neither subtlety nor learning as a set off to the impositions he practises,—impositions altogether rude and coarse. He has trembled with fear and wept with remorse, when the law and the gospel have been presented to him; and yet he persists in the course he has found so profitable. The power of iniquity appears to be constantly resisting and overcoming the force of conviction. He appears to be advancing to the grave with a consciousness fully alive to the peril before him, but in the grasp of an infatuation whose charm he cannot withstand.

But may we not hope better things of his disciples? It is true they are for the most part extremely ignorant,—very few of them indeed can read; but a spirit of inquiry has of late years been awakened among them, and those who have learnt to read, are resolved to investigate for themselves the doctrines of the Satya Guru. They are beginning to be better acquainted with the Gospel. A case occurred not long ago of an individual who took his New Testament with him to Rámdás, and proposed to investigate the claims of Satya Guruism. The result of the inquiry, despite all the representations of the Mohanta, was an enlightened conviction of the truth of Christianity, —a conviction which, there can be no doubt, would have been publicly avowed, had not the hand of death interposed to prevent it. In proportion as doubts are weakening the confidence of the disciples in their Guru, in that proportion their sympathy with Christianity appears to be gaining strength. During their annual meetings at Sánchár, hundreds of them have been seated for hours listening to the Gospel.

Satya Guruism, when rightly viewed, bears no proper affinity to Christianity. It is a development of Hindu superstition. Its most prominent feature is that earthliness which essentially characterizes all superstition. The follower of the Satya Guru, equally with the orthodox Hindu, needs to see the earthliness of superstition contrasted with the spirituality of the Gospel. Satya Guruism is as profoundly indifferent to the safety and sanctification of the soul, as its parent Hinduism. Its pretensions reach not beyond the physical welfare or temporal interests of its professors. It gives no prominence to the spiritual truths which must form an essential element of the religion "that cometh down from above." It furnishes no definite prospect of the hereafter to which men are hastening; it affords no enduring motives to holiness; it generates no love to God; it does nothing to remove the death-dew on the soul, or soothe the agitation of the spirit in the hour of dissolution. It is the spirituality of the Gospel that constitutes the point of antagonism between it and Hinduism,—between it and every other superstition. Accordingly, in presenting the Gospel to the heathen, let us not be satisfied with supplying them with the facts of our Lord's life and death and resurrection; but let us give prominence to the doctrine that "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." Let us set forth the high-toned sanctity, the elevated spiritual tendency of the Gospel, and place them in glaring contrast with the intensely earthly, gross, and grovelling superstitions of heathenism.

The only circumstance that makes Satya Guruism an interesting feature in the religious history of the Hindus, is the fact that its very existence proves that Christianity is telling on the ramparts of heathenism. Whatever may have been the primary motive that led to the organization of the system, Satya Guruism is an evidence that its followers have lost all faith in the orthodox deities of Hinduism. Nor does it stand alone in this respect. The last fifty years have witnessed the birth of numerous sects that have been thrown out, as it were, from Hinduism, by collision with Christianity. Though on the one hand, these sects exhibit a decided hostility to the truth; on the other, differing among themselves in almost every thing else, they still agree in believing that Hinduism is too far advanced in its dotage to contend successfully against the giant might of Christianity. The fact is, the religious element in the Hindu mind has begun to vindicate its independence, and to reject a priestcraft that has lived but in the moral degradation of the people. Do these movements portend nothing? Do they not show that the Gospel leaven is even now leavening the lump? Is not the diversified opposition which Christianity has provoked, itself a presage of the ultimate triumph to which she is destined?

*Dacca.* R. R.

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III.—*Missions of the Netherlands' Missionary Society,—described in a Lecture, delivered at the Monthly Missionary Prayer Meeting, by the Rev.* A. F. Lacroix.

The genuine spirit of Missions is not sectarian. It is a catholic spirit. Wherever it is found, it leads those who are possessed of it, to take an interest in the labours of *all* their faithful brethren, to whatever denomination or country these may belong, to sympathize with them in their trials, and to rejoice with them in their success.

Not doubting, my dear friends, that this is the spirit with which *you* are animated, I purpose this evening to lay before you a few facts, relating to the operations of a Society whose sphere of labour, though not very distant from these shores, is nevertheless but little known among the Christian public of this country. I allude to the *Netherlands' Missionary Society*, with which it was my privilege to be connected when I first arrived in Bengal, and with whose Directors I have ever since kept up a regular and friendly correspondence.

As far back as the year 1839, on an occasion like the present, I made the same Society the subject of my address; and dwelt then on its origin, its constitution and some of its attempts to propagate the Gospel in the world.* This even-

* See *C. C. Observer* for 1839, p. 427.—Eds. *C. C. O.*

ing I purpose to call your attention to the most recent intelligence that has reached me from the stations occupied by that Society in *Java* and the *Eastern Archipelago*, which constitute the principal field of its labours.

A few years ago, the Directors of the Society, desirous of obtaining more correct information concerning their Missions in the East, and for the purpose also of encouraging their agents in the field, resolved on sending thither, as a deputation, one of their number, the Rev. Mr. VAN RHYN, a pious and able minister of the Dutch National Church, who, on his arrival at Batavia, was to take as his co-adjutor during his tour of inspection, the Rev. Mr. JELLESMA of Ceram, one of the best and most experienced missionaries of the Society:—a better and more sensible plan, it appears to me, than that followed by some other societies who entrusted so important a work *entirely* to individuals sent out from Europe or America, and totally unacquainted with the people they were to visit, their language, their habits and their particular wants.

From the capital of Netherlands' India, Messrs. Van Rhyn and Jellesma visited most of the stations occupied by the Society; and the former, on his return to Holland after an absence of two years, published in the Dutch language an interesting account of his travels, a copy of which he had the goodness to send to me. It is from that work I shall chiefly draw the information, which I am about to communicate to you; adding to it such intelligence as I have received since its publication.

## I.—JAVA.

Any one acquainted with the relative importance of the Dutch possessions in the East, would naturally expect that the beautiful, populous and extensive island of *Java* would have been chosen as the principal sphere of the Netherlands' Missionary Society's operations; but this was not the case. The fault, however, was not the Society's, but that of the government, whose views and policy have long been precisely the same as were those of the English East India Company sixty years ago, when Dr. Carey and his co-adjutors arrived in this country, and were constrained to seek a refuge in the Danish settlement of Serampore; because it was feared that the preaching of the missionaries would create dissatisfaction among the natives, and probably lead to a revolt which might have entailed the loss of India to the British crown. It was from similar motives, that all direct attempts at the evangelisation of the Javanese were always systematically opposed by the Dutch government. It is true that the Rev. Messrs. TROWT,

Robinson and Bruckner, Baptist Missionaries, and later, Dr. Medhurst, of the London Missionary Society, were permitted to reside in Java; but numberless restrictions were imposed upon them, and every obstacle put in their way that could be devised. Dr. Medhurst did not remain very long on the island, and his labours there lay chiefly among the Chinese and the Malays. And after Mr. Robinson's departure and Mr. Trowt's death, their fellow-labourer, Mr. Brückner, had to limit himself almost entirely to the translation of the Scriptures and the preparation of Christian tracts in the Javanese language; for direct attempts at public preaching were not allowed.

As a specimen of the intolerance of government in regard to every thing connected with the Missionary enterprize in Java, I will just mention that in 1831, when Mr. Brückner returned to Java, after having (as some of us may remember) spent a year at Serampore for the purpose of printing the first version ever made of the New Testament in Javanese, and also some tracts in the same language, the Batavian government laid an embargo on these publications, permitting him to retain only a small number of copies, which he took with him to Samarang, where he had fixed his residence. And Mr. Van Rhyn, with expressions of deep regret, states that he saw those invaluable treasures (as he properly calls them) in a side-room of one of the churches at Batavia, becoming the prey of insects and going to destruction. What a fearful responsibility rests on those short-sighted worldly politicians, who thus take upon themselves to debar whole populations, sunk in darkness and spiritual destitution, from the blessed Gospel sent by a merciful God to give them light and life!

While speaking of the Javanese Scriptures, I am happy to add, that the *Netherlands' Bible Society*, in the hope that more liberal views and feelings would gradually be adopted by the government, engaged, several years ago, the services of an old and talented Missionary, Mr. Gericke', who is perfectly acquainted with the Javanese, to make a complete translation of the Bible in that language. On finishing the New Testament, in 1846, Mr. Gericke' proceeded to Holland to have it printed, and returned with it to Java in 1851,—since then, a new edition has been published, and the entire Old Testament translated. Good Mr. Brückner, in a letter to an esteemed friend in Calcutta, with true Christian feeling, thus expresses himself in regard to Mr. Gericke's version: "I find (he says) his translation of the New Testament superior to mine, and the version of the Psalms excellent. He being a man of talent and piety, and giving his whole time and strength to the work, it was reasonably to be expected that

it would excel that of others. The Lord has been pleased to prolong his life until he has finished his work."

Mr. Gerické reports the Javanese language, (which is evidently derived from the Sanscrit) as very rich and copious, and capable of expressing all kinds of ideas. It is perhaps not generally known, that Java was originally peopled by Hindus, who went over to that island, probably from the Telugu country and the districts about Ganjam. Hinduism, in fact, was the prevailing religion of the island (as the ruins of its temples and other monuments testify) till the fourteenth century, when the greatest part of the population was converted to Muhammadanism by the instrumentality of Muhammadan priests, brought over by Arab merchants who resorted to the island for the purpose of trade.

Mr. Van Rhyn, during his stay at Batavia, did every thing in his power, by representations to the Governor General and other men high in authority, to induce them to adopt more liberal views respecting the evangelization of the Javanese; and it is gratifying to say, not without some success. The consequence is, that besides obtaining a greater degree of liberty for the circulation of the Scriptures and Christian publications, there are at present four Missionaries of the Netherlands' Society permitted to reside on the island. But these, though they are natives of Holland, have each been obliged to obtain a special license to remain, and the permission of the government is only a conditional one. If, therefore, any disturbance should arise among the natives, which might in any way be construed to have arisen from religious causes, it is probable that the work would be interfered with, and the missionaries silenced by the authorities.

### Depok.

Although until recently no direct Missionary labours were permitted in Java, there has existed on the island, for nearly a century and a half, a native Christian community at a place called *Depok*, about twenty-five miles distant from Batavia. The history of this Christian community is rather curious, as exemplifying how a praiseworthy desire to advance the cause of the Gospel may co-exist with motives less pure, and with the adoption of means of which an enlightened Christian can by no means approve.

In the year 1714, a Dutch civilian of high rank; Mr. Cornelis Chastelyn, by his last will, bequeathed to his slaves, 150 in number, his fine estate of Depok, together with their freedom, on condition that they should all embrace Christianity within two years after his decease. He also stipulated, that as long as there should remain any descendants of his origi-

nal slaves, and they should not return to Muhammadanism or Heathenism, they were to be left in undisturbed possession of the estate. The object of Mr. Chastelyn in thus disposing of his property was, in the first place, to provide for the perpetual support of his slaves and their descendants; and next, to settle a Christian body of men in the midst of the Muhammadan population, which, he hoped, might be influenced by them in favour of Christianity. The slaves unanimously accepted the conditions imposed by their late master; upon which a Minister of the National Church, acquainted with Malay, was directed to instruct them in the principles of Christianity; having done which, he baptized them. This was the origin of the Depok Christian congregation, which however, it should be observed, was not composed of genuine Javanese (whom the Dutch never held in slavery); but of Malays and natives of Macassar, Bali, and other tribes of the archipelago, who in those days were brought to the slave-market of Batavia. This congregation was placed by government under the superintendence of the Dutch clergy of Batavia, one of whom used once in three or six months to repair for one day to Depok, to baptize the children, administer the Lord's Supper, and celebrate marriages. As to religious instruction, the place was left to the care of a native Catechist, who acted also as schoolmaster to the children. On the Lord's-day he read to the few hearers who assembled together, two or three chapters of the Bible in high Malay; but it seems with little result; for frequently neither the Catechist himself nor the hearers understood what was read, and there was no one to explain it to them.

Thus had this little community existed for more than a century, having scarcely any thing of Christianity but the name; when in 1825 the Rev. Mr. Akersloot, one of my fellow-students at the Missionary College of Rotterdam, was appointed pastor of the congregation. Things then began to improve, but Mr. Akersloot soon died. After that followed an interregnum of several years, during which the people were occasionally visited by Dr. Medhurst. And finally, in 1834, another Dutch Missionary, the Rev. Mr. Wentinck, took charge of the place. According to the last reports, there are still in existence 240 descendants of Mr. Chastelyn's original slaves. These, having from time to time been joined by a few stray individuals, now constitute a body of 300 persons. Mr. Wentinck's residence at Depok has proved a great blessing to that settlement. A boys' school, frequented by 60 pupils, and a girls' school, with 20 pupils, have been established and are flourishing. Divine service is regularly conducted and

well attended every Sabbath-day. Drunkenness, smoking of opium, impurity and other vices which were awfully prevalent, have in a great measure disappeared, and a considerable degree of order and regularity has been introduced in the families. Whilst all this is so far pleasing, Mr. Van Rhyn, I regret to say, states that on closer inspection he found many things to deplore; especially a great want of spirituality of mind in the converts. They had the form of religion; but little of its power; and while, on the whole, externally well-behaved, there was not much life within, and they manifested but very little (if any) zeal for the spread of Christianity among their Muhammadan and idolatrous neighbours, whom indeed they scarcely seemed to influence at all. Would to God, that we in Bengal had not to lament over the very same defects among many of our converts!

SOORABAYA.

There is, however, something much more cheering yet to report concerning Java, viz. the commencement, of late years, of a genuine and blessed work of God in the midst of the *Javanese population*, and the formation of several Christian congregations among them.

In the year 1814, the well-known Missionary Kam, previous to his final settlement in the island of Amboyna, fixed his abode for some time at *Soorabaya*, on the northern coast of Java, and the second city in rank after Batavia. During his residence there, he set on foot a small Auxiliary Missionary Society, which was joined almost exclusively by persons belonging to the middle and lower classes of society; several of whom used the Malay as the language of their daily intercourse. The members of this Auxiliary Society did not content themselves with subscribing or collecting funds for the furtherance of the good cause; but were abundant in *active* and *direct* labours of faith and love. Thus, for instance, they published an edition of the New Testament and the Psalms in low Malay, to defray the expense of which, some even mortgaged their little property. They likewise employed themselves, as their time and circumstances would allow, in the distribution of such Javanese Tracts prepared by Mr. Bruckner as they could get;—and in order to eke out their scanty supply, they made it a practice to write in large characters, on pieces of paper, some important passage of Scripture; such as "God so loved the world, &c." "It is a faithful saying and worthy of all acceptation, &c."—and these they pasted in markets and other places of public resort. Somewhat later, a few of the copies of the Javanese New Testament which Mr. Brückner had been permitted to retain,

found their way to Soorabaya, and were judiciously circulated among the people.

The seed thus silently sown in faith at last began to take root. Some Javanese, living in the rural districts, were favourably impressed by the books they had received, and came to the town to seek for further instruction, which was cheerfully given by such members of the Auxiliary Society as understood their language. These enquirers, during their stay, were invited to be present at the meetings for edification and prayer, which were held by these good Soorabaya Christians among themselves, and seem to have been much struck with the devotional feeling and brotherly love they saw prevalent among them. This strengthened the favourable impressions they had already received; and on their return to their "desas" or villages, they communicated what they had heard and witnessed, to their neighbours, several of whom joined them in reading the Scriptures and prayer. The work noiselessly, though steadily, went on, till at length one day twenty individuals again made their appearance at Soorabaya, professing themselves anxious to embrace the Gospel, and to be baptized in the name of the Lord Jesus. The excellent and evangelical minister of the town, the Rev. Mr. Van Hoevell, after due examination, feeling perfectly satisfied of their sincerity, received them into the Church by baptism. In 1849, these Javanese Christians had increased to the number of 400, residing in 42 different villages scattered among the Muhammadan population. Mr. Van Rhyn visited two of the villages where these good people live, and speaks in very favourable terms of their piety and Christian deportment. He put many questions to them, and the answers they elicited gave proof of their being possessed of considerable knowledge of the Scriptures and of clear views of the plan of salvation.

Mr. Van Rhyn, previous to leaving Java, obtained permission from government for his companion, Mr. Jellesma, to settle at Soorabaya after the completion of his tour of inspection, for the purpose of taking the pastoral charge of the new converts. This was eventually carried into effect; and the last intelligence received from Mr. Jellesma, who has meanwhile been joined by three additional fellow-labourers from Holland, is most cheering. He states that the number of Javanese converts in the districts surrounding Soorabaya has increased to 2000, and that their consistent walk and conversation have gained them much respect even among their Muhammadan countrymen. A Seminary for the instruction of the most promising young converts has been established, where they are trained for the work of evangelists.

Several of these young men have already gone forth; and their preaching is found to be more effective among the Javanese than that of European missionaries.

I cannot omit adding here the valuable testimony of that faithful servant of God, the Rev. Mr. Brückner, to the pleasing nature of the work going on at Java. Some of the converts lately went on foot to Samarang, fourteen days' journey, to see the veteran Missionary,—preaching Christ all the way. And Mr. Brückner writes on the subject to our esteemed friend, Mr. Lewis, as follows:

"I entered into conversation with the new converts about the realities of Christianity, and discovered to my great satisfaction that they were really converted men. They spoke of the experience they had made in faith and holiness, as Christians who had long been walking in them; I found also to my satisfaction, that they had first been awakened to Christianity by reading some of my tracts. I rejoice that it has pleased God to open a wider door for the preaching of the Gospel to the natives—a door which, I trust, will be still more widened and no man be able to shut. The Lord hears the prayers of his people. And as he has now brought a goodly number to the knowledge of himself, who labour and pray with the missionaries in Java for the enlargement of his kingdom, a Missionary here does not now stand alone, as I stood alone for so many years. I trusted in the Lord, that he would, at one time or other, bless his work among these natives. Now, he has already done among them more than I ever could have hoped or prayed for. His name be blessed for ever. I have lived just long enough to see the coming of his kingdom in this island, and have been favored to contribute my small share of labour to it by tracts, and preaching to the natives, as I found an opportunity, thus making known to them the way of salvation, which had never been done by any European before."

The foregoing pleasing facts, relating to the work going on in Java, suggest many useful reflections.

Here we have Mr. Brückner, a devoted servant of God, labouring upwards of thirty-five years in faith and hope, thwarted in every way, and without seeing any tangible fruit of his exertions; but at last the gloom of night passes away, and the cheering rays of the Sun of righteousness begin to enlighten the dark valley of the shadow of death; and the aged servant of God discovers that his labours, which appeared lost, have produced such gratifying results as to enable him to say, almost in the very language of one of old: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation!" What an encouragement to us all, my dear Missionary brethren, to be "steadfast, unmoveable, always abounding in the work of the

Lord; forasmuch as we know that our labour is not in vain in the Lord!"

Again, we have seen an extensive work of conversion begun and successfully carried on,—not by *missionaries* in the first instance, but by a few pious Christian *laymen*, who though their means were small, did what they could. And behold, how the Lord has blessed them, by making them the instruments of commencing a work, which assuredly will not cease till the whole of Java has been brought under the obedience of faith! How well is this fact calculated to stir up the lay members of our churches to be active in promoting the Lord's cause, and especially to recommend Christianity by their love and consistent conduct, as these Soorabaya Christians did! For God is no accepter of persons; and he may (as in the instance before us) bless the labours and exertions of private Christians to the conversion of souls, in a degree not even always vouchsafed to his more immediate servants.

## II.—THE MOLUCCA ISLANDS.

It now remains that I should say a few words also about the operations of the Netherlands' Missionary Society in other islands of the Eastern Archipelago, principally the Moluccas, or *Spice Islands*, as they are often called. In these islands the Dutch government pursued a different policy in regard to evangelistic efforts, from that which it adopted in Java. Indeed, ever since it got possession of them, it looked favourably rather than otherwise, on the conversion of the natives to Christianity, and even lent to it its direct aid, such as it was. In order to understand the reason of this different mode of procedure, it is necessary to know something of the general system of policy adapted by the Dutch government in relation to missionary efforts. It was this. Wherever the native population was found to be large, industrious and tractable, and to a certain degree civilized,—and again, wherever it was found to be both numerous and fanatically inclined, and likely, by revolt and open rebellion, to resent any interference with their religion, there missions among the natives were held to be either superfluous or dangerous, and were discouraged on both these grounds. This was the case in regard to the Javanese. But where the natives were indolent or roving in their habits, rude, savage, and difficult to manage,—there efforts for their conversion to Christianity were deemed desirable, because it was thought, that they would thereby be more easily governed, and that more gain and profit might be derived from them by reason of the habits of industry which they were likely to acquire.

The natives of the Molucca islands belonged to this latter

description of people. And hence, the old Dutch East India Company, long before Missionary Societies had any existence, went so far as to exert itself actively to promote the work of conversion among them by the appointment of ministers and school-teachers, and caused a version of the Bible into Malay to be made and published at its own expense for their benefit.

It would, however, be very unfair to omit stating that it was not this selfish policy exclusively, which actuated the Directors of the Company in these efforts; for there exists abundant evidence to show that, in former days at least, not a few of them were really God-fearing men, and that they were prompted in what they did by a sense of the responsibility resting on them, to attend to the spiritual and eternal interests of the heathen placed under their rule by Divine Providence. And it were well if the present Dutch authorities and employés had, in this respect, imbibed the spirit of their predecessors; which, I regret to say, they appear to be destitute of. The *means* employed to encourage conversion, were certainly not always such as one could approve. Actual compulsion, however, was never resorted to; but various temporal inducements were held out, which caused multitudes to make a profession of Christianity, without, it is feared, submitting to its authority.

When the Netherlands' Missionary Society, in 1817, commenced its labours in these islands, the missionaries found there from twenty to twenty-five thousand such nominal Christians, who for many years past had been entirely neglected. To them they turned their attention in the first instance, though not exclusively, and established various stations and sub-stations, principally at *Amboyna, Banda, Timor, Ceram, Celebes, Kisser, Haroekoo, Saparooa* and other places, where they have been labouring ever since, with partial success, and often under great discouragements.

The early missionaries have all entered into their rest. They were good men, and some of them eminent for their piety and devotedness. I cannot pass on without saying a few words respecting one of them, Mr. Baer, with whom I was intimately acquainted in former years. He was a Swiss, a countryman of mine, and had been a small farmer in the canton of Zurich. Some Moravians with whom he came in contact, were the means of his conversion; and ever after, he was distinguished in his native village by his ardent love of the Redeemer, and an anxious desire to advance His cause. In 1816, when Mr. Bær had already attained the age of thirty, he heard that some Christian friends at Basle had formed themselves into a Missionary Society, and were intent on

establishing an Institution for the training of young men for evangelistic labours among the heathen. He instantly determined that he would devote himself to that work, sold his farm, and came to Basle. He lost no time in seeking an interview with the newly-formed Mission Committee, and said to them: "Gentlemen, I hear it is your intention to instruct men for the service of the Lord among the perishing heathen. *I* wish to go to the heathen; and offer myself to you with all I possess. Do not reject me!" Saying this, he laid on the table a heavy bag of money, the proceeds realized by the sale of his farm, which he placed at the disposal of the Committee. Although Mr. Bær's age and want of previous training were against him, the Committee could not resist this affecting appeal;—he was accepted, and was one of "the first three" of that numerous band of valuable missionaries, who during the last forty years have been sent forth to all parts of the world from the Basle Institution. After spending two years in this Institution, he was transferred to that of Rotterdam, where I was his fellow-student; and after three more years of patient waiting, he was at length sent forth to the field of missions in the heathen world, which he had so long been burning to enter. He first proceeded to Amboyna, where he remained some time, in order to acquire the Malay language, after which he was appointed to the lonely island of *Kisser*. There, among a population entirely composed of idolaters, he settled, with his wife—a good, pious woman whom he had married at Amboyna. In this place, where there were no Dutch employés, and the authority of government was merely nominal, he had to struggle with extraordinary difficulties. The people were very degraded and brutish, and the chiefs lived in constant feuds and quarrels among themselves, which often broke out in bloody warfare. The island, moreover, produced scarcely sufficient food for the sustenance of its inhabitants, and was frequently visited by destructive hurricanes, famines and epidemic diseases, which swept hundreds into the grave. The arrangement, when Mr. Bær was placed at Kisser, was that the missionaries from *Timor* should visit him annually, and bring him supplies of food, clothing and other necessaries; but after a while, these visits (without the fault of the missionaries) became irregular, and eventually ceased altogether for three years. Now, imagine the situation of this devoted servant of God, cut off from all the world, left alone with his poor wife, without money, without sufficient and suitable food, and almost without clothing, in the midst of rude, savage idolaters, and moreover suffering often from disease, without medical attendance or even

medicine! And yet the devoted Missionary fainted not, but pursued his work in faith and confidence in his Lord. He went on in his labours of love, preaching, teaching, conversing with the natives, and assisting them, as far as he could, in their temporal concerns. He succeeded in gathering a little church even under such unfavorable circumstances, and from among such an unpromising people. At length, and just as a famine was raging in the island, he received a visit from Mr. TER LINDEN, one of the Timor missionaries, who found him and his wife greatly reduced in health, and so changed in their appearance, that he could scarcely recognize them. They accompanied Mr. Ter Linden in his schooner to Amboyna, whither he was then bound; and Mr. Bær's first care, when he arrived at that island, and had a little recovered, was to purchase a cargo of rice, with which he hastened back to Kisser to distribute the greatest part of it among his poor famished people.

Mr. Bær held out at his post till 1841, when, worn out with privations, long labour and sickness, he removed finally to Amboyna, and spent there the remainder of his useful life, doing what good he could among the native converts; and two years ago, he peacefully fell asleep in Jesus, at the age of sixty-eight, leaving a name behind him that will long be remembered in the Moluccas. Mr. Bær was a simple-hearted, straightforward, unsophisticated man; and I never knew an individual of whom it could with greater propriety be said, as our Lord said of Nathaniel, that he was "an Israelite indeed, in whom there was no guile." He rests in peace, and his works follow him! I hope you will forgive this short digression, in which I felt prompted to indulge in honor to the memory of an old friend, and one of the excellent of the earth.

But, to return to our subject:—the number of missionaries at present employed in all the Molucca islands (with the exception of *Celebes*, of which I shall speak separately) is only eight, who are moreover frequently compelled to act as preachers to the Dutch Europeans residing at the chief stations. It must be apparent, that so small a number of labourers, among so many thousands of converts scattered over several islands, and a large heathen and Muhammadan population, is very far from adequate; and this the missionaries themselves deeply feel and lament.

In order, as much as possible, to supply the deficiency of European labourers, recourse is had to native assistants, for the training of whom a superior Seminary or normal school has for many years past been established at Amboyna, under

the management of the able missionary Roskott. Scores of pious and well-instructed young men have from time to time been sent forth from that Institution, and appointed to the various congregations, where they also act as teachers of the schools, which the missionaries have made it a point to establish wherever converts are found, and in which heathen children also are admitted, and several of which are reported by Mr. Van Rhyn to be well attended and in a flourishing condition. Such a mode of operation, of course, leaves much to be desired, but seems the best that could be adopted under existing circumstances. And though not much can be attempted among the heathen, still good is done among the native Christian population. Public worship is regularly maintained, where the missionaries and native assistant reside. Open vice is discouraged, and less prevalent than it used to be; whilst some individuals give indications of being possessed of real Christian feeling; but these instances are comparatively rare. And it remains a fact to be deplored, that the religious standard to which the native converts in the Moluccas have attained, is in general *low*, and that Christianity is seen among them more in its form than by its vitality. This will generally be found to be the case, where pastoral superintendence is so scanty, and especially where the people have been led to make a profession of the gospel from worldly motives, and not from conviction and a sincere and anxious desire to be saved.

### Menado.

I have yet to speak of the most prosperous of all the Dutch Missions in the East; though it must be done very briefly. I allude to the Mission in the district of *Menado*, forming the northern part of the large island of *Celebes*, which is called the Menahasse of Menado. The population of the district over which the authority of the Dutch extends, amounts to ninety thousand, residing in two hundred and eighty-six villages. The natives are held in a kind of serfdom, and bound to work a certain number of days in the week for government, in its numerous plantations of coffee and rice, and in the construction of roads and other public works. They are composed almost entirely of *Alfoeren*, who are the aborigines of the eastern archipelago. Their language is quite different from the Malay, and has, it is said, some affinity to the Dajak of Borneo. It was never reduced to writing till the arrival of the missionaries, who have published in it several elementary books and some portions of the scriptures. The natives are described as well-formed and middle-sized, of a yellowish-brown complexion, with short black hair and a melancholy

cast of physiognomy. They are by no means destitute of intelligence, and formerly were much addicted to piracy, warlike, and very dangerous to government. Mr. Van Rhyn says that they are very filthy in their personal habits,—an apt image, he adds, of the state of their hearts and their morals: being much addicted to licentiousness, drunkenness and other brutalizing vices. As regards religion, they are idolaters; and though the Sultan of Ternate, on whom they were formerly dependent, made great efforts to induce them to embrace Muhammadanism, he never succeeded. Their ideas of the deity are extremely vague; but they worship a great number of good and evil spirits, who, they believe, exercise supreme control over the earth, and reside in certain trees, rocks and rivers, and whom they propitiate by the sacrifice of pigs and other animals. Formerly human victims, as in the South Sea islands, were also offered up. Their priests are very numerous; and from the confessions of several of them who have lately embraced Christianity, it appears that they knowingly deceive the people, in order to make a gain by their ignorance and superstition, as is the case in this and other parts of the world.

When the Dutch took possession of Menado, they pursued the same policy as they had done in the other Molucca islands, and encouraged by various means a profession of Christianity by the natives. School-masters were appointed, who taught and catechised the people in Malay, which several of them had learned; and a minister of the national church was directed by government to administer baptism to such natives as should ask for that ordinance; which, it is said, many did from motives of vanity, for the purpose of being accounted of the same religion as their rulers! These soon reached the number of five thousand, but the great majority had no knowledge of Christianity, except the fact of their having been baptized. As the Dutch East India Company fell into decay, it happened there as in the other islands,—ministers were no longer sent among the people, nor were school-masters appointed. And when the Netherlands' Missionary Society, in 1822, sent missionaries thither, they found that all the so-called converts had relapsed into heathenism, with the exception of a few hundred; and these proved afterwards great stumbling-blocks to the progress of the truth, and gave more trouble to the missionaries than the heathen themselves.

For ten years the missionaries laboured among the *Alfoeren* of Menado with little success. Their schools were poorly attended; and when they attempted preaching, twenty was the largest number of hearers they ever could collect. But from

1832, more cheering symptoms began to appear. The exertions of the missionaries Schwariz and Riedel, who are both still in the field, were blessed in a special manner. After several years of incessant toil, accompanied by the quickening influence of God's Spirit, a shaking among the dry bones gradually took place. The genuine language of the true penitent was now heard daily, "What must I do to be saved?" Hundreds flocked to the missionaries for instruction. Idolatry was in several villages entirely abandoned. Better feelings and morals, and better habits became prevalent. Places for Christian worship were erected by the people themselves; and altogether the district assumed a different aspect. As a specimen of the wonderful progress of the truth, I will just mention, that in one year alone, in 1848, two thousand two hundred and forty adults were baptized by the missionaries. The work has since gone on prosperously; and large additions have been made to the Church year after year. This work is evidently of God, and Mr. Van Rhyn says that a considerable number of those who have been baptized, manifest undoubted signs of real conversion, of spirituality of mind and of a high appreciation of the Gospel; which is apparent from their improved conduct and habits, their brotherly love, and the zeal they show for the conversion of their heathen countrymen and the advancement of Christ's kingdom; which, as it was in the primitive times, so now, is always an excellent sign in new converts; indeed in mature Christians also.

In short, from all that has come to my knowledge, and as far as I am able to judge, I consider the work that is going on in the district of Menado, as quite equal to any witnessed in modern times, whether in the South Sea Islands, or in Burmah among the Karens, or elsewhere; and it affords matter for great gratitude to the Lord, who is thus fulfilling, in that remote and almost unknown corner of the earth, his blessed promise, that he will be with his servants even unto the end of the world.

There are at present eight European labourers attached to this district, with several native assistants. The number of converts, by the last accounts, has reached fifteen thousand; eighty-seven schools have been established which contain several thousand children of both sexes. The missionaries express their conviction that, if the Lord vouchsafes his blessing as he has done hitherto, in fifteen or twenty years, no traces of professed heathenism will remain in the whole district of North Celebes over which the Dutch have rule. The very natives who still adhere to idolatry have become ashamed of it, and do not themselves expect that it will out-live the present generation.

I am happy to state that Mr. Van Rhyn, on his return to Batavia, prevailed on the Supreme Government to redress several grievances, which the missionaries and their converts had been subjected to by the local authorities. One was in respect to the Missionary Schools, from which the *Resident* (as the governor of Menado is called) insisted on excluding the Scriptures; on the plea that some degree of secular knowledge and civilization should precede religious instruction; but which tyrannical interference the missionaries had stedfastly resisted, and which has now been put a stop to by the Governor-General. Another point of complaint was the high fees which the native converts had to pay to government for the registry of their marriages, and which exceeded the means of many of them. The fees were 6½ guilders* for each marriage. They have now been reduced to little more than 2 guilders. Another sad cause of complaint was that the native Christians were frequently compelled to attend to their work for government on the Lord's-day. This also has been put a stop to;—and no native Christian is now, on any account, to be forced to desecrate the Sabbath.

By way of a *resumé* of the whole, I would state that the number of professing native Christians in connexion with the Netherlands' Missionary Society, including Java, the Molucca islands and the district of Menado, amounts, according to the lowest calculation, to forty-two thousand. The number of schools is one hundred and fifty, with ten to twelve thousand pupils. The number of European missionaries at present employed by the Society, is twenty, and that of native assistants and school-teachers upwards of one hundred and sixty. This therefore may well be called an important mission; and from some of the facts which have been brought to your notice, an interesting mission too.

Let me now conclude by entreating your prayers on behalf of our Dutch brethren, that the Lord may continue to bless their labours, and give them the needful strength and wisdom to carry them on agreeably to His will, and that he will preserve among them an undiminished attachment to the pure doctrines of the Gospel, which, alas! are no longer held in Holland in such general estimation as used to be the case in former years.

Let us pray the Lord also, that he will revive his work among those numerous converts that are merely nominal; and that he will abundantly bless those who have professed his name in sincerity, and make them shining lights in the midst of the degraded nations among whom they dwell.

* A guilder is nearly equivalent to a rupee.

Finally, let us pray that the good Lord will vouchsafe also to *us*, in this country, a portion of the blessing granted to our brethren in the East; so that *we* likewise may be privileged to see around us many souls savingly converted, and our God glorified!—*Amen!*

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## IV.—*The London May Meetings.*

We wish to lay before our readers as brief a record as possible of these anniversaries. This year they exhibit no very striking features, yet do they display a steady and deepening devotion to the cause of religion and philanthropy.

British and Foreign Bible Society.—The annual meeting of this society was held on Wednesday May 2nd, in Exeter Hall; the Earl of Shaftesbury in the chair.

The Report commenced with the remark that, in almost every department of the society's associations there had been enlargement during the past year. From the depôt at Paris the total issues in the year were 109,235 copies of the Scriptures, being an increase of 18,783 over those of the preceding year. The number of copies distributed in Germany was 77,855. The arrangements made last year for conducting the depôts in Belgium and Holland had proved satisfactory. The issues from Brussels were 27,000, Amsterdam, 20,000, Breslau, 32,000. In Switzerland and North Italy the issues amounted to 20,639, the sales by the agent having nearly doubled. In the autumn of last year the agent paid a visit to the island of Sardinia, where he established three depôts. Five thousand copies were distributed within the year in the kingdom of Sardinia. At Stockholm, there was an increase of 19,429 over the issues of the preceding year. The committee congratulated the meeting on the fact that the Archbishop of Florence had lately published an edition of Martini's version of the New Testament, with notes. The agent at Malta announced that the Scriptures had been forwarded during the year to Aleppo, Alexandria, Corfu, Tunis, and other places in the Mediterranean, the total number of issues being 12,467. Constantinople had become an important sphere of Bible labour, not only on account of the religious movements which Turkey had experienced, but on account, also, of its proximity to the seat of war. The agent at Smyrna, Mr. Barker, was therefore removed, some months ago to Constantinople, where he soon found opportunities of disseminating the Scriptures. Among the incidents mentioned, was a case in which the Colonel of a French regiment in the Bosphorus, undertook to distribute fifty copies among his men. The committee had authorised Mr. Barker to provide for the distribution of the Scriptures in the Danubian provinces, and the supply of all connected with the allied armies in the Crimea. Two colporteurs had been sent out, one to supply the Scriptures to our

own troops, the other to supply them to the French. With regard to Russia, it was stated that in consequence of the disturbed state of the capital, the society's agent, the Rev. Mr. Ellerby, had been compelled to resign his charge and return to England. The stock belonging to the society was left to the care of a gentleman residing at St. Petersburg. The issues in that city during the year amounted to 6,818 copies. The correspondent stated that, after some consideration, he determined to offer 500 copies of the Sclavonian Testaments on hand to the Grand Duchess Helen, for distribution among the sick and wounded soldiers of Russia, and that the result was that the Duchess accepted the offer, and undertook to have the 500 copies distributed at her own expense. In India there had been a larger circulation than in any previous year. The issues at Calcutta amounted to 56,032, at Madras to 56,000, at Bombay to 8,359. The committee would be glad to be able to report a greater distribution of the million of copies of the Chinese New Testament, but the work had been impeded for want of openings and agents. No events had occurred in the past year which essentially changed the condition of the empire. The bishop and the missionaries in China were strongly of opinion that, under existing circumstances, it was undesirable to hasten the printing of larger numbers of the Scriptures than they had the means of distributing; especially as in case they were not circulated, they would inevitably be destroyed by damp and insects. In order to facilitate the work of distribution, 1,000*l.* had been voted for additional colportage. A second edition of the Raratonga Bible complete, had just left the press. The friends of the society in the West Indies, had been actively engaged during the year. The committee of the American Bible Society announced in their report, that the year had been marked by a largely-increased demand for the Scriptures. Eighty-two new auxiliaries had been formed, and the issue amounted to 815,399, making the total from the commencement, 9,300,000. Large orders had been received during the year from British North America; Toronto alone required to be supplied with 35,000 copies. The amount applicable to the general purposes of the society was 64,878*l.* 7s. 3d., being 5,221*l.* 18s. 7d. more than in the preceding year. The amount received for Bibles and Testaments was 59,610*l.* 2s. 3d., making the total receipts from the ordinary sources of income 124,478*l.* 9s. 6d. To the above must be added the sum of 3,694*l.* 4s. 11d., further contributions to the Jubilee Fund, and also 7,860*l.* 1s. 3d. to the Chinese New Testament Fund; making a grand total of 136,032*l.* 15s. 8d. The issues of the Society for the year were as follows: From the depôt at home, 1,018,882; from the depôts abroad 431,994; total 1,450,876 copies, being an increase of 83,348 over those of last year. The total issues of the Society now amounted to 29,389,507 copies. The expenditure of the year has amounted to 149,040*l.* 13s. 9d. From 35 to 40,000 copies of the Scriptures has been forwarded to Ireland. There had been forwarded to the Naval and Military Bible Society in connexion with the war 58,000 copies; to the Constantinople depôt, 34,000; to the Paris depôts, 34,000; to other societies and depôts, 18,000 copies; to Miss Nightingale 60

copies, with permission to draw supplies to an indefinite extent from the depôts at Constantinople; and various numbers to other individuals; while the prisoners of war had not been neglected. In conclusion, the committee urged on the friends of the society the necessity for continued and incessant exertions.

The Bishop of Meath, Viscount Ebrington, Macleod Wylie, the Bishop of Melbourne, the Hon. and Rev. Mr. Pelham, the Rev. Norman McLeod, the Rev. J. Farrar, the Rev. J. C. Harrison and the Rev. Mr. Gill addressed the meeting. The speech of the latter is so interesting that we subjoin it.

He said, that the volume which had just been presented to their honoured president was the first copy of the second edition of the entire Scriptures in the Raratonga language. He was sure that it would be regarded by the Earl of Shaftesbury as a circumstance of deep and peculiar interest. ("Hear, hear," from his lordship.) The details of the history of that translation were very remarkable. Raratonga was the principal island of the Harvey group, in the South Seas; and it was 700 miles from the Tahitian group. Some thirty-two years ago the entire inhabitants of that group of islands were among the most degraded savages. At that period one of the missionaries connected with the London Missionary Society went to visit that group, and had the honour of landing the first native teacher from Tahiti. That native was born a heathen, and educated in idolatry; but being converted by the power of the blessed Word of God, he began to preach in the Tahitian language, and earnestly desired to go forth and proclaim to his fellow-men the Gospel of Christ. Notwithstanding the fact of the great danger which any one ran of being brutally murdered by the cannibals of Raratonga, this young man was resolved to attempt the work of evangelising its degraded inhabitants. He was accordingly taken out, with a number of others, to the island; but so fearful was the character of its barbarous people, that every one of the ship's company feared to land. The young man referred to, however, said, "Live or die, put me on shore." (Hear, hear.) He just gathered a few clothes together, and in his handkerchief bound up a few extracts from the pages of Scripture; portions of the Gospel of St. Mark, St. Peter, and other parts of the New Testament, and descended the side of the little boat that was to put him as near to the shore as it was thought prudent to go. He then leaped into the surf, and landed amid seven or eight thousand savages, and was the first man to tell of the true God and the only Saviour. At that time the people had no idea whatever of letters, characters, or signs, to signify the sounds of their spoken language, and the devoted man had no means of instructing them in the art of writing. He was, however, so exceedingly anxious to communicate the knowledge of letters, that he devised the plan of strewing sand upon a board and writing thereon with a twig, the words Jehovah, Jesus Christ, and the like. (Hear, hear.) For three years after this period it was considered unsafe for any European Missionary to land upon the island. But in the year 1834, Mr. Williams had brought home to this country a complete copy of the

New Testament translated into the language of that group; and the British and Foreign Bible Society had generously offered to put 5,000 copies of it through the press. (Hear, hear.) Seven years ago, it was his (Mr. Gill's) honour to follow that devoted man in his former sphere of labour, and to take out the first edition of the New Testament. In 1846 the Rev. Mr. Buzacott brought home to this country the complete Bible, from Genesis to Revelations, in MS. It was presented, my Lord, to your committee, and they most generously aided Mr. Buzacott in putting through the press an edition of 5,000. The first edition was taken out to those islands in the year 1852; and I shall never forget the landing of the first entire edition of the Holy Scriptures on those islands. There are six islands in that group; and as the boxes of the Bibles were landed, the people were most enthusiastic in their desires to have them opened. Box after box was taken into each of the chapels in the settlement, and opened there, amidst the praises and the prayers of the people; and it was my honour last year to bring home to your committee, my Lord, 250*l.*, the amount of money received in nine months from these islanders; and they are now, I believe, sending home in our missionary ship, which we expect next month, some two or three hundred pounds more, to encourage this society to go on with its work. (Applause.) Since my arrival in this country, the committee hinted to me that they were prepared to put a second edition of the entire Raratongan Scriptures through the press. That work, my Lord, in company with your devoted and valuable—yea, invaluable—agent, the Rev. Mr. Mellon of Woodbridge, it has been my honour to complete last year, and it forms the volume which has been presented to you to-day. My Lord, it is only forty-five years ago since the first idol fell in the island of Tahiti. There were nine large and small islands in that group, having a population of from 90,000 to 100,000 souls; and for the last thirty years there has not been the least vestige of idolatry or heathenism seen in that group. It was my honour to take out the first copy of the entire Scriptures to the Tahitian groups seventeen years ago; the second edition of the entire Tahitian Scriptures was sent out in the year 1847; and no sooner were they delivered among the people than that people, oppressed, and tormented, and agitated, and confused as they have been by what has been called a French protectorate, and tempted by all the arts and wiles of Popery to renounce the doctrines of the Bible, bought these copies of the Bible with intense interest, and the very year after, I believe, sent home to the committee a thousand pounds, in payment for them; and it is only, my Lord, about two months ago that a letter was received from those distant and oppressed islands, requesting the committee to give them a third edition, and that as their missionaries are now banished from their presence, the committee would allow marginal references to be added, that they might compare Scripture with Scripture. (Applause.) It is reported that Queen Pomare is coming to France this year, to visit the Crystal Palace, by the express invitation of the Emperor. Oh! endeavour, my Christian friends, as you read the history of the Bible connected with the islands of the South Seas, to realize, if you can, the circumstances of

temptation and distress through which that honoured woman has passed. (Applause.) It is said she is coming to France; but let it be remembered as our glory, and as the glory of the Bible, and let us give the glory to God, that if she comes, she still comes as a Protestant Queen. Some 1,800 miles down, in what is called the New Hebrides group, and on the very island where Williams and Harris shed their blood, in attempts to land native teachers, there our native converts from Raratonga and Samoa went, about six or seven years ago. Now you find there the Sabbath observed and schools instituted, and the man that murdered Williams is being taught to read the Word of God by a native from Raratonga, whose father was among the first men to receive that man that landed there thirty years' ago. My Lord, I have near my side a son of that native that landed at Raratonga; and he, with the whole of his generation from about eight years of age, have to be told what heathenism and idolatry are, as much as you have in this country. He had to come to this country to see an idol, in the missionary museum.

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Religious Tract Society.—The annual meeting of the Religious Tract Society was held on Friday evening, May 4th, in Exeter Hall, the Earl of Shaftesbury presiding. The meeting was unusually large, the great room being quite full.

The Chairman said they were met to celebrate the Fifty-sixth Annual Meeting of the Religious Tract Society, and he must confess that he did see in the fact the finger of an Almighty Providence which ordained the institution of such a society, and so that it should reach its development and manhood about the period at which its energies would be most required by the exigencies of mankind. The mere statement of the fact, that since the formation of this society it had circulated the enormous number of 673,000,000 of tracts and publications was a most cogent argument in favour of its continued support, because it was proof sufficient that a mighty work was being carried on by its means. Such a society, valuable as it had been in the past, he considered to be pre-eminently necessary for the present times, to resist the great flood of evil writing and speaking now so prevalent. And it was desirable that the committee should not merely provide for the spread of the truth among the lower orders of the people, but also direct its attention to the great Universities of these realms, whence, even from Professors' chairs, books were being issued that would be a disgrace to Holywell-street. If the Professor from his chair should dare to say that "no sane man can now believe the Mosaic account of the creation of the world," he trusted that the committee, to meet this daring affirmation, would put forth some of its simple, plain, and unanswerable tracts. There was still another consideration of very great importance. We were about to enter upon a very great experiment in the establishment of a vast number of penny papers. It seemed probable that the issues of the penny press would shortly be ten times as numerous as now. Whether this would turn to good or evil, God only knew; but most assuredly it would turn to evil, if the efforts of a society such as this were not directed to counteract the

mischief which there was every reason to fear would arise. He did hope, therefore, that this society would be directed to the great exigency near at hand, and that it would see in what way best to turn to account this penny press for the highest and most sacred interests of the nation.

The Rev. P. J. SAFFERY read the report. It gave a brief sketch of the society's operations during the year, in the printing and circulation of religious publications in various parts of the world—as France, Germany, India, Burmah, China, Polynesia, Madagascar, Australia, and other distant lands. In noticing the home proceedings, a tribute of affectionate respect was paid to the society's late invaluable corresponding secretary, Mr. Jones; also the losses sustained by other deaths were referred to; likewise the efforts on behalf of those engaged in the present war, and for emigrants, colportage, city and country missions, the formation of libraries in schools and destitute districts, &c. On the ordinary receipts of the year, the benevolent income had attained an increase of 928*l.*; the legacies received amounted to 6,098*l.* The grants of money, paper, and publications for India, the British colonies, and foreign countries, together with the gratuitous issues for Great Britain and Ireland, amount to 10,187*l.* 16s. 5d., being an excess over the ordinary receipts of 2,219*l.* 5s. 5d. The sales for the year reached the sum of 67,101*l.* 12s. 8d., being an increase of 3,700*l.* 17s. 7d. The total receipts amounted to 86,200*l.* 10s. 10d., being an increase of 2,787*l.* 9s. 1d. The number of publications circulated in the year was 28,292,194, showing an increase of 915,619, and making the entire issue of the society in 112 languages and dialects, including the issues of foreign and affiliated societies, sustained or nourished by the parent institution, about 673,000,000. The report concluded by commending the society to the sympathy, prayers, and liberality of the Christian public.

The Meeting was addressed by the Rev. Newman Hall, the Hon'ble Arthur Kinnaird, the Rev. W. Gill, Dr. Baylee of St. Andrews College, Birkenhead, Thomas Baxter, Esq. M.P. the Rev. F. Monod, and the Rev. J. B. Owen.

IRISH EVANGELICAL SOCIETY.—The annual meeting of the Irish Evangelical Society was held, on Monday evening May 14th, at Finsbury Chapel; EDWARD BALL, Esq., M.P., in the chair.

The Rev. Dr. MASSIE submitted a statement, from which it appeared that during the year, twenty-four agents, as ministers, Scripture-readers, and school-teachers, had been diligently labouring in the counties of Antrim, Armagh, Cork, Down, Galway, Kerry, Limerick, Londonderry, Mayo, and Tyrone. The receipts for the year had been 1,998*l.* 3s. 5d., and its disbursements 1,837*l.* 2s. 5d., besides upwards of 650*l.* raised and expended in self-support at the stations. The operations of the society, during the year, had been characterised by progress and noiseless assiduity. The same faithful preaching of the Gospel at the principal stations, and in surrounding villages; the same diligent use of the Sacred Volume, and the diffusion of scriptural truth by means of tracts and cottage visitation; and the same kind and

vigilant nurture of the young in Sunday-schools and Bible-classes, have been sustained; and the fruits of righteousness had, in numerous instances, gladdened the hearts of the devoted labourers. Priestly influence and Papal superstitions continued to obstruct the progress of Evangelical operations more or less openly: but organised persecution, or systematic and controversial opposition, had not interposed, so as to divert the agents from their proper work.—The Report also made reference to the Home and Colonial Missionary Societies; and detailed at length the operations of the society in Ireland.

The Rev. John Burnet, Edward Swaine, Esq. the Rev. G. Smith, the Rev. S. M'All, and the Rev. Dr. Fletcher, addressed the Meeting.

London City Mission.—This Society held its annual meeting on Thursday, May 3rd, in the great room of Exeter Hall, which was crowded on the occasion. J. P. Plumptre, Esq., presided.

The Rev. J. Garwood, the Secretary, read the Report, of which the following is an abstract:—The general impression of the missionaries was, that owing to the pestilence of the cholera during the past autumn, and the war, together with the high price of provisions and deficiency of employment, there had never been so trying a year for the working classes as that to which the Report referred, and the benefits conferred by the labours of the missionaries had been great in proportion. The number of visits paid by the missionaries to cases of Asiatic cholera, exclusive of English cholera cases, and cases of children, was 5,839. The Report entered into a detailed statement of the visits paid to the various districts where cholera had been most rife; in many of which, even in the cholera hospitals and workhouses, the visits of the missionaries were the only means of religious consolation afforded to the poor who fell victims to the scourge. It was a cause of great thankfulness to God, that notwithstanding the severity of the duty, and the almost daily exposure to the pestilence, one of the society's missionaries only had died of cholera, and only one from other causes; the committee attributed this, and the comparatively small amount of sickness which had prevailed during the year among the Society's Missionaries, to the fact of their having engaged the services of a medical man to attend to them and their wives and families. The total number of visits paid to sick and dying adults in general, during the year, had been 15,295, being an increase of 3,022 on the number during the previous year. Upwards of one-third of the persons thus visited received no other religious consolation. After referring to the visits of the missionaries to the wives, the widows, and the orphans of the soldiers engaged, and who had fallen in the Crimea, and the distribution of tracts to the soldiers previous to their departure, and to their friends subsequently, for the purpose of being forwarded to them in letters, and quoting many interesting cases evidencing the benefit that had resulted from this feature of the agency, the document proceeded to observe, that owing to the paucity of funds, there had been only one addition made to the number of the missionaries, during the year, the total number being now 328, against 327 in the previous year, and

even this increase could not have taken place had not the society received a large legacy during the year. The number of hours spent in domiciliary visitation had been less during the last than in the previous year; but the aggregate amount of missionary work had been larger, and the result had been larger. The total number of visits paid during the year had been 1,484,563, being an increase on the previous year of 45,245. The number of religious tracts distributed had been 2,092,854, being an increase of 161,149; of religious books lent, 50,458, increase 13,647; Bibles distributed, 8,155, increase 1,427. Meetings held for the purposes of prayer and exposition of the scriptures 25,318, increase 2,283. Fallen women persuaded to enter asylums or to return to their friends 411, against 376 in 1854, and 217 in 1853. Drunkards reclaimed 656, being an increase over the previous year of 87. Besides this, 470 persons living together unmarried had been persuaded to marry; 360 families had been induced to commence the practice of family prayer; 700 persons had been brought to participate in the sacrament of the Lord's Supper; 967 cases of decided repentance and improvement of life were also reported; 9,561 children had been sent to school through the exertions of the Society's missionaries, being an increase of 1,708 over the number of the previous year. The number of open-air services and the attendance at them also showed considerable increase. The financial statement showed an increase in the receipts as compared with the previous year, but this was made up in part by a legacy of upwards of 4,000*l.*, from the late Mrs. Margaret Wilson, of Eaton-square, and was wholly insufficient to meet the growing demands upon the Society, or even to maintain the present agency during the year.

The Meeting was addressed by the Rev. Canon Miller, the Rev. Newman Hall, the Rev. J. B. Owen, the Rev. I. James, the Rev. Mr. Collinson, and the Hon. and Rev. Baptist Noel.

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Church Missionary Society.—The fifty-sixth anniversary meeting of this society was held on Tuesday morning in the large room, May 8th, Exeter Hall. The chair was taken at ten o'clock by the Earl of Chichester, the President of the Society. The hall was completely filled.

The Rev. John Venn read the Report, which stated that the total income received in the United Kingdom was 107,343*l.*, whereas the expenditure had been 116,256*l.*, being an increase of expenditure over income of 8,913*l.*; and deducting a balance in hand at the beginning of last year, this year commences with a debt of 5,621*l.* The exertions of the friends abroad, especially in North India, had been most noble, and had raised no less than 16,917*l.*, which added to the amount collected in Great Britain, made a grand total of 124,260*l.*, being the largest amount ever received. But as the sums raised abroad were all expended in the Missions, the debt upon the society remained the same. At Smyrna, a missionary and a native teacher labour, and circulate the Scriptures in the Turkish and Armenian languages and many other religious books, by the means of colporteurs. The Palestine mission comprises as its five stations, Jerusalem, Sychar,

Joppa, Nazareth, and Bethlehem. The committee have received from Bombay an address signed by the Bishop and chaplains, and a large number of the highest officers in the company, in the civil, naval and military services, pleading earnestly for an extension of the society's operations in that presidency, on behalf of 15,000,000 of unevangelized heathen. The committee are thankful to say, that they have been able to strengthen their mission by several new agents. The statistical returns from all the stations in North India show that there are now more than 7,500 native Christians, being an increase of more than 400 in the year. The last statistical returns of South India show that there are now more than 22,000 baptized and registered native Christians in connexion with this society, besides 11,500 under instruction, with a view to baptism, making a total of 33,500; that these are distributed in 539 villages, possessing 384 places of public worship, and that the communicants exceed 5,000. The Report states, in conclusion, that it is the solemn conviction of the committee that retrenchment cannot be carried further without impairing the efficiency of the missions; and that no further saving can be made without either giving up stations, or diminishing the number of labourers. The Society had connected with it 121 stations, 189 clergymen, 39 schoolmasters, &c.; 11 European female teachers (exclusive of missionaries' wives); 1,697 native and country-born catechists and teachers of all classes, and 17,899 communicants.

The Bishop of Meath, the Dean of Carlisle, the Rev. Francis Close, the Rev. E. H. Bickersteth, Mr. Macleod Wylie, late magistrate of Calcutta; the Bishop of Melbourne, the Earl of Shaftesbury, and the Rev. Canon Miller, of Birmingham, successively addressed the meeting.

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London Missionary Society.—The annual Meeting of this society was held on Thursday May 10th in Exeter Hall; the Earl of Shaftesbury in the chair. The hall was much crowded.

The Report was read by Dr. Tidman, the facts detailed were of an encouraging nature. The ordinary income of the society, it appeared exceeded that of last year by nearly 500*l*. The number and amount of sacramental offerings to the widows and orphans, and for the support of aged and disabled missionaries, also showed a considerable increase. China, it stated, now opened her cities and villages to the missionary.

In Polynesia, South Africa, and China, the missionaries of this society were honoured to plant the Christian standard and to invite the help of their other brethren. Pastoral and itinerant labours, although indispensable, would, it was hoped, be eventually rendered unnecessary by the introduction of a native ministry. The vastness of the field made the necessity for the establishment of some such agency self-evident. The Report then glanced at the operations of the society in various parts of the world. In China the Bible had been translated by Dr. Medhurst and two other gentlemen into the Mangalee, the pure and standard language of the empire, and a large portion of the million New Testaments destined for that country had been circulated. In the South Seas the Gospel had been proclaimed

to the very murderer of Williams, and had been carried to a group of islands of which Commodore Wilkes stated that the inhabitants were the most wild and savage that he met with in all the islands of the Pacific. Very gratifying communications had been received, showing the improvement in the general character of mission Churches; and a proof of the interest they took in the work might be gathered from the fact, that the aggregate of their contributions during the past year was 12,500*l.*, or more than one-fifth of the entire income of the society. The Rev. W. Ellis's special mission to Madagascar had not been productive of such satisfactory results as were sanguinely anticipated. The number of native Christians it was impossible with any certainty to calculate, as they were still legally proscribed; and it would be dangerous even to make public their assemblies and their time for worship, as there were white men, calling themselves Christians, who did not not fail to gather up every scrap they could of the records of Protestant missions, and send them to the Government, in order to stimulate their watchfulness and malignant opposition to the native Christians; but it would be satisfactory to the assembly to be reassured, that in spite of fines, imprisonment, slavery, and death, princes, warriors, and multitudes of the people were serving the Lord. The Report next referred to the travels of the Rev. Robert Moffat, who had gone to visit by invitation the most formidable chief in South Africa, and of the Rev. David Livingstone, who had explored a country situated very far in the interior, where he found the natives considerably advanced in the arts and enjoyments of social life, and was received with kindness and hospitality. The directors had endeavoured to procure ten additional missionaries for China, but had not yet been successful. Two, however, would leave for Shanghai during the present month, and it was hoped that their number would soon be increased. After a reference to the present unsettled state of the Chinese, empire as rendering missionary operations there somewhat difficult, the report concluded with a powerful appeal to the society's supporters in behalf of the missionary cause.

The Rev. E. Prout read the cash statement. The contributions from Great Britain and Ireland were 45,319*l.* 17*s.* legacies 1,920*l.* 14*s.* 9*d.*, contributions raised at the missionary stations 12,424*l.* 18*s.* 8*d.*—total, 59,665*l.* 10*s.* The first item included 1,231*l.* 11*s.* for the enlargement of the Chinese mission and the Chinese New Testament. The aggregate expenditure for the year was 64,678*l.* 13*s.* 9*d.* The society is about 13,000*l.* in debt.

Dr. Tidman handed to the Earl of Shaftesbury two copies of commentaries on the Scriptures; one in Chinese, translated and partly composed by a native of Hong-Kong, under the superintendence of Dr. Medhurst, and the other in Rarotongan, by the Rev. W. Gill, partly a translation of Barnes, and partly an original composition. Dr. Tidman remarked, that although as President of the Bible Society, which very properly circulated the Scriptures without note and comment, the works would be inadmissible, yet, as a friend of missions, he trusted his lordship would receive them.

The meeting was addressed by the Rev. Henry Allon, Mr. Thomas

Baxter, M. P., Mr. Macleod Wylie (from Calcutta,) the Rev. Wm. Landells, the Rev. W. Clarkson, Missionary from India, and the Rev. Dr. Macfarlane.

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Baptist Missionary Society.—The Annual Meeting was held in Exeter Hall, April 26th, J. Kershaw, Esq. in the Chair.

The Rev. Dr. Angus read the Report, which states that on similar occasions the Committee have had very frequently to deplore the decease of some of their Missionaries. This year none have died. Mr. Makepeace has been obliged finally to abandon the mission field; and also Mr. Phillips. The health of Mr. Allen, of Ceylon, Mr. Law, of Trinidad, and Mr. Saker, of Africa, has been seriously impaired, and they have full permission to return to England for a temporary sojourn. On the other hand, they are glad to report the return of Mr. and Mrs. Pearce to India in good health. The Committee lament the decease of their colleague, the Rev. C. E. Birt, M. A., a warm friend of the Society. But the greatest loss which they have to deplore is that of the Senior Treasurer, W. B. Gurney, Esq. Eight Missionaries have been appointed out of the twenty proposed to be sent out in accordance with the plan for consolidating and extending the Indian Mission. Early in the past year, the attention of the Committee was called to the need of some one going to India, with sufficient instructions and powers to carry into effect the plans they had resolved upon for the future conduct of the Indian branch of the Mission. Mr. Underhill was requested to undertake the work. He complied with the request, and left for India in October, arriving there in November. He will probably be absent between two and three years. Turning to France, the Committee report that the Mission in Brittany has had to contend with great difficulties during the past year, owing to opposition; but the spirit of the people remained the same, and, for the most part, this opposition was nobly met. In the Bahamas, the state of affairs is very depressing, and the losses by death and exclusion have been unusually large. The past year has been one of almost uninterrupted prosperity and peace to the church at Jacmel, Haiti. Twelve persons have been baptised. The accounts which Mr. Law has sent home from Trinidad have been marked with varied interest. He has baptised no less than ninety-five converted men and women. All the churches are in a prosperous state. The intelligence which the Committee have received from Fernando Po from the Missionaries Saker and Diboll has occasionally been depressing, at other times most encouraging. Twenty-nine had been baptised. The station at Bimbia has undergone a sad reverse. The hopes and expectations of nine years' toil there have well nigh perished. No one is safe, and the man who by his industry supplies his own family, is certain to have his canoe, or his field, or his house, destroyed. At Cameroons, forty baptised believers have been added to the churches, and the general state of the Mission is highly encouraging. From Ceylon, on the contrary, the accounts are discouraging. The decline in the congregations at some of the stations is accounted for, in part, by the severe illness of some of the pastors and teachers, one of whom has only just now resumed

his labours, after months of sickness and suffering. The Committee direct special attention to India, the most important of their spheres of labour. In Bengal alone, at the present time, there are in church fellowship, in connexion with this Mission, some fifteen hundred persons, chiefly drawn from the abyss of heathenism, and set as a light to dispel the dense darkness of the land, which may well excite gratitude and joy. As many as one hundred and fifty villages have been visited, and the Gospel preached to the people in them, in one journey alone. Everywhere the interest in the message of mercy is stated to be on the increase, the power of the Bráhmans to be on the wane. Copies of the Scriptures and tracts are eagerly sought after, and in not a few instances, though rejected as a gift, have been gladly purchased. In Barisaul, there are some two thousand who have forsaken caste, and among them about three hundred exhibit every mark of true conversion. During Mr. Underhill's recent visit, hearty were their congratulations, and fervent their prayers. Often did they express their gratitude for what God had done for them. The subject of native converts, the work of the deputation, educational establishments, the Calabar Institution, and the Serampore College, were also referred to at length. From the balance-sheet it appears that the total receipts are 20,050*l.* 14*s.* 1*d.*, being less by 4,708*l.* 18*s.* 8*d.* than the receipts for 1854. If, however, the special donations of last year be deducted, amounting to 4,454*l.* 13*s.* 2*d.*, the real deficit will be only 254*l.* 5*s.* 6*d.* There is a balance due to the Treasurer of 734*l.* 7*s.* 6*d.* But under all the circumstances of the times, the proper feeling to be expressed is that of thankfulness that the funds of the Society are not more seriously affected than they are.

Sir S. M. Peto, the Revs. J. C. Harrison, T. A. Wheeler, W. Arthur, W. Brock, J. Buckley, C. Vince, addressed the meeting.

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British and Foreign School Society.—The annual meeting of this society, preceded by the usual examination, took place on Tuesday 8th May, at the school-room in the Borough-road.

The Duke of Argyll, who presided, said, that it must be very gratifying to the friends of education that there were in the present session no less than five or six different bills on the subject competing with each other for the support of the representatives of the people in Parliament. No opportunity of discussing educational principles should be lost, because he believed that the more they were discussed, the smaller those differences which separated the advocates of various schemes would appear. They would, indeed, be found to be differences in theory rather than of any great practical value, and such as might be overcome by the exercise of a little toleration and good sense on the part of the English people. (Applause.) After describing the secular and denominational systems of education, he said, there was, however, a third mode—the one adopted by the British and Foreign School Society, and the only one, he thought, upon which secular and religious education could ever be practically joined together on a large scale —that having for its basis the Scriptures, and the Scriptures alone. (Hear, hear.) He had heard many persons taken with the ridiculous

idea that religion could be taught in some abstract essence, apart from any form of faith; but while differing from these, in holding that what Christians were entitled to call religion, could not be taught without something of doctrinal belief, he was sure that those were still more in error who held that the Christian religion could not be taught by the Bible alone, but only in the form of catechisms and creeds; and any one who had heard the examination that morning must be convinced that such was not the fact. (Applause.) He thought, therefore, that the system of that society, although not including certain extreme views which it would be impossible to include in any system, was the only one that could possibly be made the basis of a great and general system of education; and he trusted that the good sense which had prescribed and carried out the original rules of the society would be reflected in the two Houses of Parliament, so that before the close of another session some measure might be passed which would overtake the waste places of the country and educate the poor in a scriptural and yet liberal manner. (Applause.)

Mr. Dunn, the secretary, read the Report. It stated that the average attendance at the model schools, during the past year, had been 977, affording employment to 32 pupil teachers. The Normal schools had been attended by 148 young men and 157 young women. Certificates of merit had been awarded to 57 students, 55 new Queen's scholars had been admitted, and 140 schools had been supplied with teachers. In the agency department, 892 visits of inspection had been paid to schools, in 443 towns and villages; 96 public meetings had been held, and 41 new schools opened, affording education, it was supposed, to 4,000 additional children. Grants had been made to schools in the East and West Indies, Ceylon, New Zealand, and the South Seas, and correspondences maintained with the friends of education in southern and western Africa, Canada, Australia, Greece, and Syria. The total receipts of the year had been 17,358*l.*, of which 5,425*l.* consisted of legacies; the expenditure, including a repayment of loan, 15,691*l.*

The meeting was addressed by the Rev. W. Cadman, the Rev. W. Arthur, the Rev. John Aldis, the Rev. Mr. Gill, a missionary from the South Sea Islands, and Mr. Robert Aglionby.

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Chinese Evangelisation Society.—The annual meeting was held on Thursday, April 26, at the Society's rooms, 15, Bedford-row; Captain Fishbourne, R.N., in the chair. The Rev. Owen Clarke having opened the proceedings by prayer, the Chairman said he had that day met a gentleman who had acted as interpreter on the occasion of a late visit to Nanking, and who, although he took but little interest in religion for its own sake, had paid great attention to the movement in China. He had read almost everything connected with it; and he had come to the conclusion, that the opinions professed and published by the insurgent leader at Nanking were fully accounted for by the circumstance, that he wrote at an early period of his Christian life, and had some difficulties in apprehending the whole truth and transferring it accurately into his own language. One favourable circumstance which he would notice, was that a work had

been begun among a people who had not previously been idolaters, namely, the Miaou-tse, whom he believed to be identical with the race known as the Karens, in Burmah. The openings afforded by the movement in China for the spread of the Gospel were important and interesting. The best guarantee which he knew for the sincerity of the Chinese reformers, was the fact, that they circulated far and wide the Holy Scriptures; and it was made imperative, that the heads of the nation should study the Scriptures, and instruct the people in them. The Secretary then read the Annual Report, from which it appeared that the society has four missionaries, four *colporteurs*, and four youths in training as native evangelists. The missionaries had been preaching the Gospel and distributing Bibles and tracts in various districts with considerable success. The society had, during the past year, been enabled to print the entire Scriptures in Chinese, and since the last report, 5,000 copies of the New Testament and 10,000 of the Psalms had been circulted by the society's agents. The total receipts for the year were 1,772*l.* 18s. 9d., making, with the balance of last year, 2,106*l.* 4s. 10*d.*, the expenditure being 2,078*l.* 1s. 2d. The meeting was afterwards addressed by Lieut-Col. Rolandson, of Addiscombe, and Richard Ball, Esq., of Bristol. The Doxology having been sung, Mr. Ball offered up prayer, and the proceedings terminated.

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## V.—*Extracts from the Fifteenth Report of the German Evangelical Mission on the Western Coast of India.*

This interesting and flourishing Mission, established by the Basle Society, is evidently passing through a period of severe tribulation, and on that account deserves, more than ever, the active sympathy of God's people, particularly in India.

It is an *extensive* Mission; for besides a station at Kaity in the Nilgiri hills, and another at Almanda in the Coorg territory, it contains four stations (Mangalore, Mulki, Honore, and Shimoga) in the Canara country; five (Dhárwar, Hubly, Bettigherry, Malasamudra, and Guledagudda) in the Southern Mahratta country; and four (Cannanore—with certain sub-stations,—Tellicherry, Chombala, and Calicut) on the Malabar Coast proper. The number of Missionaries, at present, is thirty; of Catechists, thirty-four; of school-masters, fifty, of whom thirty are heathen; of scholars, 1815, including 82 boys and (we are happy to see) 162 girls who are boarded, and 210 English scholars. The Christian congregations, including children, contain a total of 1862 persons, of whom 814 are communicants. Viewed as a whole, the spiritual condition of the mission is satisfactory, the sphere of usefulness constantly enlarging, and the faithful diligence of the Missionaries most praiseworthy.

But, as we have said, the mission is passing through a period of tribulation. The most prominent feature of its trials arises from the pecuniary difficulties of the Basle Society. The Report before us contains the following statement concerning these: —

"The Basle Society has entered its 40th year: its birth coinciding with the beginning of the great European peace (1815), during the continuance of which it has grown to its present dimensions. In no sense can it claim to be called a great Mission, its resources never having exceeded a tithe of the income of the great Societies.

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| The income of the Society in | | | 1816 | was £ | 960 |
| „ | „ | „ | 1825 | „ „ | 3,524 |
| „ | „ | „ | 1835 | „ „ | 5,213 |
| „ | „ | „ | 1845 | „ „ | 10,722 |

"That sum was not again reached during the seven succeeding years, but after the return home of our deputation there was a manifest increase of interest and sympathy.

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|---|---|---|---|
| The income of 1852 amounted to | | £ | 12,172 |
| that | of 1853 | „ to „ | 13,342 |

"With this sum the climax of our Society's means seems attained. The outlay had even in the most prosperous years exceeded the income by £500 or 600, so that independently of other causes, a contraction of operations had become a duty. But it would seem that all the Christian enterprises of the past generation have now to undergo a time of trial. And so have we. The Protestants of Russia, formerly most liberal contributors especially to our Indian Mission, have not been able to do much of late: the warm-hearted German Colonists of the South, scattered from Bessarabia to Georgia, have now hardly time to consider the claims of the Heathen. Germany itself, impoverished especially in the Southern provinces by the revolutions of 1848 and 1849 and by a succession of famine years, and distracted by the incessant rumours of war, is in a state of distress the like of which has not been experienced within the recollection of any living man; and it is not to be wondered at that in such times the sources from which charitable institutions draw their subsistence, should be more or less dried up.

"Accordingly there has been a great falling off in donations throughout Germany; from July, 1854, the income of the Society decreased to an alarming extent, and some voices declared its very existence endangered by the prospect of a general war. At the end of the year an extraordinary effort was made by the richer members of the Committee in connexion with a few friends, in order to cover the enormous deficit and to discharge the responsibilities incurred: but this was effected by sacrifices, the repetition of which cannot be looked for. Consultations were in consequence held on the subject of reductions, should these be rendered necessary by the continuing apathy of the religious public. The resolution arrived at was, to begin with retrenchments in the Home Establishments, where nearly one half of the Students at the Missionary College were warned to prepare for quit-

ting; the preparatory Institution was on the point of being closed, and the teachers and other employees held themselves in readiness to resign their situations. It was felt that changes at home, however much they would eventually impair the efficiency and impede the progress of the Society, might be introduced with more ease, and would tell more on the Christian community than any reductions on distant stations.—Of the Missions carried on by the Society, the Chinese one being the youngest and least extensive, it was considered that after the Home Establishment, this farthest of their Missions would have to be reduced in order to preserve those of Western Africa and India, if possible, in their integrity.

"But before finally committing themselves to a course of contraction in their operations, our Committee resolved first to issue a special appeal to the Christian public of Germany and Switzerland, in order to lay on them the responsibility of these shortcomings in the spread of the Gospel among the Heathen."

The Society has all along enjoined the greatest economy on its Missionaries. This is at once evident from the first item of the statement regarding the expenditure of the Mission, which is as follows:—

Expenditure of 28 brethren and 16 sisters, . . .. Rs. 24,409 11 11.

These few words say a great deal. They show, first, that about one-half of the missionaries are unmarried, and we know that this is in a great measure owing to the system of economy, adopted by the society. In our opinion, unmarried missionaries ought in India to be rare exceptions to the general rule. No one, who is at all acquainted with the prejudices of the Natives, will venture to advocate the celibacy of missionaries. Again, this item of "expenditure" shows, that if the married and the unmarried share alike, each missionary receives a salary of Rs. 870 per annum, or Rs. 72½ per mensem; but it is a more probable supposition that a married missionary receives say Rs. 100, and an unmarried one Rs. 50 or 60 per mensem. Now, although this allowance is exclusive of a few extra items, which other missionaries defray from their own salaries, we have no hesitation in affirming that it is too little to enable missionaries to carry on their work with minds free from anxious care. Nevertheless, we cannot but admire the spirit of the following remarks, prefixed to the Report:—

"Little less painful than these losses by death, were the severe criticisms which they drew on our society, as if it neglected to care for the well-being of its labourers, and was therefore guilty of their premature death. We will not hide from our friends, that we are indeed exhorted by our Committee to live as economically as can be done without injury to health or efficiency; and that the majority of our supporters on the continent are continually asking questions such

as these: Are not our Indian stations established on too expensive a footing? Are not the Missionaries occasionally tempted to live like gentlemen? Can no reductions be made in their establishments? etc. We are in this respect under a sort of cross-fire—our excellent friends on this side of the water wish us to do the thing somewhat handsomely and generously; the brethren at home fear to lessen the sympathies for our work within their sphere by allowing us too great a latitude in the disposal of money, and beg of us to discover where farther retrenchments might be feasible. Now we may venture to say that as a body we are trying to do our best under existing circumstances; we do not allow ourselves to be swayed by any demands or suggestions of friends in India or at home, which from experience we feel assured would, if attended to, injure our work. We desire to maintain a German style of living as far as is consistent with prudence: and we are not aware that our ranks are thinned by sickness and death to a greater extent than those of English or American Missions. We do not wish to give any offence to such of our brethren in the ministry as live more comfortably, or to judge their manner of life and the scale of their expenses: and we hope that neither will theirs be set up as the standard; seeing that in such a case even the instructions given to the Apostles in Matt. x. must be found fault with, and the life of St. Paul condemned as wanting in respectability. May we be instructed from above both how to abound and how to suffer need, without being ever found wanting in cheerful contentedness! 'He that is of a merry heart hath a continual feast:'—may no folly or guilt of ours ever deprive us of the same!"

We cannot forbear inserting a paragraph, which refers to the deputation from Basle which visited the Mission a few years back:—

"According to some statements that have found their way into print, we must by this time have done with cheerfulness and contentedness. Not only have we had our 'health, spirits, and hope destroyed,' but our Mission is 'in all probability ruined for ever' by the short-sightedness of our deputation. We are happy to declare that such is not the case. We do not say that we were all equally pleased with all the proceedings of our deputation. We do not mean to maintain that such inspections are an unmixed good, neither would we concede that they are an utter failure. Too much may have been expected from them, and their danger seems to lie in the temptation to the Home Committees of acting at once boldly upon the views and theories resulting from the information obtained by a visit of a few months. But it cannot be counted a grievous hardship, if Missionaries are now and then forced to look on their own doings from different points of view, or to have the nimbus that surrounds their work, (especially among continental churches) removed by unsparing scrutiny and minute discussion, or to have occasionally to defend with reasons a position taken up in faith. A work that is ruined by going through trials like these, is not of God. If any of us have had our tempers tried by such difficulties, new to us after the great liberty of former

years, we can only say, we are sorry for it, and hope by the grace of God to do better next time. But we certainly never meant to cast away our confidence, and beg to assure our friends, as they will gather from the reports below, that during the past year the prospects of success in our calling have no ways diminished."

Having devoted so much space to the general aspect of the Mission, we have not much left for details. We make, however, a few extracts:

*Bettigherry.*

"In June last, Br. Würth visited Lingasagar in the Nizam's country. His way led him through parched fields—the want of water was universal—prices had risen to six times their usual amount; most of the cattle had perished; the Pariah villages were surrounded with heaps of bones. The Gospel was preached to many; some heard it meekly; others 'raised smoke' as the Canarese proverb says—that is, tried to ward off the evangelical message by disputing. Many said: Why should we join you, if we must still labour?—Christ and Channabasava are one and the same!—You are so powerful a nation!—can't you, then, make rain? One man said that the drought arose from God having let go the thread by which he holds the Universe; he thought the end of the ever-varying game of worldly life had now arrived. The Muhammadans offered incense and sprinkled their mosques with water, in hopes of procuring rain. In one village, a Linga priest sat on a field for five days, refusing to eat or drink till rain should come. At last the rain came, and the holy man was brought back in triumph. The distress was very great. Many acknowledged that God had sent the drought to abate their pride: and yet they remained hard-hearted. Very frequently people say: When the proper time arrives, all will join you, but this time has not yet come. Others say: We shall become Christians, if God inclines our hearts, but as he does not do so, we remain heathens. Some, indeed, are very near to the kingdom of God, but they still want firmness of purpose to enter into it.

"A heathen in our neighbourhood daily smeared his sick child with ashes in the name of Jesus Christ, saying the words, 'Let this child be Thine in life and death.' Upon farther enquiry we found that these ashes had been given to the man by a Lingayet priest who is said to have cured some cases of cholera by the same application. Others are said to have been healed of snake-bites by calling on the name of Jesus. Nevertheless, these people who believe the name of Christ to be so efficacious, will not hear of confessing him openly, although they admit the necessity of so doing."

*Guledagudda.*

"Great apprehension was felt in our neighbourhood on account of the long-continued drought. Thousands of people migrated from the Nizam's country and begged their bread in our neighbourhood, but only two children that were adopted by members of the congregation who had none of their own, have remained with us. We have heard heart-rending tales of distress. In a village on the banks of the Krishna a man drowned his two children whom he was unable to sup-

port any longer. When the mother heard this, she threw herself into the river at the same spot where her little ones had perished.—A newly married pair had travelled about for some time in quest of food, till at last the husband sold his wife for grain to an opulent man; but the woman could not bear the change: next morning she was found dead in a well. A great number of rain-makers and rain-prophets arose both among Hindus and Muhammadans; and although people felt that they were imposed upon, yet they greatly honoured and courted these impostors. As soon as the first rain fell, all the people who had come in quest of food, and also those who had taken up their abode with us, returned to their homes."

*Mulki.*

"Simeon had for several years ceased to believe in the power of Bhútas and refused to offer to them. As long as nine years ago he had intended to confess Christ, but delayed again and again, till at last his wife died and he, too, became ill. During his illness he said to one of the catechists: My desire is to die in the name of Jesus. Contrary to all expectation, he recovered, and had no rest in his mind, till he had taken the decisive step. Great were the lamentations of his children and grandchildren, but the old man was not shaken in his determination. He hoped that his relations would soon join him. But this has not yet been the case."

"Gideon at Beilúr frequently preaches in the Bazar of Udapi, after he has completed his day's work. He has lost much property in consequence of his conversion, but bears his losses with cheerfulness. His old grandmother, a woman of singular strength of mind, had at first been a determined enemy, but now puts the younger generation to shame by her zeal. On a particular spot near her village she had frequently knelt down and prayed with her grand-daughters, that a Missionary might yet be stationed near their village. The girls had been unwilling to yield to the whim, as they thought, of their grandmother. They said, they would be laughed at, if they were seen to kneel in the fields; they would rather go to an adjoining wood. But the grandmother was inflexible. 'Just here let us kneel down!' And this spot, consecrated, as it were, by her prayers, now turns out to be the very spot on which the new Station at Udapi has been founded."

*Cannanore and neighbourhood.*

"The past year has been a very trying one; yet the Lord always graciously vouchsafes strength as our days are. A great fire which consumed many of the native huts in the neighbourhood (on the 9th March, 1854) also reached our compound, and destroyed the school and other buildings. The greater part of the Mission premises were saved, by a favourable change of the wind at the very moment of need.* Sickness also, and especially cholera, has been very prevalent

* "While this report is being prepared for the press, a fire set to a haystack by some ill-disposed person (in the night of the 29th March, 1855) has destroyed the out-houses in the middle of the compound; and the Mission house and Chapel would doubtlessly have partaken of the same fate, but for the blessing of the Lord on the vigorous exertions of the officers and men of H. M 25th and 74th Regiments. As we have sustained considerable loss and as the buildings that have to be re-erected, must all be tiled, we hope our friends will help us according to our need in this season of distress." *S. H.*

in several of the congregations.—Some progress has been made towards the solution of the difficult problem of providing useful and remunerative labour for the enquirers and also for those native Christians who are dependent on the Mission for their subsistence; and several workshops have been erected on a plan similar to that pursued at Mangalore;—some who would not work, have been told 'that neither should they eat,'' and in this manner a weeding of the native congregation has been effected.—Br. Hebich has made several extensive tours, during which he had abundant opportunities of preaching the word of God to Europeans as well as natives. The girls' school at Chiracal now numbers 61 boarders, many of whom are still very young. In some, we hope, a work of grace is going on.—The congregation at Anjercandy is distressingly poor, and exposed to many peculiar temptations. The prayers of all brethren are requested in particular for this church.

"Rámotti, an intelligent Tíer, had obtained a copy of the ten Commandments seventeen years ago, before a Missionary was stationed at Cannanore. Then already he had some passing thoughts of becoming a Christian. Even as a boy he was greatly interested in the first man of his caste who had become a Christian. This was an officer of a local corps that had been raised during the war with the Cotiote Rájah. This officer had gained great reputation by his bravery, so that he was looked upon as an ornament of his caste. After he had been pensioned, he had gained the friendship of a pious draftsman in the Engineer's establishment, and had, through this man, been persuaded of the truth of the Christian religion. He did not break his caste, but kept himself pure from all idolatrous practices and used frequently to retire to a private room for worship. The old man died and was buried with military honors; his wife survived him, remaining a heathen; but his younger brother was baptized and died a short time after him. All this happened more than twenty years ago. When Missionaries came to the Northern part of the Malayálam country, Rámotti visited the Mission Schools and became thoroughly acquainted with all Missionary publications. On account of his great ability he soon found employment as a Munshí. While thus employed, he continued to visit the Missionaries. He vainly tried to reconcile the contradictory statements of the heathen shástras by means of a pantheistic philosophy; for he could never quite shake off the sense of sin. He enquired, searched, doubted; the meaning of the heathenish sacrifice occupied him for a long time. By meditating on these things, he was led to believe the sinfulness of man, the necessity of a future judgment, and the existence of an atonement. Yet a long progress of growth in grace was needed before he felt enabled to take upon himself the shame of the followers of the cross—to forsake his wife and two children, and to lay hold on Jesus as his only treasure. The day on which he made up his mind to do this, was the 13th of June, 1854. His conversion produced a great sensation among the people of his caste. Great numbers of them came to converse, to remonstrate, to argue, to hear the word. He was followed in his renunciation of idolatry by a nephew Cunyambu, and by an elderly female relation of his, who had long been in-

structed by him and his nephew before they had taken the decisive step themselves. The commotion among the Tiers was renewed when Rámotti (Abraham) was baptized, and to a still greater extent when (in November last) he began regularly to preach in the Bazars. To qualify him more fully for the office of a catechist, he is regularly instructed in the word of God, and makes very satisfactory progress."

*Tellicherry.*

"The oldest member of our congregation, Noah, (who is mentioned in former reports) has at last fallen asleep in Jesus in his 106th year. Towards the end of his life he almost lost his hearing; to the last, he did not suffer from any disease, but only from weakness and cold.—A day before his death, the Missionary saw him for the last time. He was reclining on a mat, warming himself near the fire. He had been unable, for some days, to swallow any thing but sugar-water. He said: I am ready; I am not afraid of death, because I trust I shall go to the Lord Jesus who has come down upon this earth for my sake. He is my Saviour. He occupied himself in praying and praising all day long, during the last months of his life. When Br. Irion left him, the old man watched his departure with beaming eyes."

The account given of the most recent station, Almanda, in the Coorg country, contains more interesting particulars than the above, but does not admit of condensation. We can only make room for a brief—

*Obituary of the Rev. Mr. Bühler.*

"Br. Bühler departed this life on the 7th of July, 1854, after an illness which had first resembled an attack of cholera (then raging at Kaity) and subsequently assumed the character of a violent fever. He had been an invalid almost from his childhood; and yet we all were painfully surprised when we heard that it had pleased the Lord to call him hence. Br. Bühler had spent his early days under the roof of his father whom he assisted in the care of a large farm. While there, he had had the privilege of familiar intercourse with the pious minister of his native place, who has since himself sent a son as a Missionary to China. Through this minister our brother first became acquainted with the Missionary cause. He was received as a pupil in the Basle Missionary College in 1835. Although his studies, while there, were frequently interrupted by illness, yet his progress was such that on the completion of his course the Committee resolved to keep him at home as a teacher in the institution, until his health should be more firmly established. He accordingly spent some time at a German University, engaged principally in the study of the Arabic, Persian, and Sanscrit languages, and then returned to Basle, where he rendered valuable services as a tutor. His principal study, and therefore also the subject of his most valuable lessons, was the Old Testament in the original Hebrew tongue, with which he had acquired a rare familiarity. Meanwhile, in 1846, our Society established a station on the Nilagiri Hills; and it was at once resolved to send Br. Bühler to this station where, it was thought, he had a better chance of keeping his health than in the hot climate of the plains of India. Br. Bühler arrived in the beginning of 1847, and forthwith applied

himself with great zeal and success to the study of the Canarese and Badaga languages. Even before he had mastered these languages, his mature christian experience and his familiar knowledge of the word of God made him a very valuable assistant to his fellow-labourers, and enabled him, through the medium of the English language, to do a good deal of Missionary work. After he had overcome the difficulties of language, he gave himself wholly to the calling which had long been so dear to him. His health, though always precarious, was frequently better than he had ventured to hope. The year 1849 was almost wholly spent in the low country, first at Mysore, where he perfected his knowledge of Canarese, and at the same time aided in the revision of the Canarese Version of the Old Testament, and then at Mangalore where, while awaiting the arrival of his bride elect, he assisted in the instruction of the Catechist class for eight or nine months. At last, in January 1850, he returned to the hills with his bride. Scarcely, however, had he arrived, when he was stretched on a bed of sickness so severe, that for many days his life was despaired of. By degrees he recovered, to labour a few years more in the Lord's vineyard. What fruits his earnest and affectionate appeals may have borne in the hearts of his hearers, that day must reveal. But his friends and fellow-labourers will never forget him. His last days were replete with intense suffering; yet he was enabled to assure his friends, that 'the God of Israel' was near him."

We have the pleasure of stating that contributions in aid of the German Evangelical Mission will be thankfully received by the Rev. A. F. Lacroix, 55, Upper Circular Road, Calcutta.

## Missionary and Religious Intelligence.

### 1.—Missionary Movements.

Three new Missionaries, the Rev. Messrs. Sampson, Evans and Mackay have arrived, to strengthen the Baptist Mission.—The Rev. Dr. Anderson, of the American Board, has reached Calcutta.—The death of the Rev. Mr. Weigle, of the German Evangelical Mission, is announced.

### 2.—Suppression of disgraceful Publications.

It affords us much pleasure to find that a member of the Legislative Council of India, Mr. C. Allen, intends to bring in a Bill for suppressing the publication or sale of indecent publications.—*C. C. Advocate.*

### 3.—Lectures to Educated Natives.

A series of Lectures on general subjects, but with a bearing on Christian Truth, has been commenced by clergymen and others connected with the Church of England. It is intended for the benefit of those young men who are engaged in business, without having had time to complete their education in English. The Rev. J. Bloomfield began the series on Friday evening, June 29th, with a Lecture on *The Objects of Education*, to an audience of forty-two, and is to be followed on the successive Fridays by the Rev. Messrs. Moncrieff, Stuart, Cuthbert, Yate, Richards and others.

The place is behind the New Mint. The attendants are to pay a small regular monthly sum for the lighting, &c., of the room. We hope this may prove useful.—*C. Intelligencer.*

4.—Rules regarding Grants-in-aid, promulgated by the Government of Bengal.

1. The local government, at its discretion and upon such conditions as may seem fit in each case, (reference being had to the requirements of each district as compared with others, and to the funds at the disposal of government,) will grant aid, in money, books or otherwise, to any school in which a good secular education is given through the medium either of English or the vernacular tongue to males or females, or both, and which is under adequate local management.

2. In respect of any such school for which application for aid is made, full information must be supplied on the following points:—

1*st.*—The pecuniary resources, permanent and temporary, on which the school depends for support.

2*nd.*—The average annual expenditure on the school.

3*rd.*—The average number of pupils instructed, the ages of the pupils, and the average duration of the attendance at the school.

4*th.*—The persons responsible for the management and permanence of the school, and the time for which they will continue to be responsible.

5*th.*—The nature and course of instruction imparted.

6*th.*—The number, names and salaries of the masters and mistresses, and subjects taught by each.

7*th.*—The books in use in the several classes of the school.

8*th.*—The nature and amount of aid sought, and the purpose to which it is to be applied.

3. Any school to which aid may be given shall be at all times open to inspection and examination, together with all its accounts, books and other records, by any officer appointed by the local government for the purpose. Such inspection and examination shall have no reference to religious instruction, but only to secular education.

4. The government will not in any manner interfere with the actual management of a school thus aided, but will seek, upon the frequent reports of its inspectors, to judge from results, whether a good secular education is practically imparted, or not; and it will withdraw its aid from any school which may be for any considerable period unfavourably reported upon in this respect.

5. In giving grants-in-aid, the government will observe the following general principles. Grants-in-aid will be given to those schools only (with the exception of normal schools) at which some fee, however small, is required from the scholars; and wherever it is possible to do so, they will be appropriated to specific objects, according to the peculiar wants of each school and district.

6. No grant will in any case exceed in amount the sum expended on the institution from private sources, and the government will always endeavour so to give its aid that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

7. It is to be distinctly understood that grants-in-aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any school on the ground that any particular religious doctrines are taught or not taught therein.

W. Grey,
*Secy. to the Govt. of Bengal.*

—*Bengal Hurkaru.*]

### 5.—Is Sanskrit to be included in the course of Studies for Hindus in the Calcutta University?

The object of the following remarks is not to advocate a *long* course of Sanskrit studies for *all* university students, nor to make them pandits,—but to propose that which could be easily acquired in a university course, and which would have an entirely *practical* bearing on the interests of the *people*, in giving the *alumni* a thorough mastery over the Vernacular, to wield it for translational and educational purposes, and to lead those natives, who are good English scholars, to value the Vernacular more on account of its capabilities, as connected with so noble a parent as the Sanskrit. The educated Hindus in many cases now look on the Bengáli as a mere *patois*, the language of fishermen,—and truly, if Bengáli is dissociated from Sanskrit, it certainly is a barbarous tongue. The educated natives now stand to their countrymen in the light of "black foreigners." All their similes, phraseology, &c., are drawn from a western source, and they generally cannot clothe their European ideas in a decent garb of Vernacular composition.

The study of Sanskrit is objected to by various persons on the following grounds:—1st. It is a *dead language*. True, but so are Latin and Greek, and yet, notwithstanding the opposition of many Utilitarians, the study of the Classics in England and in America is continued, and even extended, for a certain knowledge of Latin is considered necessary now even for the National School-masters of England. Though the Sanskrit is dead, as not being a spoken language, yet, like the Latin in Europe, it *lives* and breathes in the modern languages of India, the greater part of which, from Cape Comorin to the Himálayas, are derived from it, and constantly draw on it for terms. In the Bengáli, for instance, *nine-tenths* of the words are of Sanskrit origin. The same may be said of Hindi and Mahratta. What Latin is to French and Italian, the Sanskrit is to Bengáli,—the parent, the means of giving it elegance, expressiveness, and of making it capable of expressing the highest truths in religion, science and literature. Even considering the Sanskrit as a dead language, the best educationists in Europe agree that a dead language is a far better instrument in linguistic training than any modern tongue.

Another objection is, that it takes *so much time in the acquisition*. This was true of the *old* system of learning Sanskrit after the pandit fashion, which made it a herculean task to study it, but the principles of Modern Philology have been applied to Sanskrit too, and the study of it is rendered now as *easy as Greek* to an European, and, in fact, easier to a Bengáli who, in reading his own language, is acquiring a considerable acquaintance with a host of Sanskrit words, on the same principle that a German finds the Anglo-Saxon basis of English very easy of acquisition. It would be superfluous to refer to the host of German and other literati, who, without the aid of a pandit, have mastered the Sanskrit in a short time. In Germany alone there are forty men who have edited and annotated Sanskrit works; Professor Williams has published a Sanskrit Grammar, which is as easy as a Greek one: and Ishvar Chandra Videa Sagar, the able Principal of the Sanskrit College, has published an introduction to Sanskrit Grammar in Bengáli, which enables young lads after a three months' study to commence the translation of simple Sanskrit sentences into Bengáli, and which gives them a mastery over Bengáli they could not have attained by any other method. The old dilatory mode of learning Sanskrit is being gradually exploded.

The opinion of Sir W. Jones, that "Sanskrit is of wonderful structure, more perfect than Greek, more copious than Latin, and more refined than either," has been echoed by the suffrages of scholars in America and

Europe. Even Latin and Greek studies have felt its influence, as may be seen in *Donaldson's Cratylus* and *Scott's* and *Liddle's School Lexicons. Bopp's Comparative Grammar*, based on the Sanskrit, is now a standard text book of Philology in Europe, while the issue of a Sanskrit Dictionary, by the Royal Academy of St. Petersburg, shews its influence has been felt even there. Milman, when appointed Professor of Poetry at Oxford, studied Sanskrit for its *Belles Lettres*, and has published a volume of translations from the Sanskrit, made by him. Griffiths has given us two volumes of Poems, translations from the Sanskrit. The great Humboldt has also given his suffrage to the beauty of Sanskrit, as has Schlegel also in his work on Dramatic Literature. The King of Prussia has patronised the publication of one of the *Vedas* at his capital, while the King of Tuscany* has published, at his own expence, an edition of the *Rámáyana*, with an Italian translation. There are Professorships of Sanskrit established in Königsberg, Halle, Bonn, Berlin, Göttingen, Vienna, Leipsic, Heidelberg, Marburg, Breslau, in Oxford and London, in Paris, in Leyden, in Christiania, in Copenhagen, in America, in Finland (?) and even in St. Petersburg. While in the Presidency College of Calcutta a Professorship of *Latin*, on 700 Rupees monthly, has been established, it is proposed that Sanskrit is to form no part of the studies of *educated* Hindus! Think of a university at Athens without a chair for ancient Greek!!

35,000 words in Bengáli are derived from about 500 Sanskrit roots. The study of a few Sanskrit books would give the students such a key to the meaning of words, as would give them a high power of analysis in language. Besides, in translations, in the choosing of terms they would find themselves quite *au fait*; for the Bengáli language, by its connection with the Sanskrit, has, like the German, a wonderful pliability in forming compound words. Whereas natives knowing only English find great difficulty in reading our scientific works, owing to the scientific terms being derived from the Latin and Greek, these terms can be rendered easily and intelligibly into Bengáli, from its connection with the Sanskrit. Our English poetry is of too foreign a nature for a native to translate it into Bengáli, but if he is imbued with the elegancies and poetic beauties of some of the best Sanskrit writers, he can enrich his native tongue with them—and make, what had been a monopoly of mere pandits the common property of all his countrymen; and thus render the Sanskrit a means of general use, as Carey, Wilkinson, Mills, Yates have done. The native would also be enabled to judge on one important point, the light the Sanskrit throws on the unity of the human race by its affinities with Greek, Gælic, Latin, German and even Russian. See *Wiseman's Lectures* on this subject.

What we propose for consideration is the following:—

That for the Entrance Examination in the University, Hindu students be examined in *Williams's Sanskrit Grammar* and *Ishwar Chandra's Three Sanskrit Readers*. The exercise in the latter being to translate them into Bengáli. *Yates's Sanskrit Dictionary*, a 16 Rupee work, would be a guide to them in the latter. And that for the Degree Examination, two books be required, such as an expurgated edition of Kálidás's poem on the six Hindu seasons, and the *Raghu Vansa*, a poem which gives much information on various geographical points and subjects connected with the ancient state of Hindu society, and is studded with gems of exquisite poetical beauties. This list of studies for entrance could easily be gone through, without interfering with other studies: it is simply designed as a foundation which the student can build on afterwards as much or as little as he likes.

* Sardinia.—EDS. *C. C. O.*

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 189.—OLD SERIES, VOL. XXIV. No. 280.

SEPTEMBER, 1855.

## I.—*The Origin, Progress and Present State of the American Presbyterian Missions in the North West Provinces of Hindustán.*

It had long been a matter of painful regret to many members of the Presbyterian Church in the United States of America, that, in their distinctive character, they had no part whatever, so far as the heathen were concerned, in carrying into effect the Saviour's parting command to his disciples, to teach all nations, to preach the gospel to every creature.

The American Board of Commissioners for Foreign Missions had for a number of years been in a flourishing condition, and had planted its Missions in the four quarters of the globe, and by the blessing of God on its labours and agents, had transformed some of the dark islands of the South Sea into the garden of the Lord. To this Board, the Presbyterian Church had long consigned her choicest sons and daughters for foreign labour, and into its treasury she had long poured her contributions. But this excellent Institution was, in its corporate character, secular. It had no ecclesiastical organization nor responsibility. The question, therefore, arose in the minds of many members, both lay and clerical, of the Presbyterian Church, and was discussed in her Judicatories, "Ought we not to maintain a Missionary establishment of our own, founded on ecclesiastical principles?" By some it was argued that such an organization, if not essential, was of so much importance that they would countenance no Missionary Institution without it. Some avowed their determination to co-operate cheerfully and zealously with the American Board till an organization, which they could fully approve, should be formed in their own church. They were of opinion that the union of the whole Presbyterian Church with the American

Board, in missionary concerns, would create a body too large for useful action.

Others urged that no separate organization was either necessary or expedient—that every dictate of duty, interest, and a regard to economy in the expenditure of money collected for missionary purposes, called for union of action with the American Board.

While these discussions were going on from year to year in the General Assembly, the Synod of *Pittsburgh*, in November 1831, formed the *Western Foreign Missionary Society*, in order to unite the *whole* Presbyterian Church in the great work of Missions to the heathen.

The second article of its constitution clearly states its comprehensive and benevolent view, viz., "The object of this Society shall be to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the heathen and anti-Christian world the Providence of God may enable this Society to extend its evangelical exertions."

The Executive Committee in their first circular expressed their determination to undertake the establishment of a Mission in Western Africa. This was accomplished in *Liberia*.

The next Mission projected was one to *Northern India*. Since that time, this Society, under a new name, has formed Missions among our own Western Indians; in China, Siam, Papal Europe, South America, and among the Jews in North America. But it has, from the beginning, looked to this part of the heathen world as the principal field of its operations.

Its comparative healthfulness—its then entire destitution of missionary instruction—and its proximity to Afghánistán, Cashmere, Thibet and the tribes inhabiting the banks of the Indus, were considerations of importance.

It was farther contemplated eventually to establish a line of Missions, extending from India to Afghánistán, Persia and Turkey, and to carry into these benighted regions the arts and religious light of Christian nations.

With this bright prospect, the Committee selected the Rev. J. C. LOWRIE, son of the Hon. Walter Lowrie, Secretary of the United States Senate, and the Rev. W. REED, both worthy men, as the pioneers in this enterprise. Arrangements were accordingly made for their departure, and they, with their wives, embarked on the 30th of May, 1833, and bid adieu to their native land. After a boisterous passage, they arrived at Calcutta, on the 15th of October, where they were very kindly received by the friends of Missions.

But some afflictions awaited them. On the 24th of the fol-

lowing month, Mrs. Lowrie, who had suffered much from a pulmonary affection, developed on the passage, closed her earthly course. The death of this amiable, intelligent and devoted lady was soon followed by that of Mr. Reed. After painful evidence of a confirmed consumption, it was thought best that he and Mrs. Reed should return to America. They, accordingly, re-embarked on the 23rd of July, but on the 12th of August, the dying Missionary closed his sufferings in serenity and peace.

For a time, a dark cloud hung over the incipient efforts of this little band. Heaven seemed to frown upon the enterprise, and the hopes of their friends to be frustrated.

Amid that troubled night, however, a star arose. Light dawned from behind the cloud, and beckoned them forward. Mr. Lowrie left Calcutta the day after his painful separation from his beloved associates, a lonely stranger in a strange land, and with his own health much impaired, to explore the Punjab in search of a Mission field. He had obtained permission, through some kind and influential friends in Calcutta, from Lord William Bentinck, the then Governor General, for himself and successors to labour in any part of the North West within the East India Company's territory, in case he should not find access to the Punjab. He proceeded, viâ Agra and Delhi, to Lodiana, where he arrived on the 5th of November, 1834. At this place he met with a kind reception from Captain, now Sir Claud Wade, the political Agent. Having ascertained that the Punjab, the original destination of the Mission, was still morally closed against the Missionary of the cross, Mr. Lowrie, after taking the advice of many judicious and well-informed friends, and after mature deliberation, came to the conclusion that Lodiana was the most eligible position for commencing his labours, and exerting a religious influence on the Punjab. In the cold season after his arrival at the above place, Mr. Lowrie, in compliance with a special and repeated invitation from the ruler of the Sikhs, made an excursion to the Court of Lahore, conferred with the Government on the subject of education, and visited some of the principal cities and objects of interest within the Sikh territory. But as the Missionary principle of teaching religion in connection with science was unpalatable to the jealous and wary Runjit Singh, no attempt was made to form a Mission beyond the Sutlej. An English school had been established at Lodiana by Sir Claud Wade, and was taught by a student of the Delhi College. Of this school, Mr. Lowrie consented to take the charge. It was shortly afterwards made over entirely to the Mission.

During Mr. Lowrie's residence at Lodiana, he was a constant sufferer from the effects of the climate, and was finally obliged to return home, in hopes of recruiting his health, and coming back to his Missionary work. This hope, however, was never realized. He became Assistant Secretary to the Board of Missions, and is still in this department.

But before Mr. Lowrie left Lodiana, the Mission was strengthened by the arrival of two Missionaries, with their wives, from America. They took with them a printing-press. They arrived in December, 1835. Ground was obtained from Government; dwelling-houses, schools, a printing office &c. were erected, and the Mission fully commenced. In the autumn of 1836, five other married Missionaries arrived, which greatly augmented the force. On their reaching their field, new stations were occupied, viz. Allahabad, Saharunpur and Sabáthu.

In 1838 a third party arrived, consisting of three ordained Missionaries, a teacher and printer, with their wives. Furakhabad was then occupied, and most of the other stations strengthened. In this year, the Western Foreign Missionary Society was transferred from the Synod of Pittsburgh to the General Assembly, and called the *Board of Foreign Missions of the Presbyterian Church.* The seat of its operations was also removed to New York.

Mynpúrí, Agra, Jalandar, Ambálá, Lahore, Futtehpur, and Dehra have since, at different times, been added to the number of stations, and occupied by the transfer of older, and the arrival of young Missionaries. These stations are divided into three Missions, according to their geographical bounds. Each has a President or Convener, a Secretary, and a Treasurer, who are elected annually. Each corresponds directly with the Board in New York, whose sanction is necessary, before any measure of importance can be adopted. In each Mission there is likewise a Presbytery, organized by order of the General Assembly in America. These, again, are formed into the *Synod of Northern India.*

The grand object of these Missions is to hold forth the word of life. In their efforts to do this, three kinds of agency are employed, viz. *preaching*, *education*, and the *press*.

The stated services of the sanctuary are held every Sabbath, and frequently during the week in the churches and chapels belonging to the stations.

The bazars are visited daily, and the message of Jehovah proclaimed, and His grace set forth in the hearing of those whose feet never tread his courts. Extensive journeys are made in the cold season among the villages and cities, and the gospel

with its social and spiritual blessings is offered to many an idolater under his own vine and fig tree, and in his own tongue. In the Mission schools, special attention is paid to the religious culture of the scholars. Their motto is, "Schools on Christian principles, or no schools."

But they do not depreciate human learning. They consider secular science as the handmaid of religion, and believe they should go hand in hand. They maintain that the great business of modern Missions, next to preaching the gospel, should be to raise up and thoroughly educate a native ministry.

India, they hold, must be converted to God by her own sons and daughters. They have no sympathy with the hue and cry which has been got up lately by men of good hearts and wrong heads, in England and America, against Missionary *School Masters.*

Paul sat at the feet of *Gamaliel,* and afterwards at Ephesus disputed *daily* in the *school* of one Tyrannus, by the space of two years. It appears that Tyrannus was a *school master,* a teacher of philosophy, and that Paul found his school a good field for Missionary purposes; and it is likely in it he taught *Christianity,* while Tyrannus taught *science.* Nor do these Missions agree with those of their brethren in some sister Missions, who refuse the Grants-in-aid, proffered by the State to all schools in which a sound education is imparted. The Board to which they belong has, for a number of years, been in the receipt of 2,000 dollars annually, from the Indian Department of the American Government, for the support, in part, of a High School among the *Choctaws,* which is entirely under the charge of the Mission, and contains upwards of a hundred Choctaw youths. Besides their city and villages, schools, the Missions have several orphan schools. Of these, they have one for boys and one for girls, in each Mission. Hundreds of destitute children of both sexes have found an asylum in these Institutions. Many of them are now men and women, and parents, members of the Church of Christ, exhibiting the Christian life in the presence of their heathen brethren. Some are preaching the unsearchable riches of Christ, and others obtaining an honest livelihood by labouring with their own hands. A few have deserted their benefactors and the faith in which they were instructed. Another agency employed by the Missions for promoting Christian knowledge, is the *Press.* Several presses, both in Lodiana and Allahabad, have been kept constantly employed in printing Scriptures and Tracts in various languages, from the commencement of the Missions. The whole amount of work accomplished is over one hundred millions of pages, of which the sacred writings form a large portion. These

have been scattered far and wide, and by their means a large amount of truth has been widely diffused.

The following view will give a pretty correct idea of the present state of the Missions:—

| | |
|---|---|
| Number of Stations, .. .. .. .. .. | 12 |
| American Missionaries, .. .. .. .. .. | 25 |
| Native ditto, .. .. .. .. .. .. | 2 |
| Catechists, .. .. .. .. .. .. | 20 |
| Church Members, .. .. .. .. .. | 200 |
| Native Christians, .. .. .. .. .. | 425 |
| Ditto Youth in Day Schools, .. .. .. .. | 3,000 |
| Ditto ditto Orphan ditto, .. .. .. .. .. | 150 |
| Printing Establishments, .. .. .. .. .. | 2 |
| Book Binding ditto, .. .. .. .. .. | 2 |
| Pages printed, .. .. .. .. .. .. | 100,000,000 |

The annual expense of the above Agencies is about 125,000 Rupees. With the exception of some 10,000 Rupees, contributed by friends in this country annually, the whole of this sum is paid by the Presbyterian Church in America, and transmitted by the Board to the Missions.

It is a cause of much gratitude that the American Missionaries in India have, from the commencement of their enterprise, enjoyed the confidence of the British authorities. Their *instructions* are, "to meddle not with politics, local or foreign, to give themselves wholly to their appropriate work."

To these they have endeavoured scrupulously to adhere. They have sometimes been asked by those not well acquainted with their motives, why they had entered England's conquered country, to interfere with her subjects? Even one high in authority, in writing to the late Dr. Milnor, of New York, says, "I have again and again wished to know, why you inundate India with Presbyterian Missionaries, but do not refresh us with a sprinkling of Episcopalians? I cannot help lamenting, that although there are nineteen (1844) Presbyterians, yet there is not *one* Churchman, in *our* sense of the word, in British India." (Dr. Milnor's Life).

But what has the kingdom of Christ to do with man's petty shibboleths, and divisions of earth? The command is, "Go ye into *all* the *world*, and preach the gospel to every creature. Go *ye*, teach *all nations*." These, however, are solitary exceptions. The American Missionaries often go forth to their work, aided and encouraged by the powers that be.

They rejoice to see Missionaries of any evangelical branch of Christ's Church, coming to aid them in cultivating the great field in which they are labouring. There is room for all.

To their brethren of the Irish Presbyterian Church, who

contemplate establishing a Missionary College at Delhi, in the centre of their Missions, they would give a cordial welcome, and bid them God speed. They desire to know not any thing, save Jesus Christ and Him crucified.

Lastly, they rejoice most of all that the blessing of God has been granted to their labours—that a foundation has been laid on which He will, they trust, build his visible Church in Northern India, when Hinduism and Mahomedanism, like their once splendid temples and mausoleums, shall disappear from the earth.

J. M. J.

*Sabáthu, July* 11*th*, 1855.

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II.—*Extracts from the Indian Report of the American Free Baptist Mission in Northern Orissa, for the year ending April* 1*st*, 1855.

It is not our privilege to report as much success as we should be glad to do; still we are able to speak of some progress. It has been a year of general health in our Mission, both among the Missionaries and native Christians.

Our senior Missionary, brother Phillips, who for nearly twenty years without intermission, has faithfully laboured for the benefit of this people, left for his native land (America) in the month of February. We hope, however, that his absence will be but for a season. And while we regret his absence—we have been permitted to welcome to our number a new fellow-labourer—brother Covil.

BALASORE.

R. Cooley,.....
B. B. Smith, their wives, and } *Missionaries.*
Miss Crawford, .....
Rama and Japhet, ..... *Native Preachers.*

PREACHING TO THE HEATHEN.

We have ever regarded this as the first, and great work of our Mission—to preach the word, to be instant in season, out of season; reproving, rebuking, exhorting with all long-suffering and doctrine—and schools, and making books, as only subsidiary to this work. And in accordance with this principle, and the great commission, we have laboured to give the gospel to this people. Preaching and distribution of books have been continued as usual, in the bazárs, and markets, and villages near the station.

During the cold season, several preaching excursions were made in the country. The first was made by the senior Missionary of Balasore, in October, in company with brother Phillips, on the Subanrekhá river, as far as Baliápál. In November, brother Phillips accompanied the Balasore Missionaries on a tour of three or four weeks south, as

far as Bhudruck. We spent a part of December, and the month of January, in the Midnapore district, a part of the time in Dantoon and its vicinity, attended the great Sársungká and Olmárá játrás or fairs. From the latter játrá, an excursion was made some twenty or twenty-five miles north, as far as Janáde and Káseárde. In all of these excursions, every village and market and bazár of any size within reach, were visited, both by the missionaries and native preachers, and more or less books distributed. Some cases of enquiry were found; which led us to believe that efforts in former years had not been in vain. One case in particular near Balasore,—of a young man of more than ordinary intelligence of the writer-caste who, for a time, seemed not far from the kingdom of God, but was prevented by his relatives and the Bráhmans from coming out and professing Christ. We still have some hope of him.

OUR CHRISTIAN COMMUNITY.

There have been but few additions to our community during the year. And while we regret that our Christian community has not rapidly increased, we are thankful to say, that there has been a gradual increase in our church. Six have been added by baptism, and the present number of members in communion is forty-one.

NEW LOCATION—METRAPORE.

A suitable location for a Christian village in connexion with Balasore station, where our native Christian farmers and Meriá children could support themselves, without being subjected to the oppression of żemindárs or landholders, has long been felt by us to be necessary; and efforts have been made for obtaining such a location, but without success, until recently. The land for this new location, or Christian village, has been obtained of the Nilgiri Rájá, on a permanent lease at a low annual rent. It is favourably situated about seven miles west of the station—and is accessible by a hackery road. The land is jungle, excepting about twenty máns, or seven acres, which are under cultivation. The jungle is being cleared, a tank being dug, and houses being built.

BOYS' BOARDING SCHOOL.

This consists of twenty-five Khond Meriás, and one Oriya. Seven of the largest boys have left the school during the year. Four of them have married, and the other three were deemed able to provide for themselves. They have continued their studies under a competent native teacher; Mrs. Cooley having taught a class in Bible History. Their studies have been such as are usually taught in common schools:—Reading, Writing, Geography, Arithmetic and History. The History of Bengal in Bengáli has been taught.

GIRLS' BOARDING SCHOOL.

*Miss* CRAWFORD'S *Report.*

In reviewing the blessings of the past year, we can but exclaim, hitherto the goodness and mercy of God have been richly vouchsafed unto us. We wish, as a school, we could say, we have made those returns for divine favours received, which gratitude demands. But alas! how prone is the human heart, in the enjoyment of the richest gifts, to forget the bountiful Giver. Hence many daily read the sacred

Scriptures without giving thanks for the way of life, and without availing themselves of the advantages of revelation. With the addition of Bengáli, the scholars have, with little variation, pursued their studies as heretofore. Their proficiency in Bible History is commendable. A revised edition of Mr. Phillips's Geography, just received, predicts an increased interest in that branch the coming year. Three of the girls have recently been baptized and received into the church. In the cold season, four married (three of whom were church members) and have gone to reside in the new Christian village, Santipore. Two Oriya orphans have lately been received. These make our present number, nineteen.

DISPENSARY.

This has been in successful operation during the year. The number of patients whose names have been registered as having received medical treatment during the year, amount to over three thousand. It has been under the immediate supervision of the senior missionary of the station—though most of the labour has been performed by the Native Doctor and two of our school boys who have been studying medicine. The gospel has been preached to the patients for the most part daily by the missionary and native preachers—so that efforts have been made to benefit the patients spiritually as well as physically. The dispensary being opened only in the morning, the patients are usually together early in the morning and listen to the preaching before receiving medical attention. A new dispensary in a more convenient location is now being built.

BAZAR SCHOOLS.

These have been kept up as in former years. Three schools, four teachers, and about eighty scholars. The means for carrying them on have been contributed by the gentlemen of the station. The scholars are all publicly examined once a month, and the teachers are paid in proportion to the progress of the scholars.

The accounts show an expenditure, defrayed from local resources, of

Rs. 253 for the Dispensary.
170 for the New Location.
210 for the Chapel.
194 for Bazar Schools.

## JELLASORE.

Mr. and Mrs. J. Phillips,* .....
Mr. H. Covil, ..... } *Missionaries.*

Mohes, Silas Curtis, .....
Elias Hutchins, .....
Daniel P. Cilley, ..... } *Native Preachers.*

PREACHING TO THE HEATHEN.

Mr. Phillips sustained this important department of missionary labour, until, his health having failed, he was compelled to leave his chosen field for a season, and return to his native land, from which he had been absent almost twenty years. His family having left for

* Now in America.

America the year previous, he was the only Missionary at the station, up to the time of his leaving in January last; and in addition to his usual labours, both at Jellasore, and the new village, (frequent visits having been made to the latter,) much time was employed in revising an Oriya Geography for the use of our schools, and in the translation of the Scriptures into Sántál.

Mr. Phillips remarks in his journal, "November 10th. Have to-day completed the translation of the Gospel of Luke in Sántál. This and the book of Genesis, together with twenty chapters of Exodus, I have translated since returning from Balasore near the end of March last. I now purpose to suspend this branch of labour a couple of months, perhaps longer, in order to be abroad more among the people."

A Sántál Primer, an Introduction to the Sántál, containing a Grammar, Vocabulary, &c. and the Gospel of Matthew, besides one or more tracts, have already been printed; and the rest of the Gospels, Genesis and twenty chapters of Exodus, have been translated and will be ready for the press when sufficient encouragement is given to print them. But as Mr. Phillips has been obliged to leave, our progress in the Sántál department must necessarily be retarded, as he is the only Missionary who is at all acquainted with the language.

It is deemed advisable that Mr. Covil, who has been appointed to this department, should become acquainted with Oriyá and Bengáli, before attempting to learn the Sántál. He is now zealously engaged in the study of these languages.

### OUR CHURCH.

We are unable to report all that degree of prosperity that attended this little church the previous year; but knowing that the work is in the hands of Him who is able to carry it forward, we are encouraged to hope and labour on, being assured that our labours will not be "in vain in the Lord." The present number of communicants is thirty-one.

At the December session of our Quarterly Meeting, Mohes, whose labours as a preacher have been of great value to our Mission, was publicly ordained to the work of the Gospel ministry.

Elias Hutchins and Daniel P. Cilley (both Sántáls,) were received on probation, as preachers among their own hitherto much-neglected people.

May the Lord baptize these young men with the Holy Ghost and make them abundantly successful in scattering the seed of eternal life amid the jungles of their own countrymen!

### THE NEW SETTLEMENT AT SANTIPORE.

This new village which has so recently sprung up amid the jungly waste, has enjoyed a good degree of prosperity during the past year. The bountiful harvest which the villagers, through a kind Providence, have been permitted to gather in, has inspired them with cheerfulness and courage, and as we trust, with some degree of gratitude, though this is by no means a leading characteristic of the native mind. There are now eighteen neat-looking native houses erected in this village,

and fifteen of them are occupied by families; four of the Khund youths having recently married, and taken their wives to this place.

The Mission bungalow which is made to answer the purpose of a chapel, as well as school-room and dwelling-house, though a commodious building, is quite too small for the congregation on the Sabbath. We hope ere long to be able, through the kind assistance of friends, to erect a suitable building for a chapel.

Silas Curtis, a man of much stability of character, and the two Sántál preachers reside in this village, the former of whom usually conducts the services on the Sabbath, when there is no Missionary present.

We cannot but hope that an influence is here being exerted, which is felt by the numerous inhabitants of the surrounding villages, and will have a tendency to show them the folly of their heathen customs, and lead some of them, at least, to adopt the doctrines and practices of the Christian religion.

SCHOOLS.

Our Schools have, though on rather a small scale, been sustained through the year; but as we are not in possession of the statistics, we are unable to report the precise number of scholars or the progress they have made in their studies.

A number of heathen lads from the neighbouring villages are now receiving instruction with our Christian boys, at Jellasore, and are making commendable improvement in their studies.

The Girls' Day School, which has been taught by our Native doctor the most of the past year, is now under the instruction of Mrs. Smith.* Although this school is not large, it contains a number of very interesting pupils.

The school at Santipore is under the instruction of a good Native teacher, is very well sustained, and at present the prospects are truly encouraging.

THE NATIVE HOSPITAL

is still kept up and continues to afford relief to hundreds of the poor way-faring sufferers who call on us for aid. Medicine is also administered daily to the suffering, who live in the country and villages near our station.

Our Native Doctor, who has been employed a part of the time as school teacher, during the past year, will devote his whole attention to the sick.

The total expenditure, defrayed from local resources, has been Rs. 422.

* Mr. and Mrs. Smith are temporarily stationed at Jellasore.

## III.—*Itinerating in South Africa.*

LETTER FROM THE REV. R. MOFFAT TO THE REV. DR. TIDMAN.

*Kuruman, South Africa, 7th Feb.* 1855.

MY DEAR BROTHER,—Though it will soon be two months since I returned from my journey to Moselekatse, it is only now that I have got time and opportunity to write to you on the subject. In doing so, it is not in my power at present to give you more than a very hasty sketch. I shall (D. V.) write out for you my whole journal, at least all that I think will in any degree interest the Directors, should they deem it worth perusal.

It will not be necessary for me to refer at present to my services among the Banguaketse and Bakuena, on my journey to the interior, as I find Mrs. Moffat has forwarded to you some extracts referring to both these tribes. After leaving the Bakuenas, some eight days more brought us to the Bamanguato, where I saw for the first time Sekhomi, their chief, whose appearance was in keeping with his well known character, made up of cunning, treachery, cruelty, falsehood, and folly. He had long professed a friendship for me, with some measure of dread, as he always, after having acted unkindly to Livingston, or other English travellers, sent to me some kind of excuse or falsehood to palliate what he had done. I had long learned with grief that he had detained all the letters and parcels sent for Livingston, to whom he had promised he would, without fail, forward to another individual, who was to convey them to Linyanti. He had been warned that he was doing wrong, but, with something like idiotcy, he said he would keep them till Livingston himself came with a handsome reward! I tried to look rather severe at him; but before I had time to complain, his servants laid down before me the parcels which had been collecting for more than eighteen months. I scolded him well, at which he only laughed. He promised to supply me with guides, as I was about to travel an almost trackless country, mostly covered with dense thickets. Thus far two traders, Messrs. Chapman and Edwards, the latter the son of our missionary, had accompanied me. The former resolved to proceed to Lake Ngami, while the latter was to go on with me to Moselekatse. We had not proceeded far, when we found our suspicions realized, as no guides made their appearance; on the contrary, Sekhomi had sent individuals in advance of us, to warn the children of the desert to get out of our way. He had, as it appeared, dreaded my visit to Moselekatse, aware that my influence, if I chose to exert it, would deliver the paramount chief of the Bamanguato, whom he then held in captivity. This chief was taken when a boy by the Matabele, and is now a Lechaha, or warrior, among them. Of course, it was very unlikely that I should interfere in such a business, but usurpers are always jealous. Providentially for us, the country before us, though woody and intricate, was tolerably well watered; and, though we were seldom able to see two hundred yards before us, by the assistance of my compass and occasionally a game path, we proceeded through what appeared an extended plain, covered with wood, and now and then a small

granite hill rising above the trees. The foundation of the whole country is granite, and the rivers we crossed were wide, with the entire bed covered with deep granite sand. We once stumbled upon a village of poor people, three of whom were tempted, for the sake of game, to go with us three days; but such was their terror of the Matabele beyond, that no reward could tempt them to proceed. After crossing the Shashe and other rivers, we entered a perfect labyrinth of hills and mountains, without seeing the footstep of a human being. We at last found traces of cultivation, and soon after some individuals of the Bamanguato tribe, but who were subjects of Moselekatse. These, after getting over their terror (for they had first to be caught), conducted us a little farther, when an officer of Moselekatse was sent for. He received us most graciously, professing the utmost joy at the prospect of his master seeing me again; but still he doubted whether I were the veritable Moffat, or, as they pronounce it, Moshéte.

I pass over a variety of incidents, and some hindrances, during which I underwent something like a continental scrutiny. It was at the peril of their lives that they permitted a stranger to pass, which made them terribly afraid lest they should allow a counterfeit Moffat to approach the person of their sovereign. When we at last reached Matlokotloko, we found him sick, and with difficulty brought to the porch leading to his residence. I saw his condition, and, while with one hand he eagerly grasped mine, he appeared deeply affected, and drew his mantle over his face with the other; I suppose unwilling that his vassals, who sat in silence at a distance, should see the hero of a hundred battles weep, even though it were for joy. After becoming composed, he gave full expression to the joy he felt on seeing me once more. Pointing to his feet, he said, "I am very sick, but your God has sent you to heal me." Though we had passed several of his towns, and had been two weeks conversant with his people, no one dared to whisper, "Moselekatse is sick." The fact was too sacred to be pronounced by vulgar lips. Though he had not been out of his house for some time before, he sat the live-long day (for it was yet early, when we arrived) looking at us getting everything ready for the Sabbath. And a sojourn was indeed most acceptable, after a most harassing month's journey from the Bamanguato, during which we were very often obliged to use our axes from the time of inyoking till halting for the night, cutting our way through thickets. As Moselekatse very naturally felt anxious to be restored to health, I engaged to prepare for him suitable medicine, provided he would, like myself drink no beer, and eat only the kind of food I prescribed. To this he most willingly assented. The means used were, by God's blessing, successful, and in a couple of weeks he was on his feet again, to his great joy and that of his people. There I remained for more than four weeks, having daily intercourse with the great chief, whose kindness was unbounded. But he would not listen to my plan of going to Sekeletue's country in search of Livingston. He started objections, and raised every bugbear he could think of. Though he had been at war with Sebetoane, the father of Sekeletue, he had no idea that they would do me harm, but the deadly miasma of the country beyond he

thought a sufficient reason for my not attempting the journey, though I assured him that nothing of that kind should deter me from undertaking it.

During the time already elapsed, although I was not idle, I could not prevail on Moselekatse to allow me to proclaim to him and his people the truths of the Gospel. As he could refuse me nothing that I thought proper to ask, he would give evasive answers, and endeavoured to assure me that he believed the word of God was good for him; but at the same time hinting that his nobles and warriors might not like it, from the principles of peace it inculcated. But I was aware that they were really desirous of hearing those doctrines, which they knew had had a salutary influence on the mind of their master ever since my last visit, more than twenty years ago. Though at that time I was only able to reach his understanding, my strong remonstrances with him to modify the severity of his government had produced so thorough a change in his views, that the cruel and revolting forms of execution were nearly obsolete, while a sense of the value of human life, and the guilt of shedding human blood, characterised his measures to an extent his subjects had never before witnessed. They knew nothing about the nature or requirements of the Divine word; for, to harbour the idea that there was a God greater than Moselekatse would be viewed as the veriest madness, and expose any one to the danger of being hung. His people, though nearly all youths and children when I last visited him, knew that their yoke had been made lighter in consequence of some influence or charm which I had diffused into the heart of their monarch, and hence the general joy my visit imparted to all ranks.

It was difficult to account for his reluctance to allow me to preach to his people, except it was from the impression that the exhibition of the character of the Divine being, life, death, and immortality, would repress the martial spirit of his warriors, whose highest happiness is to fight for, or die for, Moselekatse, the son of Machobane. His hand, like that of Ishmael, is against every man, and every man's hand against him; and to his soldiers (and every man of the Matabele is a soldier, ready to grasp his weapon at a moment's notice) he looks for the defence and security of his kingdom.

It was natural for me to feel melancholy, situated as I was, surrounded with multitudes of savages who loved me, and yet I could not instruct them. I tried at times to look morose, while he would try in vain to make me smile. I used to say pleasantly that if he would not hear of my Lord and Master, he should not have me, neither should I receive the shadow of a present from him, but that I should, one of these mornings, shoulder my gun and march off to Sekeletue's country. I cannot now describe the process by which I at last overcame his objections; the incident was unexpected and interesting. He gave full permission for me to preach to him and his warriors the Gospel of Salvation. Daily, at a minute's warning, they were assembled before me, much nearer him, who sat at my left hand, than they dared to approach on any other occasion. Never in my life did I witness such rivetted attention and astonished countenances,

whilst I, amid the stillness of the grave, published to them the great doctrines of the Word of God. These were things which never before had entered their ears; but the character of God, His works and providence, redemption through His Son, death, judgment, and eternity, were listened to with unflagging attention during the remainder of my sojourn. Though the people of Moselekatse are composed of Matabele or Zulus (the original stock), and of every tribe, from the Bakone tribes to the South, the Mashona to the North, and Batonga, they are transformed by the nature of the government under which they live, and exhibit characteristics of intelligence and prompt attention, compared to which, the tribes from which they have been taken possess but a shadow.

Numbers were arriving daily at head-quarters, and returning to the different towns of his vast dominions, to bring news, and convey orders and instructions, so that what was preached in the presence of Moselekatse was conveyed to the extreme ends of his territories; some who heard it at second hand, published to others at a distance the strange news that Moshéte had brought to the ears of the Matabele. The above services were to me, beyond all description, interesting. I felt that my prayers had been answered, and that I had obtained my heart's desire. After concluding the first day's service, I turned to Moselekatse, and laying my hand on his shoulder, said—"You have now made me happy. I want nothing else that you can give; I shall sigh no more." "How," he asked, "can you sigh when I and my kingdom are at your disposal? You must preach daily, and receive my present also." But I have omitted to state that the permission to preach was only granted on my return journey from the North-west.

Moselekatse, finding it impossible to prevent my proceeding to Sekeletue's country, at last ordered a large escort, and sent officers in advance to prepare my way, and to see that I lacked nothing to make my way prosperous. On the morning on which I started, leaving my fellow-traveller, Mr. Edwards, to pursue his object, Moselekatse looked rather downcast, and got into my waggon, as I and others thought, to accompany me a short distance. He was followed by the principal men in the town. We went on, passing one town after another. We at last halted under a splendid ficus sycomorus. Here, he said, he could not part with me, and sent instantly back for his waggon. We then made a fair start towards the N. W. Strings of females, bearing on their heads large calabashes of beer and other supplies, were soon seen following in a train, with a drove of fat cattle, four or five of which were slaughtered every day for the use of the camp.

Wherever we halted, booths were raised, as if by magic, in which to sleep; for perhaps two-thirds of the men had no mantle, or caross, to shield them from the east trade wind, which in that country blows the year round, and is sometimes damp and cold, though rains are unknown during the winter months. As we proceeded, the number of warriors increased, till it amounted to nearly three hundred. After about ten days' travelling in a zig-zag course, in order to avoid dense thickets, we were brought to a halt, the tsétse to our right, and a parched and dry country to the West: It being a dry season of the

year, not a drop of water was to be had at any reasonable distance; and to have proceeded northwards towards the Zambeze, would have been attended with the destruction in three days, by the tsétse, of all our oxen. This did not disturb Moselekatse. We felt strongly inclined to proceed: and the loss of oxen would have pleased him, as he would then have been able to urge a reason, tangible enough, for me prolonging my stay in his country. I offered, if he would give me a number of men to carry Livingston's goods, to proceed on foot for nearly eight days through the tsétse, or fly country. To this he would on no account consent. "If you go and perish on the road, what will Mamary (Mrs. Moffat) say? I shall go with you."

Finding advance towards the West with oxen impossible at that season of the year, I divided Mr. Livingston's supplies into seventeen packages, and he ordered twenty men, under an officer, to carry them to Linyante, the residence of Sekeletue. They shouldered their charges, and marched off, at a moment's warning, to carry the goods of a missionary into the midst of their enemies. When I hinted at the danger to which they might be exposed, Moselekatse would not hear of, adding, "They are your servants, and on your business, and therefore no one will ever think of injuring them."

We returned by nearly the same way we went. The country through which we passed was sickly, especially during summer months.

The physical description of the country I shall leave for the present. My journal will contain much information on that subject. I may just add, that nearly all the country under the Matabelian sway is beautiful and woody (though the timber is not fine) and well watered. From Matlokotloko to the Zambeze, to the north, is ten days' journey. The cattle outposts extend only four days in that direction, beyond which the tsétse is in overwhelming numbers, forming a broad belt and a barrier wholly impassable by oxen, horses, or dogs. The inhabitants of that country possess sheep and goats only. Moselekatse's dominion extends northward to the Zambeza, and the community on the southern bank, with their numberless canoes, are under his controul. The Mashona tribe, in which country I found him, have their stronghold in the mountains, four days direct East from Matlokotloko. They are a fine-looking people, industrious, and, not being of a warlike disposition, are no match for Moselekatse's trained legions. They speak the language of the Makalaka, a dialect of the Sechuana. The Southern portion of Moselekatse's kingdom is one scene of hills, mountains, valleys, and glens, streams and fountains, with few exceptions, granitic, and more to the north the substratum is basaltic.

By the time we returned to Matlokotloko, an officer and ten men, whom Moselekatse had sent a month before to inquire respecting the whereabouts of Livingston, returned, and reported that he was still absent on his journey to the coast, but would return when the summer rains commenced. On their arrival at the Chobe River, men from Linyante came in canoes, but were afraid to approach the Matabele, and it was with difficulty that the latter could get them within reach of holding converse, till they were assured they were on *my* business.

It was with a desperate effort that I could get away from my friend

Moselekatse. He sent an escort to take me beyond the utmost bounds of his country, and to see my wants sufficiently supplied along the road, and also home to the Kuruman, where I arrived among my own people with feelings of lively gratitude to Him who had guided and guarded my seven months' wandering among savage beasts and savage men. During that period, I preached the truths of the Gospel to thousands who never heard the name of a Saviour before. I accomplished all that was within my power for Livingstone. I gave Moselekatse and his people full proof of the deep interest I felt in their temporal as well as spiritual concerns; and I returned with my health greatly improved, notwithstanding the toil and anxiety connected with such a journey.

I could not have done any of these things if I had gone either to the coast or to England, so kindly recommended by the Directors. In addition to these considerations, Moselekatse generously presented me with more than what defrayed my journeying expenses, which were not small, as well as those of Mrs. Moffat, to Algoa Bay.

I remain,

Yours in the Gospel,

ROBERT MOFFAT.

Rev. A. Tidman, D. D.,
Foreign Secretary of the London Missionary Society.

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## IV.—*Extracts from the Third Report of the Kumaon Mission, for the years* 1853 *and* 1854.

In the last report, mention was made of an address to all the people in the province, which had been printed in the Hindí language and character, and circulated far and wide. This has since been followed up by three others, at different intervals, addressed in like manner to all the residents in this province in the name of the Missionaries, and bringing to their notice the great concerns of salvation, in the manner which was thought most likely to engage their attention. Several thousands of these addresses have been put into circulation, and between 300 and 400 of them were folded up as letters, and addressed to the leading persons of the community by name. Visits also, for the purpose of religious conversation, were made by appointment at the houses of some of these persons. But the visible result hitherto has only been the receipt of four papers of different lengths, (one a little pamphlet of 54 pages,) in reply to the letters;—many religious conversations at the house of the Missionary* and elsewhere;—and an occasional visitor to the Hindustáni service in the Chapel. Other replies however are announced as forthcoming; and in the last address, which has just been circulated, notice is taken both of the replies received, and those expected, and promise given that they shall all be duly considered together, and the result made public for the benefit of all.

* The Rev. J. H. Budden, of the London Missionary Society.

With each copy of this last address, which was sent as a letter, was also circulated a copy of a little Hindí book, called the *Muktimálá*, which was prepared in connexion with this Mission, and has been printed by the Agra Tract Society. It consists chiefly of extracts from the Scriptures, with brief explanations, and connecting remarks, arranged under the following heads, which are called the "jewels of the necklace of salvation:"—

| | | |
|---|---|---|
| 1. Repentance. | 5. Faith. | 9. Hope. |
| 2. Prayer. | 6. Forgiveness. | 10. Resurrection. |
| 3. Regeneration. | 7. Love. | 11. Acceptance. |
| 4. Atonement. | 8. Holiness. | 12. Blessedness. |

In the course of the connecting remarks, allusion is indirectly made to the perversions of these truths, facts and duties, so lamentably prevalent among the Hindus; and the true account of them all is given in the words of Scripture. The book contains 48 octavo pages.

Although the Muhammadan community of Almorah is comparatively small and unimportant, it was not thought right to overlook them, in endeavours to make known the Gospel, which is addressed to all men. A friendly and respectful letter was therefore addressed to them also, in the Urdu language, noticing the points of agreement between Christians and Muhammadans, and inviting their attention to the points of difference, with a view to consider on which side concession ought to be made. It was also shown that if the testimony of the Qurán, that the Gospel is the word of God, be true, it follows necessarily, from the statements of the Gospel itself, that the only way of salvation for sinful man is through the atonement and mediation of the Lord Jesus Christ. This has led to no other apparent result, than a rambling reply from a Munshi, who was formerly employed in the Mission School, and who, there is reason to suppose, is more influenced by personal feeling, than by a sincere desire to know the truth.

It may here also be mentioned that the Hindí version of a part of Mrs. Sherwood's *Indian Pilgrim*, referred to in last report as being printed at Allahabad, has since issued from the press. It is materially different from the original work, comprehending only the first half of it,—a great part of which also has been rejected, and considerable new matter introduced. It now contains a more complete refutation of the chief religious fallacies prevailing among the Hindus, than is found in the original work, and a much more ample illustration of the positive arguments in support of the Christian faith, of its most prominent and essential facts and doctrines, and of their practical influence on the hearts of believers. In order to preserve the attractive form of the original, several new characters and scenes have been introduced, and the illustrations are given in the form of incident, parable, and dialogue. In its new form the work contains 235 octavo pages,—a larger number than those of the entire original English composition. It has been printed at the expense of the American Tract Society, and has been got up in a style which does great credit to the Mission Press at Allahabad.

During the past year, the Missionary has been engaged in preparing a Hindí version of the first part of Mr. J. Muir's *Mataparikshá*,

or Examination of the Hindu Shastras. A translation of it had been made into Hindí by a Pandit of Benares; but it was found to manifest a too literal adherence to the original Sanskrit work. A more free translation was desired, in which the arrangement and argument might be slightly modified, so as to make it more suitable for popular use. In order to accomplish this, it required to be entirely re-written. This has been done, and the manuscript is now in the hands of the Agra Tract Society, who will probably shortly publish it.

## Schools.

There are at present three Boys' Schools, and one Girls' School, in connexion with this Mission, and recently a Christian Sunday School has been commenced, in conducting which, some of the ladies in the station kindly lend their assistance.

Two of the Boys' Schools are in Almorah; the one originally established in the bungalow given to the Mission by Mr. Batten, and another commenced during the past year in the building formerly erected in the bazaar, for the purpose of a Blind Asylum.

The public examinations of the Upper School have been held as usual in July, and, on the last occasion, H. S. Reid, Esq., Government Inspector of Schools, kindly presided, and conducted the examination in the presence of a large number of European and Native friends. At the commencement of the proceedings, the following paper was read by the Missionary:—

"The ordinary business of the school has proceeded in the usual course since the last examination, except that the Head Teacher, Maulavi Iláhi Baksh, was absent during three months of last year, and that some interruption was occasioned at the commencement of the present year, by the alteration of the school house, which has enabled us to assemble now in this commodious apartment. For two months, while this was in progress, some inconvenience was occasioned by the unfitness of this part of the building for the business of the school.

"The average number of boys on the list has been 80, and the average attendance about 65 or 70. There has been an improvement in the regularity of attendance, and except in the lower classes, the boys are generally the same as were in attendance last year.

"There has been a change, however, in their subjects of study, which may probably occasion the apparent progress of the boys to be less satisfactory now than last year. The elder boys have been, during this year, learning in English, what last year they studied in the Vernacular, and they are therefore less ready with their answers than they were then; while those books which they studied last year, have this year been in the hands of a class of boys, considerably their inferiors in age and in general attainments."

The other Boys' School is held at Hawulbagh, and has followed in the main the course described in the former report. But some of the elder boys having advanced satisfactorily, in addition to the books then in use, are now studying Scripture History, History of India, and Hindí Grammar.

The Girls' School has, during the past year, been necessarily almost entirely left to the care of the wife of the Catechist. The attendance and the progress, however, have been on the whole encouraging. It is confidently expected that a new arrangement will shortly take effect, in consequence of which the wife of the Missionary will be able to devote a considerable portion of her time to this and other Mission duties. The number at present in regular attendance is 25. They learn sewing, knitting, passages of Scripture, Hymns, Arithmetic, and Hindí reading.

The Sunday School was commenced in December 1854, and is attended by 23; *i. e.* nearly all the Christian children, European and Native, in the place.

## LEPER ASYLUM.

The number of lepers applying for support has steadily increased, and the accommodation provided for them has been found quite inadequate. In consequence of their crowded condition, the deaths among them became more frequent, and it was evident that something must be done without delay. The spot in which the present houses are erected, is of a nature that precludes the possibility of enlargement, and is in other respects ineligible for the purpose of putting an institution like this on a satisfactory footing. The Committee therefore resolved to make an extraordinary effort, with a view to erect an entirely new institution on a better spot; and in appealing to the Christian public on this behalf, have been nobly responded to. Five-and-twenty new houses are now nearly completed in a better situation, which will admit of future enlargement, if necessary, to any extent. The nature of the ground selected will also allow of the inmates cultivating small gardens, if so disposed, for their own amusement, or for the sake of vegetables, and the houses have been built in a manner to ensure, as far as possible, proper ventilation and cleanliness. When finished, the institution will conveniently accommodate 50 persons.

The number of inmates is at present 40. They have been frequently visited for the purpose of instruction, during the past two years, by one or another member of the Mission; and when they take possession of the new Asylum, a plan will be devised to ensure regularity in these visits. Additional funds, however, are required, in order to complete the arrangements satisfactorily; and there can be no doubt that some benevolent persons, on learning the circumstances of the case, will cheerfully give of their abundance to the promotion of so laudable an object.

## NATIVE READING-ROOM AND BOOK-SHOP.

This is an entirely new feature in this Mission; and it is believed that an exact parallel to it will not be found in connexion with any other. In consequence of the representations of the Missionary at the close of 1853, the Committee determined to appropriate Rs. 500 of the Mission funds to the erection of a suitable building for the object proposed. Besides the demand for educational works for use in the

schools, frequent applications were made to the Missionary by other persons, for the purchase of similar books. A native newspaper also, the *Buddhi-prakásh*, which was taken in for the use of the teachers of the school, was found to excite the interest of others. About the same time the question of adopting, generally, the practice of selling religious books and tracts, instead of the gratuitous and promiscuous distribution of them, which has hitherto prevailed, was brought before the Christian public. It was thought that, if suitable premises could be obtained, all these objects might be combined, and, in addition, a library of unobjectionable native works be formed, which might prove attractive to many, and encourage a taste for reading. A building has accordingly been erected, adjoining the Mission bungalow and the chapel; a regular assortment of Vernacular and English educational and religious works collected from various sources for sale; the nucleus of a small library, containing useful and entertaining, as well as religious books, in Sanskrit, Hindí, Persian, Urdu, and English has been formed, and four native newspapers,—two Hindí and two Urdu,—are regularly received, and laid on the library table for the use of all who like to read them. A Native Christian has been appointed to take charge of the institution, and a house built for him, in connexion with the book-shop and reading-room. Subscriptions to the amount of Rs. 100, acknowledged in the list at the end, have been received from three respectable natives in the place, for the promotion of this object, and they are thereby constituted life-members. Other subscriptions also have been promised. A considerable number of educational, and some religious books, have been sold. The sum, however, mentioned in the statement of accounts, as realised by the sale of books, includes some money previously received from the school-boys, in payment of their school-books. Nevertheless the sale of books at the shop, hitherto, has quite equalled what was expected, and is sufficient to justify the experiment. It is also hoped that the reading-room, as it gets better known, will gradually become more and more attractive, and form a point of connexion and friendly intercourse between the intelligent natives, and the different members of the Mission, which can hardly fail to conduce to the promotion of higher objects.

It is thought by some persons, that such undertakings as the Schools, the Leper Asylum, and the Native Reading-room, mentioned above, and even the preparation of religious books, are not proper objects to engage the attention, or occupy any portion of the time of a Christian Missionary; for that he ought to give himself exclusively to the more spiritual duties of prayer and preaching. It would indeed be a lamentable thing, that a Missionary of the Cross should become so absorbed in such occupations, or should conduct them in so secular a spirit, as to forget or neglect the spiritual duties of his high calling. And it would undoubtedly be a great advantage, if every Mission could command the efficient services of persons like the deacons mentioned in the Acts, who might entirely relieve the Missionary of all necessity of attending to them. But since this is not yet possible, it becomes a serious question whether a Missionary would do right in

holding himself altogether aloof from such occupations, and whether a wise and proportionate attention to them is not one of the most effectual modes of ultimately securing his higher object. It is only by such undertakings that the power and reality of Christian love can so manifest itself in deeds, as distinct from mere words, as to present a tangible and undeniable form, palpable to the view of even the most prejudiced natives. It is well known that they are almost universally sceptical, as to the possibility of genuine, disinterested, Christian love. Now no mere assertion, however forcibly made, can ever convince them that their scepticism is unjust. All mere verbal efforts to raise their tone of feeling, are generally to them just so much sound, and nothing more. But they cannot deny the palpable facts presented by institutions like those referred to, in which expense and labour are cheerfully incurred for their benefit, and plainly for no other object. Accordingly it will be found, on intercourse with them, that they are, as they could not fail to be, deeply impressed by facts like these. And when a Missionary is made, in this way, the almoner of Christian bounty, and, so to speak, the living personification and embodiment of Christian love, he surely cannot justly be charged with departure from the example of his great Master, "who went about doing good." And there can be no doubt that the people are far more disposed to listen to his message on higher subjects when so employed, than they would be, if he kept himself entirely aloof from such undertakings. They are often led to curious enquiries as to what can be the principle from which efforts like these flow. Far off therefore from India be the day, in which it shall be ruled that Christian Missionaries must dissever themselves from all connexion with undertakings like these! May they long continue in this land the distinctive mark of Christianity, and of the Missionary enterprize as its highest form, until the power of Christian love shall have subdued all opposition, and the people have not only heard and seen, but believed, that there is some truth in the doctrine, that "he who loveth God, will love his brother also."

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## V.—*Native Christian Pension Fund.*

We have received the following Circular; to it we wish to call the particular attention of such Missionaries as have charge of native Churches.

DEAR SIRS,—THE CALCUTTA MISSIONARY CONFERENCE has had under consideration the propriety of establishing a Society of Native Christians, desirous of making provision for the widows that the members may leave behind them in the event of their death. The proposal made to the Conference, and which met with general approbation, was to the effect that such a Society shall be formed under the auspices and sanction of the Conference, but that it shall be under the management of Subscribers themselves, with perhaps one member added to the Committee from the Missionary body—that all Native

Christians shall be permitted and encouraged to subscribe—that Subscriptions shall be monthly—that a collector shall be appointed in each station, whose duty shall be to realize the Subscriptions, and to remit them month by month to the Treasurer in Calcutta.

The following table of rates has been prepared, shewing the monthly Subscription necessary to be paid, in order to secure to a widow a monthly pension of 10 Rupees. It is proposed that Subscribers shall be at liberty to subscribe for any rate of pension from 1 to 20 Rs. per month.

| | | Wife's age between | | | | | |
|---|---|---|---|---|---|---|---|
| | | 10 & 20 | 20 & 30 | 30 & 40 | 40 & 50 | 50 & 60 | 60 & 70 |
| Husband's age between | 10 & 20 | 3 | 3 | | | | |
| | 20 & 30 | 3 | 3 | 3 | | | |
| | 30 & 40 | 4 | 3-12 | 3-8 | 3 | | |
| | 40 & 50 | 5 | 5 | 4-8 | 3-12 | 3-4 | |
| | 50 & 60 | | 6 | 6 | 5 | 4 | 3-4 |
| | 60 & 70 | | | 9 | 9 | 6-8 | 5 |

As an example, suppose a husband aged 35, with a wife aged 25. By paying Rs. 3-12 per month during his life, he would secure a pension of 10 Rs. to his widow from the day of his death; by paying Rs. 1-14, a pension of 5 Rs., or by paying 7-8 a pension of 20 Rs.

We have been instructed by the Missionary Conference to bring this matter before you, and we beg to be informed at your earliest convenience whether you approve of the scheme, and whether you can suggest any improvement upon it. We shall also feel obliged if you will bring the matter before the Native Christians connected with you, and before the body, Church or Mission, upon whom the support of the widows now generally devolves, and let us know to what extent they approve of it, and what amount of support the Society, if formed, will probably receive at your Station.

We are, dear Sir,

Yours very sincerely,

Thos. Smith,
J. Mullens,
L. B. De,
B. L. Singha.

The need of a Pension Fund for Native Christians has long been felt. Their indigent circumstances, though operating to discourage subscription to such a fund, render its establishment all the more necessary. The burdens which have come

on Missionaries and Missionary Societies through the want of such a fund are too well known. The relief which such a fund would bring to all connected with Missions, is so obvious as to preclude remark.

We have no occasion to point out the various causes which have hitherto prevented the establishment of such a fund as this; the poverty of the Native Christians generally,—their fewness—their scattered positions—their improvidence—their inclination to depend on the generosity and kindness of wealthier Christians—have been the chief impediments in the way of such a fund. Now, however, that a distinct and well matured plan is brought forward, we are of opinion that it should receive the hearty co-operation of the Missionaries and communities connected with all our Churches. The amount of relief which will spring from such a fund is incalculable. Even the good which will spring out of it, as an organization which fosters self-reliance, providence and the principles of self-government, is very great; how much greater the benefits it may confer on many a widow already overwhelmed with sorrow, and on many a child suffering sufficiently from the loss of a father's love.

Manifest as are the advantages of such a fund, it will not meet with the support of the class for whose benefit it is designed, unless special means be taken to induce them to subscribe to it. We think that definite means should be taken to gain it support, both by bringing it to the notice of Native Churches and by a special appeal by missionaries to all under their influence, whose circumstances need the benefit of such a fund in case of death. A yet more powerful incentive might be used—it should be declared by our various Societies, that any one who is in a condition to subscribe to such a fund and does not, need not expect that his family will receive, in case of his death, any assistance from Missionaries or their Societies.

We sincerely hope that this matter will be taken up with a zeal proportionate to its importance.

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## VI.—*Missions in the Malayan Archipelago.*

From the *Oriental Baptist.*

MY DEAR BROTHER,—Having observed that you sometimes take up accounts of missions which do not belong to our denomination, in your valuable magazine, the idea struck me, that it would give you pleasure if I were to write you a letter or two concerning the work that is carried on for the evangelization of the nations which inhabit the Islands of the Malayan Archipelago. A number of these Islands were favoured

in former times with the gospel. Many pious ministers came to them formerly, who sometimes travelled from place to place to make the gospel known to the inhabitants by means of the Malay tongue; and the Christian name was in this manner spread widely. Even now there are still sixty thousand persons who bear the Christian name in these Islands. In a great number of places there are churches, in which divine worship is kept up and carried on by native teachers, who are appointed by government and are at the same time the schoolmasters in the town or village where they are stationed. Some of these men have been well educated in an excellent Institution which has existed now for more than twenty years at Amboyna, in which schoolmasters and readers are instructed by a pious man of the name of Roskot, who was sent out for this purpose by the Dutch Mission Society of Rotterdam. From his school a considerable number of well educated pious young natives have gone forth, who carry on schools and conduct divine worship by reading, prayer and singing in many communities on several of the islands." Thus it has pleased the Lord of the church to carry on his work among the natives of these islands. To the principal islands, such as Amboyna and Ternate, &c. ministers of the Dutch church were sent by government and supported, but these were by no means able to visit and minister to the masses of people who lived on the other islands; besides, their number was far too small; sometimes there was only one minister for all the islands, sometimes two or three; at last it was resolved that four ministers should be stationed on those eastern isles, who should take care of the Christians on them; but even this number has seldom been maintained. From time to time missionaries were sent out to those eastern isles by the Dutch Mission Society. According to my recollection, the number of them cannot have been much less than forty, during my stay in Java. No one of these missionaries was permitted then to stay in Java, but all were sent to the eastern islands, Amboyna, Ternate, Banda, Timor, &c. Most of them are dead now, but some remain, together with new ones who labour on the north-east of the Celebes. In many places the missionaries had to supply the vacant churches instead of the government ministers, who were insufficient for the crowds of islanders who bear the Christian name. Many of these missionaries have proved that they were true Christians and men devoted to their work. Owing to their circumstances, they were not permitted to cultivate much new ground for the advancement of the kingdom of Christ; they were however the instruments in the Lord's hand, of preventing the Christian congregations in these isles from relapsing into pagan idolatry or into Muhammadanism, for both systems still prevail on the islands to a considerable extent. The government sees clearly that the plan of sending ministers among the native Christians on these isles does not answer their expectation; they have now resolved to send out two ministers to Amboyna to supply the wants of the European congregations, but for the native Christians they will send out and maintain six missionaries to the Eastern Isles. To execute this resolution, government has applied for six missionaries to the Dutch Mission Society at Rotterdam. But as that Institution is not

able to supply so many young men at once, no one has yet arrived for the purpose, and thus the greater number of Christians are still left to be guided by their native readers and teachers. It may easily be conceived that these people are not far advanced in Christian knowledge and morals, but nevertheless they are greatly superior to the surrounding heathen and Musalmáns. The means of instruction being scarce among them, much ought not to be expected from them. They have the Bible in Malay, but to most of the people it is not intelligible, because the language of it is obsolete, and the Malay is a foreign tongue to most of these islanders.

But several of these islands have never been favoured with the gospel until about fifteen or twenty years ago; to these belonged the great island of Borneo. Although several settlements of Europeans were formed on this island, no one thought of sending a minister to care for the spiritual wants of the people until of late years. It happened about twenty-five years ago that the Rev. Mr. Medhurst, then missionary at Batavia, made a voyage to Banjarmassing, on the south-east coast of Borneo. He found there a considerable settlement of Europeans and a large crowded village of Chinese and Malays. He published an account of it, and recommended it as a fit place for a missionary station. The London Missionary Society seemed then not desirous to extend their mission in these islands. But his account of Borneo appears to have reached the Rhenish Mission Society in Barmen. Some years after, this Society sent out a missionary of the name of Bernstein to Borneo. He settled at Banjarmassing, and established a school there for the children of the natives and of the Chinese, and on Sundays he preached in Dutch to the Europeans, and to the natives and Chinese in Malay. Much good has resulted from his labours. The Lord has been pleased to be with him and bless his preaching to Europeans and natives. He has been there now some twenty years, and is still able to carry on the work as usual. After he had been alone several years, some more brethren were sent out by the same Society to his assistance; and these, after having remained for a short time in order to acquire the Malay language, endeavoured to widen the missionary field, and went to settle in the interior among the aboriginal inhabitants two days' journey on the rivers to the westward, on an island which is formed by three rivers, called Poolopetak, which is inhabited by the tribe, called the Lesser Diaks. This island is a swampy, woody and unhealthy place. This tribe of people are numbered at ten thousand souls. Here three missionaries settled first, formed two stations, and built houses of wood and leaves on posts like the natives. Some of this rude, lewd and drunken people appeared pleased with the settling of these foreigners among them, for the sake of being profited by them in their worldly prospects; for they looked upon the missionaries as being great men. The missionaries behaved in a friendly and winning manner towards these wicked and profligate natives, and learned their language from their mouths; for the Diak language differs from the Malay. These natives have no written language like the Malays. They have no letters, nor alphabet, nor writing of their own. Yet the missionaries soon acquired the native tongue so far as

to be able to converse with the natives in their own language. And when I visited the missionaries there, after they had been settled two years among the Diaks, I was surprised to hear my son-in-law, Mr. Becker, one of the missionaries there, preach fluently in the Diak language in his chapel, to more than fifty natives on Sunday. On week days, he had worship every evening with a smaller number in his house. Every forenoon he kept a school of native children, who were taught to read and write, &c.

G. BRUCKNER.

*Samarang, June 6th,* 1855.

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## VII.—*General Conference of Missionaries.*

The following arrangements have been made in reference to the proposed General Conference of the Bengal Protestant Missionaries of all denominations at the commencement of the present month.

TUESDAY, SEPT. 4TH.

1. A PRAYER MEETING of the Missionaries will be held in the side-room of the Town Hall, commencing at half-past seven, A. M. The Rev. G. G. CUTHBERT will preside.

2. At 9 o'clock, BREAKFAST will be on the table in the Town Hall, to which the members of the Calcutta Missionary Conference invite all Missionaries that may be in town.

3. The first CONFERENCE MEETING will be held at 10 o'clock: the Rev. D. EWART in the chair. The meeting being opened by the chairman, the following subject will be presented for the consideration of the Conference: The progress already made by Christian Missions in Bengal: the kind of success met with; and the grounds for hope that success will continue and increase. The subject will be introduced in a written paper by Mr. MULLENS; and then discussed.

About one o'clock, the Rev. A. F. LACROIX will introduce the second subject for discussion; by a paper on the DIFFICULTIES encountered by Missions in Bengal, and the peculiar phases which missionary work consequently assumes. After discussing this question, the Conference will adjourn, not later than 3 o'clock.

WEDNESDAY, SEPT. 5TH.

1. The Missionaries will again meet for Conference at 10 o'clock, in the side-room of the Town Hall: E. B. UNDERHILL, Esq. in the chair. After reading the minutes of the previous day's proceedings, RESOLUTIONS will be presented for the approval of the Conference, embodying the opinion of the

majority of the missionaries present, on the two subjects already discussed.

2. The third paper will then be read, from the Rev. W. SMITH of Benares:—On PREACHING THE GOSPEL IN THE NATIVE TONGUES: its importance; its peculiar sphere; its relation to other agencies; the best mode of carrying it on; its past success.

3. Discussion on Vernacular Preaching being concluded, the fourth paper will be read by the Rev. D. EWART, on ENGLISH MISSIONARY EDUCATION. its peculiar sphere, its special aim; its real influence; and its success.

4. The remaining topic for the day is that of CHRISTIAN BOARDING SCHOOLS, to be introduced by a paper from the Rev. C. B. LEUPOLT of Benares. The Conference will close at 3.

THURSDAY, SEPT. 6TH.

1. The Conference will again meet at 10: the Rev. JAMES OGILVIE in the Chair. After the minutes of Wednesday's proceeding have been read, RESOLUTIONS will be presented respecting the three topics then discussed.

2. Two subjects will be presented for discussion, especially affecting Mofussil Missions: the ZEMINDARY SYSTEM in its influence upon Missions; and the influence of the system pursued in INDIGO-PLANTING on the prosperity of Native Christians. The former will be introduced by the Rev. J. C. PAGE of Burrisál; the latter by the Rev. F. SCHURR of Kapasdanga: and measures will be taken into consideration in relation to these topics.

3. Discussion upon them being concluded, the Rev. T. SANDYS will introduce the eighth subject: VERNACULAR HEATHEN SCHOOLS as a means of spreading the gospel. The Rev. J. LONG will also read the ninth paper, on VERNACULAR SCHOOL BOOKS. The Conference will close at 3.

FRIDAY, SEPT. 7TH.

1. The Missionaries will meet for PRAYER at half-past seven, the Rev. Dr. BOAZ presiding.

2. At 9, BREAKFAST will be ready in the Town Hall, to which all missionaries are invited.

3. The CONFERENCE will meet again at 10; the Rev. J. WENGER in the chair. The minutes of Thursday's proceedings being read, RESOLUTIONS based upon them will be presented for approval.

4. The tenth paper will be read by E. B. UNDERHILL, Esq. one of the Secretaries of the Baptist Missionary Society; on the views now held of the Missionary work in India by the

Committees of Missionary Societies in England and America, and the improvements they desire to see introduced therein.

5. After discussing this subject, the eleventh paper will be read, an APPEAL from this Conference to the Churches of England and America, on the present claims of Missionary work in India.

6. The last topic will be introduced by Mr. FORDYCE: How to advance FEMALE EDUCATION in India.

FRIDAY EVENING, SEPT. 7TH.

A PUBLIC MEETING of Christians of all denominations, interested in Missions to the heathen, will be held in the Town Hall; commencing at seven o'clock: when addresses will be delivered by various Ministers and Missionaries.

The Bishop of Calcutta will preside.

A collection will be made at the close of the MEETING.

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## VIII.—*Extracts from the Report of the German Mission in Tirhoot, from January, 1854, to June, 1855.*

Through the goodness of God we have been permitted to carry on the Mission at this station during another period of eighteen months; and we purpose giving our friends and supporters some information about the work done by us, together with an account of the money received by us.

As to the work, it presents very little new in the plans and manner of working them; we have been preaching to adults, both in the city and district, on fairs and in markets and villages, to individuals and crowds, to old acquaintances and strangers, who never heard us before; we have been distributing portions of the written word of God and tracts on religious subjects: we have been catechizing the heathen children in our schools, addressing beggars, instructing orphans, conducting worship on Sundays and week-days, all in the manner of former years. And now what are the results of our labours? We desire to humble ourselves before God and cry: Lord, have mercy on us, do not cast us away as unprofitable servants; for if thou wilt mark iniquities and unfaithfulness, Lord, who shall stand! Still we are not altogether forsaken; feeble and fragmentary as our labours are, there stand those effectual promises: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," and "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea: and the idols he shall utterly abolish."

### PREACHING AND ITINERATING.

During the last eighteen months, ten journeys of an aggregate of 181 days have been made to the large fairs and other important

places of the district. On these tours there have been distributed 1895 copies of parts of the Scriptures, together with upwards of 19,000 tracts. As we give no book away gratis, we have received 29 rupees 10 annas, which sum has been made over to the Calcutta Bible Society. Our best thanks are due to that Society for an annual grant of funds in aid of itinerating expenses, amounting to 10 annas per diem.

At the fair of Sítámurhi, we observed a young man who, after listening to an explanation of the Ten Commandments, came forward in the midst of a crowd and repeated by heart the ten commandments from the first to the last. When asked where he had learnt them, he said: In your school at Moozufferpore, several years ago. Being asked again, whether he as a Hindu did not worship the gods, he replied: "No, not at all, they are nothing but stone and wood, and I know that the Christian religion is true."

Another man, receiving a book and paying for it some pice, said: Come to the bazar, where I have my shop, there are many people there who look out for your books.

At the Kenwas fair, a Pandit caused us a good deal of annoyance by his violent manner in asking a book, which when refused, he took by force and ran off. This circumstance gave us an opportunity of pointing to the universal corruption of their Bráhmans, which we again traced to the bad character attributed to their gods. When we then dilated on the holiness of our God and Saviour, and showed that and how He alone can and does impart holiness to his worshippers, some of the people, apparently in great surprise, broke out in these words: You are right and we are wrong.

At the Adutpore fair, near the frontier of Nepaul, which was visited by us for the second time, some of the people who had heard us last year, were glad to see us again, and inquired about what they had heard the first time. We found also many who never before had heard the name of Jesus, and were scarcely able to pronounce the same correctly. We stayed there five days, and had every day crowds of listening people about us. Some of them remonstrated with us in this manner, "How can we believe in Jesus, of whom we have not heard? We do not know him, nor do we know, how he is worshipped. If you would remain among us, then we would learn all." There came also Napaulese, who had never heard about Jesus; some of them listened well, others were glad to receive the Gospel in their mother-tongue; several could read the Hindui and were provided accordingly with Hindui Gospels, they were also willing to pay something for the books. Thus the Gospel finds its way also into Nepaul.

On the road to Moteehary we visited some villages where the people came running to us for books.

Among the opium cultivators assembled at Moteehary, we had a good opportunity of proclaiming the Gospel; one man came at night to get a book. Some months ago he had received a tract, which had given him so much light, that he had given up his gods and acknowledged Jesus as the true Guru, i. e. Guide to God. He said: I do no more call on the gods, since I have read your tract, but I believe

in Jesus. We gave him the Gospel of St. John, on receiving which he said: Now I shall find the fountain of salvation.

In a village near Moteeharry, where our native Catechists went alone, the people listened so attentively to his message of salvation, that when he left the village, several old women offered him pice for having told them the way of salvation.

On one occasion a Hindu said to us: I have got a book from you ten years ago, but there are several things in it, which I do not understand; I beg you to come into my village to explain them to me. We went and found many people inclined to listen, we saw also the book which had given him the impulse to inquire; it was the New Testament. When we left the village, his brother accompanied us, and when we had got away from the village, asked us: What is better, bheetar rakhna, ki bahar? (i. e. to keep it outside or inside.) We replied: both things are necessary; you must believe with your heart inwardly, and confess with your mouth outwardly. He did not like this reply, still he went on conversing with us about a mile and said on parting: I cannot read myself, but I shall believe in the Lord Jesus and worship him.

A very remarkable confession was made by a Mánjhí, when pressed as to a certain contradiction in the Rámáyan (the compendium of Hindu mythology); he replied with a deep sigh, "Sáhib, it is of no use for me, poor ignorant man, to argue with you, when our great and learned Pandits are beaten." I asked, how he knew that? Upon which he replied: "Sir, I am a poor man, yet I am not unconcerned about your religion, and when I am at home, I leave the bustle of the children and spend my evenings in satsangat, i. e. in company with other religiously-inclined people of the neighbourhood; now whenever the subject of the religion of the Pádris turns up, all our learned Pandits are agreed on that one point, that your objections to our religion are unanswerable, and that your religion will prevail, yea has prevailed already in the minds of our people; however, we keep it up as long as we can, but only for worldly considerations, such as caste, marriage and the like."

### Vernacular Schools

in number five, are attended in the best season by 300 boys of the middle class. The boys are taught Arithmetic, reading and writing by native Lalas, and catechised by us in a Catechism and Bible History according to the book of Genesis and the Gospel of St. Luke. The time allowed by the heathen parents to the boys for attending these schools is so very limited, that nothing beyond a very elementary instruction in religion has been and can be attempted; still even this little, it is believed, is sufficient to undermine the principal doctrines of Hinduism, and spread a knowledge of the elementary doctrines of Christianity among the rising generation. Lately a lad who formerly attended one of these schools, has become a Christian, of whom see more under the heading, 'Converts.'

### Orphans

and children of native Christians have been boarded and educated, as formerly. The eldest of the girls has been married to our native

Catechist, and the present number of children is thirty-four, viz. seventeen boys and seventeen girls. After school hours the children are employed, the girls in domestic work, as cooking, grinding, sewing, knitting, crotching; the boys in trades,—three of them do tailor's work, one is an apprentice to our Christian carpenter, two serve at the table, two frequent the Government school. The little ones do something according to ability. Of the four children that died, two (only three years old) were too weak and neglected, when they were sent to us by the Magistrates of Tirhoot and Moteehary, so that they were carried off by the first attack of dysentery. The eldest, a girl of twelve years, had attended her dying companion to the last, when she herself was attacked of the same disease of dysentery; she had great pain, but bore it with patience; she would frequently ask the other girls to pray for her, till she fell asleep in Jesus.

THE LITHOGRAPHIC PRESS

worked by native Christians, has issued during the last eighteen months, 41,838 tracts in Hindí, which brings up the issues of the press, since its commencement in 1846 to 208,571 tracts, almost all of which have been distributed in these Behar districts. Our sincere thanks are due to the London Tract Society for another grant of seventy-two reams of printing paper. We have also done some job-work, which has realized a sum of Rs. 85-7 annas. Parties favouring us with orders in this line, would materially assist the press in supporting itself.

BEGGARS

assemble once a week in the Mission compound, to receive rice, and hear an address on a religious subject. The following gentlemen have assisted us for this object to such an extent, that we could distribute every week 3 rupees worth rice to upwards of 150 indigent, lame, blind, lepers, etc. [Here follow the names.]

CONVERTS AND BAPTISMS.

There have been admitted into the Church by baptism nine adults and thirteen children, in all twenty-two. Of the adults several, we are sorry to say, have not proved satisfactory additions. A man with his family was found out after baptism to have belonged to the Church Mission at Benares, to whom we returned him accordingly. Another, a young Hindu, has repeatedly fallen into open sin, and has been dismissed. A third one, the lad mentioned above, fell also into sin, and was dismissed; he has, however, returned, and is now a probationer again. A fourth, an elderly Hindu, a goldsmith in the village Doodhpoora, had long been known to us as enquirer; he was in the habit of reading our tracts and Gospels and paying occasional visits to us and our Christians in the neighbourhood of his village. About Christmas last, he broke caste in the presence of all his neighbours, and was baptized soon afterwards. The next and invariable consequence of this step was, that he was refused admittance into his house and family. By means of a complaint at the Magistrate's court the house was legally secured to him; however, he has not been suffered to live quietly in it, but is exposed to the vexations of his brother and others. All this seems to have damped to some extent his attachment

to us and the truth; there is, however, still hope that he will be eventually enabled to overcome these afflictions for Christ's sake.

Another convert is a native of a tract of land on the borders of Nepaul called Morung; he belonged to the gualla caste. His mind being dissatisfied with the religion of the Hindus, he, knowing of no other religion, became a Muhammadan and resolved on a pilgrimage to Mecca. Accordingly he went down to Calcutta and took his passage in a ship bound to Egypt. However, when the ship was fairly out into the sea, it was ascertained, that the ship was going to the Mauritius, whence after a stay of eighteen months, he returned to Calcutta. He now began to turn his attention to the religion of the Christians, and having procured a Gospel, diligently read it over and over again; on his way up he found employment for a time on the Mission compound at Bhaugulpore and Monghyr. At last, he came here, and when we had satisfied ourselves as to his intentions and his conduct, we admitted him, after a trial of six months, to baptism. Since that he has found employment at our Chuprah station. Some months ago, he went to his native place quite alone for the purpose of getting his two little children whom he had left behind; we expected that he would not succeed; however, after an absence of a fortnight he re-appeared accompanied by his two little boys, and gave thereby an additional proof of the sincerity of his religion.

Another man with his family is thus far an acquisition to the Mission, as he being a carpenter, will be the means of introducing his trade into our Mission. The last convert is an elderly Rajpoot, he is employed in tailoring.

Of our native Christian congregation, two adults have died and as we trust, in the Lord. The first was a young man, the son of a Roman Catholic cook; father and son had been in our employ; the son had been observed to be repeatedly under serious impressions; after several wanderings he was visited of the Lord in mercy with a painful and protracted disease of the lungs, which was blessed to his entire conversion to the Lord; he became dead to the world, enjoyed much the company of his native Christian brethren, and died in peace.

The other was the wife of one of our native Christians in the village Soorutpore. She had been delivered of a child, but soon after serious symptoms showed themselves, from the beginning she felt that she would not recover, yea she predicted the day on which, she said, the Lord would call her to himself; and when that day arrived, she gently fell asleep in Jesus. Her funeral was the first Christian funeral ever performed in that heathen neighbourhood, and one of our Missionaries happening to be at the spot, he took care to conduct the rite with all Christian decency and solemnity, and addressed the villagers who had almost all assembled at the grave, on the subject of the Christian's hope, viz. the glorious resurrection, a subject so entirely foreign to the heathen mind. The whole proceeding made such an impression on the assembled heathen, that they expressed their conviction that this woman's ghost would not vex any body, as is their firm belief in the case of every other woman dying in child-bed.

On Christmas eve, we were honoured by a visit of the Lieutenant-Governor of Bengal and his lady, and all the ladies and Gentlemen of the station, just at the time when the children of our native congregation were enjoying their Christmas presents.

During the year the city and district of Ghazeepore has been added as the fourth station to our field, and we have great pleasure to state the entire cost of the purchase of a house and compound has been raised by subscriptions in India. We have also to record with thanks to God, the safe return from Germany of our brother Sternberg and family in renewed health. They have been absent from India somewhat above two years, and arrived here on the 2nd April.

Lastly, we embrace this opportunity to return our best thanks to all those friends who, by their support, have again strengthened our hands to carry on the different branches of the work. We have especially to acknowledge the services of Dr. Simpson, so readily afforded to us and all our native Christians and children. May the Lord remember all those labours of love; and may the love of God in Christ Jesus constrain them and us to devote to His service, first ourselves and then all our substance to be his fellow-labourers here, and his fellow heirs hereafter.

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## IX.—*Death of the Rev. Robert Nesbit, of Bombay.*

The following are the circumstances of the afflictive occurrence, as noticed in a letter of the Rev. Dr. Wilson addressed to the Convener of the Foreign Missions of the Free Church of Scotland in Edinburgh.

"This brief letter is destined to be to the supporters of our Missions at home one of the most trying and afflictive communications which have been sent from this station, nay from India itself, since the commencement within its borders of the evangelistic enterprize. Its purport is the announcement of the sudden removal from the midst of us, by the pestilence which walketh in darkness, of the beloved, and honoured, and devoted, and divinely-blessed Robert Nesbit, the affectionate friend of my youth, my endeared brother in the faith and the family, and my invaluable companion and fellow-labourer and fellow-soldier for upwards of a quarter of a century in the work and warfare of the Gospel in this great land, where Satan's seat has been established for thousands of years, but where the throne of the anointed Conqueror will ere long be revealed in its power and glory. The stroke which has fallen upon us has been so sudden, severe, and nearly overwhelming, that I feel altogether unable at present to notice it with any degree of suitableness or propriety.

"When I exchanged places with Mr. Nesbit at our Institution on Thursday afternoon (I write these sorrowful lines on Monday morning), he was ready to enter on his duties there with his usual ardour and application. It appears, however, that he did not then feel altogether comfortable, though he continued his labours till the usual

hour of the dismission of our College Division, five o'clock. On his return to the happy circle of his affectionate family,—so lately gathered around him after a sorrowful widowhood of seven years,—he was rather uneasy. Though relief did not come to him, he quieted the fears of his excellent partner till midnight, when, they prevailing over his own judgment, she took prompt measure to call for him medical assistance. It came at two o'clock in the morning in the best form which this city affords, in the person of our esteemed and able Christian friend Dr. Leith, his usual attendant. It was the will of Him, however, who says, 'Be still and know that I am God,' that it should be altogether unavailing. The mandate arresting the vital functions had gone forth from the Most High. Malignant cholera was manifest, crushing and devouring its prey. After day-break when I got to the couch of the afflicted, the worst judgment of the case reached my ears from the by-standers and sunk into my heart. Our dearly beloved brother was so over-born and broken that he could scarcely utter a word to man [he was evidently looking to God] except in the expression of his physical suffering and his wishes for the temporary treatment of his dissolving tabernacle by his ministering friends. What he did say shall ever be treasured up in our mourning hearts. When the doctor observed to him that he was sorry that the treatment was pressing so hard upon him, he breathed out the reply. '*It is* NECESSARY.' When his partner, so affectionately beloved by him, asked him, 'Have you not a word for *me*,' he exclaimed, '*The Lord bless thee and keep thee: the Lord.. ..*' his strength not enabling him to complete the benediction. When I first asked him if I might pray with him, he said, '*Oh! yes; but be short; I am so weak.*' When onwards, I asked him, 'Shall I again pray with you,' he was prevented by the writhings of convulsion from immediately replying, but as soon as possible he called out to me, '*Oh! pray, pray!*' When I was then supplicating that when his flesh and heart fainted and failed, the LORD might be the strength of his heart and his portion for ever, he was heard to utter his assured confidence by interjecting, '*The Lord will!*' These were the only words of peace and hope which we heard from the hallowed lips of our dying friend, which were so full of the praises of the Redeemer while he lived. But they are sufficient. Even if we had them not, we cannot forget that we were permitted so long to look upon him personally as a written epistle of Jesus known to us and read by us and all around us. On Friday the 27th July, at a little more than half-past ten in the forenoon, his ransomed soul winged its flight to the glorious presence of his Redeemer and his God, where he has received the welcome of perfected salvation and victory, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"On the greatness of our loss I cannot at present enter. Indeed, during these three days I have suffered so much in body and mind, and gone through so much exertion and fatigue, that had not God specially strengthened me, I could not have addressed to you these hurried lines. I have two funerals of children of our mission and circle to conduct shortly after I rise from the writing desk.

"Our dear young friend Mr. Clark, and dear native brethren Messrs. Hormazdjì and Nárâyan, were enabled to conduct the funeral of our departed one on Saturday morning with much propriety and edification both to natives and Europeans, while I and my son, now with me, took the lead in the crowd as silent mourners. Last night, however, I was able to preach the funeral sermon in the Free Church to many devout men making great lamentation over the dead and buried. The discourse, in which the character and labours of the departed are contemplated for our assurance in the faith and our improvement and growth in grace, and evangelistic labour, will probably soon reach Scotland, according to the desires of those to whom it was addressed."

Mr. Nesbit had only completed his fifty-second year. On the appearance of Dr. Wilson's discourse, should he be enabled to carry it through the press, we shall introduce some quotations from it into these pages, in which we doubt not many other notices of the departed will from time to time appear.—*O. C. Spectator.*

The following is an extract from the Minutes of the Missionary Conference of Bombay;—

"With reference to the death of Rev. Robert Nesbit, which took place on Friday, the 27th ult.

"Resolved, that this Conference while sincerely lamenting the loss of their beloved and highly-esteemed brother and fellow-labourer who has been so suddenly removed from among them, desire to express their cordial thanks to the great and glorious Head of the Church, for having permitted that distinguished servant of His, so richly endowed with the gifts and graces of His Spirit, to devote such a long course of faithful and valuable labour to the cause of Missions in this country. They are thankful to have been united with their departed brother in the spirit of faith and love, from the commencement of this Conference in the beginning of 1845 to the time of his departure; to have enjoyed the benefit of his prayers, his counsels, his active assistance, his example; and to have witnessed much blessing, vouchsafed upon his labours, which they trust will prove the commencement only of an abundant harvest to follow in the Lord's good time. They pray that a double portion of the spirit of the departed may rest on those left in the field, that the vacancy created by his death may be filled up with a good number of efficient labourers, and that the time may soon come when the darkness of Heathenism in this land shall vanish before the light of the gospel.

"The Conference desire to express their tender sympathy with her, upon whom the loss of our departed brother has most severely fallen, who was separated from him so soon after having entered into a most happy and promising union with him. May He who has given himself the character of a 'husband of the widow,' abundantly comfort her under her bereavement, causing her to realize from day to day, that there is no earthly loss for which he hath not provided the most ample compensation in Himself."—*Bombay Guardian.*

## X.—*A Voice from the Nestorians.*

In a land where the Gospel has yet had no distinguished success, where the company of believers is small, the paucity of believers constitutes an element of repulsion to many who entertain the thought of becoming Christains. It seems to them that the social principle will find nothing in so small a body upon which to take hold. To enter it, appears much like being banished to a remote island, which may be green, and flourishing, and beautiful, but still is remote and uninhabited. As men are generally constituted, there exists in them a passion for belonging to a large community; and the proposition for them to lose themselves in a small and despised body, is a call to a very considerable sacrifice. However, when a man, by divine grace, has been enabled to throw in his lot with the people of God, he finds compensations, to some extent at least. The bond by which Christians are bound together is so intimate and so sacred, that the demands of the social element of our nature are met and satisfied, more even among the few than formerly among the many. Christian love where it exists in any proper strength and purity, is more soul-satisfying than worldly friendships and mere natural affections. But there is another compensation. The neophyte soon discovers that the community of which he is a member, is really a very extensive community. The little church in to which he has been admitted, is but a portion of a very large church scattered over the face of the whole earth. He discovers that he has brothers and sisters in other cities, in other presidencies, in other nations. He finds that his accession has been hailed with joy by Church-members in China, Persia, Burmah, Turkey, Europe, America and the isles of the Sea. There are millions of persons on the earth more deeply interested in him, more concerned for his welfare, more affected by his troubles than any of his caste-relations formerly were. The feeling of solitude vanishes: especially when he calls to mind that these thousands of Christian companies now scattered in the world, are all wending their way to a platform where their thousands of avenues will all converge, and where all shall come together, and see each other face to face, and be to all eternity an undivided, immense and jubilant community. "I beheld, and lo! (says John) a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands."

We have written these lines to introduce the following translation of a Syriac letter, sent by Nestorian Christans to a Marathi brother, and through him to the church at Ahmednuggur. It was elicited by a communication sent from this country. It pleasingly illustrates the point on which we have been speaking.

"Salutations from the Bishop and the Malek, and the priests and deacons John, Yonan and Moses, and from all the chosen ones of our Lord unto you, our beloved friend Vishnupunt. Our salutations also to all the brethren of our Saviour who are with you.

Dear friends, although it may not be that we see each other with our bodily eyes, and unite in personal fellowship in the joy our Saviour gives, and sing together our praises with one hope, and one faith, and one voice; though our respective homes are far asunder; yet since we are now of one faith, and are branches joined to one Vine our Lord Jesus Christ, since the same oil supplies our lamps, the same sun of joy gladdens our fields, and the same dew refreshes our harvest; since, in short, we all are partakers of his rich grace; we may also hope that we shall hereafter meet in a blessed home, in a palace where we shall dwell for ever. We shall see one another, not like the brethren of Joseph who met for a short time only and sat briefly at one table, but in a fellowship that is everlasting, in a sweet union, in a fellowship with Christ and God. We shall reach our haven, the perfection of all our hopes.

You will naturally wish to know how the work of the Lord prospers in our village and among our people. There is no news more interesting to us, to communicate and to receive, than this; and we hope it is so with you also. There is nothing equal in importance to the account of the increase of the kingdom of Christ. Formerly this was a stagnant pool, filled with mire and every thing noisome. But now God, through the labours of his servants, has cleansed this pool, so that it bubbles up streams of life to all who are thirsty around, and many trees, fair and beautiful, grow near. God, who is rich in mercy and in love, has done a great work here; and we hope that through our people who shall turn to righteousness, other nations around us may turn to God, and gain that wealth in which they are now so sadly deficient.

In regard to the Sabbath-school which we have in our village, it contains from 400 to 450 persons. It is a delightful sight to look upon, when the pupils are all seated in order at their lessons. It reminds one of the view Balaam had of the people of God when he said, "How goodly are thy tents, oh Jacob, and thy tabernacles, oh Israel!" and we liken them to sheep reclining in verdant meadows, by cool fountains of water. Our school is divided into classes, except in the case of those who have commenced their alphabet this year, who have each a teacher, or at least a teacher for each two. There is one large class of old and middle-aged men. There is another large class of old women. Still another class of young men, who read exegetically. Another class of older persons, who have been constant attendants ever since the school was established. Another class of young married women, who read in the New Testament. The boys are instructed in the duties necessary for their boyhood, and each receives his portion of meat in due season. In the afternoon about 400 assemble for a preaching service. Every evening also and every morning during the week, there is preaching in the church; there is a prayer-meeting in John's house.

Dear friends, although there are thus many signs among us to gladden the hearts of the faithful, there are still many things to make us sad. Although there are some flowers blossoming on the Persian thorn bush, some rays of light glancing in upon us, yet a portion of

our people are still blinded by Satan and will not see the light. Poor ones, they are looking to this world for comfort and hope. We have thus much to incite us to prayer, that this mass of souls pressing down to death, may be saved. May God increase the seed sown here, and bring a plentiful harvest; and not only here but throughout the world, among your people and ours, and every where, till all is finished and the day of glory dawns."—*Bombay Guardian.*

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## XI.—*Annual Meeting of the American Missionaries at Constantinople.*

The following is an Extract of a letter from the Rev. Dr. Blackwood, which appeared in "*Evangelical Christendom,*" for July.

"On the 15th of May, I attended the annual meeting of the American missionaries in Pera, and was greatly gratified by the reports of their labour in Turkey, so much more hopeful even than I had understood it to be. Although their direct and chief sphere of operations lies amongst the Americans, yet it seems that in many parts the truth has taken hold of the Muhammadans in a remarkable way. In some places persons of great influence individually—in others, the common Turks in considerable numbers—openly attend Christian instruction and worship. This fact must lead to important results speedily. To me it appeared that several of the missionaries were labouring under a sense of difficulty in their position; and, in some degree under a painful misgiving, that they were scarcely faithful to their master's cause, and to their apostolic commission, in connection with the Muhammadan population. To these specifically the gospel has never been preached. If they hear, it is indirectly, by their attending in places where the Armenians were preached to. And when they hear and believe, they are not baptized. Surely one cannot regard this position of things as satisfactory, or as agreeable to the sovereign rights of the Redeemer, and the loyalty due to Him from His ambassadors. Our statesmen show themselves sufficiently tenacious of the dignity of the Sultan in the dealings which touch his Imperial sovereignty; and rightly so. But ought not we to take example from them, and resist all encroachment upon the royalties of the Lord Jesus Christ? If political arrangements can be made to secure the open preaching and free profession of the Gospel in Turkey amongst all classes, whether Muhammadan or Christian, it is well. But if these arrangements are not made, can the Church of Christ lawfully consent to abridge the circle of the Crown of the King of Kings, or loyally determine to perform only a portion of his emphatic command? I feel assured that the arrow of this conviction begins to be felt in some consciences tenderly. And to whatever steps the missionaries may be led, is it not, evidently, the plain duty of British Christians to endeavour, at this crisis, to afford them relief as far as

possible? But my own mind leads more and more to the conclusion, that whatever politicians and Governments may do, or refrain from doing, the Gospel ought to be preached at all hazards to the Turks; and converted Turks ought to be baptized. More and more ought the principle to be made plain to Muhammadan and Jew, that NOT BIRTH, BUT BEING BORN AGAIN, MAKES A CHRISTIAN; and that if Christians are to be entitled to freedom of conscience in Turkey, their baptism must be the inviolable seal of that privilege. To omit the assertion of this principle, and to leave it to be taken up by Russia, would be a fatal disloyalty to the cause of truth and liberty on the part of the Western Powers; and in no case do I think that *we* can hesitate as to what is the path of duty in this regard.

Here, however, one cannot fail perceiving, as in many other points also, how remarkably the Gospel became mixed up with political considerations throughout this Eastern Question. And all the information I can obtain, and all the observation I can exercise, lead to the conclusion that in this struggle with Russsia, The Western Powers, though allied with Turkey, are really preparing the way for the Kingdom of Christ; to the progress of which the Russian influence and encroachments are decidedly hostile. If Russia were Queen on the Bosphorus and Dardanelles, she would be no less head of the Oriental Church than sovereign of the Oriental World. To dissipate this dangerous dream, a vigorous Protestantism in Turkey would be a most effectual agency. And to such Protestantism, the Czar is a more dangerous foe than either the Sultan or the Pope.

In the course of the reports of the missionaries, I was also arrested by the statement that the progress of the arms of Russia in Asiatic Turkey, towards Erzeroum and other places, during the past year, had seriously interrupted the work of the Gospel; and that the direct consequence of Russian success and progress, would be the immediate extinguishing of the light in those regions, which had now begun to shine brightly. The sympathy also of the Greek population *here*, is not with the Western Powers, but with Russia; and the success of the American missionaries amongst the Greeks has been comparatively very small. In every point of view, therefore, the path of duty is the path of safety also; though not to be shunned, if even it seemed the path of danger; which I believe it only is to the craven. And if my judgment be correct, what a glorious thing it is to have the cause of England identified with that of universal justice, liberty, and the truth of Christ our Lord. In such a cause we may well endure hardness, whether as good soldiers of England or of Jesus Christ.

One consideration seemed to me to beset the minds of some of the missionaries as a difficulty; viz.: the sort of tacit understanding upon which they have enjoyed liberty of worship and evangelization in Turkey; which understanding does not embrace the right to proselytize Muhammadans—a thing contrary to fundamental Turkish law. Therefore *for them* to peril the success of their present efforts amongst the nominal Christians of the country; by turning to a sphere of labour not originally contemplated in their mission and establishment; might, in some points of view, be made to appear both contrary to prudence

and to good faith. If there be any just foundation for this apprehension, the duty is only the more imperative and plain to organise other missionary efforts to the Turks direct. But whether by new instrumentality, or by that already existing, or by both, *now is the day of salvation for Turkey.* I think I ought to mention in connexion with this subject, that having, in another quarter started this topic, I was informed that this supposed breach of tacit faith, *already attached to the missionaries;* because, their original proposition was only to enlighten and enliven the existing corrupt Churches of the East and not to form new communities. I was anxious to obtain clear views and correct information as to this point, and I therefore spoke candidly to Dr. Dwight and other missionaries. By them I was informed that the act of forming new Protestant communities was a necessity, imposed by the Oriental Churches themselves, and by the Turkish laws. The Armenian ecclesiastics excommunicated their members who imbibed Gospel light. And Turkish law, while it is perfectly latitudinarian, as to all forms of Christianity, does yet require some tangible shape in which personal protection and immunity from ecclesiastical tyranny and persecution may be secured. I do not believe that this matter is clearly understood in England. Turkish law recognizes, and upholds, and enforces the laws of the Christian ecclesiastical communities amongst themselves. A member of the Armenian or Greek Church, for instance, is by Turkish law subjected to the Armenian or Greek ecclesiastical bondage. To remain free within these pales was impossible; to be excommunicated involved serious consequences of a temporal kind, which were only to be avoided by the formation of Protestant communities, whose rights are now also recognised by Turkish law. In fact, the Oriental Churches are too corrupt to be reformed; and the Providence of God seems to have opened a more excellent way than was devised by the timid wisdom of the first efforts here. And wherefore should we hesitate to believe, that the same Providence will not second bold and faithful endeavours to propagate the Gospel directly in the hearts of the Muhammadan population?

## Missionary and Religious Intelligence.

### 1—Missionary Movements.

The Rev. Rufus Anderson, D. D., the deputation of the American Board left Calcutta by the Overland Steamer on the 9th ult. He purposes to visit Beyrout and Constantinople, en route to the United States.

Dr. Anderson's visits to this city and its Missions has been of the most fraternal kind. He is a man of a catholic and amiable spirit and leaves our shore with the best wishes of all who have had the pleasure of his acquaintance.

E. B. Underhill, Esq. and family returned from Ceylon to Calcutta on the last P. and O. Steamer *Bengal.*

The Rev. Messrs. Evans and Mackay, two of the newly arrived Baptist Missionaries, have left Calcutta, for the Upper Provinces.—*C. C. Advocate.*

We have much pleasure in stating, that a young East Indian, Mr. Blake, connected with the London Mission at Vizagapatam, has just left Calcutta, for the purpose of studying for the Ministry in connection with Missions in England. Mr. Blake has, for some time past, been preparing himself for this important step, and will be able to enter upon his studies under very favourable and hopeful circumstances. We hope that others may be induced to follow his example, in giving themselves up to the work of Missions in their native country, for it is to the Christian church in India we must look for a competent supply of labourers to carry on the work in this country.—*Ibid.*

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A. Grant, Esq., after a residence of upwards of twenty years in Calcutta, left for England on the Overland Steamer on the 9th ult.

Mr. Grant has been for many years a generous supporter of Missions in this city, and we hope he may soon be enabled to return to India in restored health, and take part with those with whom he has long co-operated in the work of Christian Missions.—*Ibid.*

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We regret to announce the death, in London, of C. W. Brietzcke, Esq. late second judge of the Small Cause Court. Mr. B. retired last cold season on his pension, after an uncovenanted service of thirty-five years. He was a man generally esteemed by the community for his amiable deportment and for his support of our religious and benevolent institutions.—*Ibid.*

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### 2.—Conference of Baptist Missionaries.

The Bengal Baptist Missionaries are at present on a visit to Calcutta. The object of their visit is to discuss with Mr. Underhill, several important matters in connection with the future conduct of Missions in this part of India. The meetings commenced on Wednesday the 22d ult., by a meeting for prayer. It is supposed that the Conference will last about fourteen days.—*Ibid.*

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### 3.—Death of Dr. S. Nicolson.

"We regret to announce the death of one of our oldest and most respected fellow-citizens, Dr. S. Nicolson. For some time past his health had been infirm. In April last he sent in his resignation as Senior Surgeon to the General Hospital to the Governor-General, and afterwards, according to official routine to the Government of India. The Governor-General personally addressed him in reply, stating the satisfaction it must afford him in knowing that he had possessed, in a measure rarely equalled, the confidence and assurance of his professional brethren, and the universal respect and esteem of the community among whom he had passed his days, and also that he had secured the approbation and gratitude of the Government to whose service he had devoted a long course of valuable and distinguished labour, and further assuring him of his personal and cordial share in these feelings of respect and admiration for his character, conduct and services.

The Government of India forwarded a letter expressing very similar sentiments and tendering him the gratitude of the Government to whose service he had devoted so long a course of distinguished labour.

Dr. Nicolson having thus honourably retired from a long and useful public career, was not permitted long to enjoy a retired life. He died on Friday, the 17th ult. His death was tranquil and hopeful. On being informed that his end was near, he said he was ready to depart, and quietly fell asleep in Jesus.

On the evening of Saturday, he was interred at the Scotch Burying Ground. The Rev. T. Smith of the Free Church Mission read the Scriptures and offered prayer at the house, and the Rev. D. Ewart, Senior Missionary of the Free Church Mission, officiated at the grave.

The funeral was numerously attended by people of every class. The Lieut.-Governor and Mrs. Halliday, Mr. Beadon, Secretary to the Government of India, members of Council, medical men, ministers of religion, merchants and others were present to testify the high esteem in which they held the memory of one, who had so long resided amongst them, and had done such good service to the community.

Dr. Nicolson was a generous supporter of Missionary and other religious and benevolent institutions, and especially was he, from the time of the disruption, a warm friend and liberal supporter of the Free Church and its Missions.

Dr. Nicolson was seventy-seven years of age, and had resided in India forty-four years.—*Ibid.*

### 4.—American Anniversaries.

The *New York Independent* of May 17th, contains an account of the meetings of some of the annual meetings of the leading religious societies. The following is an account of the income of the societies for 1854-55.

| | 1854. | 1855. |
|---|---|---|
| American Tract Society, | $415,159 | $413,174 |
| American Bible Society, | 394,340 | 346,811 |
| *American B. C. Foreign Missions, | 213,200 | 213,683 |
| Pres. Board Foreign Missions, | 174,453 | 184,074 |
| Am. Home Mission Society, | 191,209 | 180,137 |
| Am. For and Christian Union, | 75,701 | 63,867 |
| Am. Bap. Home Mission Society, | 62,730 | 64,346 |
| Am. and For. Bible Society, | 46,097 | 40,034 |
| Am. Seaman's Fund Society, | 26,173 | 22,845 |
| Am. Anti-Slavery Society, | 11,000 | †18,000 |
| New York State Colonization Society, | 17,609 | 17,571 |
| ‡Am. Female Guardian Society, | 17,870 | 10,869 |
| Jews' Society. | 14,000 | 10,000 |
| Central Am. Education Society, | 9,711 | §4,323 |
| —*Ibid.*] | $1,669,252 | $1,589,554 |

### 5.—Baptism of a Bra'hman Convert.

On Lord's-day evening Aug. 12th, a Brahman youth was baptized at the Union Chapel, by the Rev. E. Storrow. From the account given of this convert by the preacher, we find that he is of a highly respectable family.

He had been led to enquire about Christianity, owing to discussions carried on in private, respecting Christianity and Hinduism. This led him to attend the preaching of the Missionaries and to visit them for the purpose of obtaining further instruction. He was educated not at a Missionary School, but at the Oriental Seminary. He had at length determined

* For the first nine months of the financial year.
† Including the receipts of the Auxiliary Societies, $35,467.
‡ For eight months.
§ Exclusive of a balance of $4,000 from the previous year.

to become a Christian, and for this purpose sought the protection of the Missionaries at Bhowanipore.

He was, by them, sent to reside with a friend in Calcutta. His relatives applied to the Magistrate of the Twenty-four Pergunnahs, stating that he was illegally detained and under age. The Magistrate of the Twenty-four Pergunnahs and the Senior Magistrate of Calcutta visited him, and were assured that he was not illegally detained. His relatives also visited him and conversed with him. He was then taken before the Senior Magistrate of Calcutta, when his horoscope was produced. The result was, that the Magistrate told him he was at liberty to go where he pleased, and he determined to become a Christian, and at his own request was baptized on Lord's-day evening last by Mr. Storrow.—*Ibid.*

## 6.—MISSIONS IN CEYLON.

The Monthly Missionary Prayer Meeting was held on Monday the 6th ult. at the Circular Road Chapel. E. B. Underhill, Esq. Secretary of the Baptist Missionary Society, gave an account of the state of Missions in the island of Ceylon.

Mr. Underhill, after giving a brief historical account of religion in the island, and of the different classes of society in the Southern districts, went very fully into the present state of Missions there. After giving an account of the labours of the Missionaries in the translations of the Scriptures,—the preparation of a vernacular literature,—the establishment of Schools,—the preaching of the Gospel,—and also of the Government educational measures—he spoke of the present difficulties of Protestant evangelical Missions in the island.

These arose, amongst others, from the following causes. The reaction in favour of Buddhism and Romanism arising out of the policy formerly adopted by the Dutch Government. The Hollanders, when they held rule in Ceylon, compelled all parties to be nominally Christian, no one could hold office unless he had been baptized. When the British took possession of Ceylon, they allowed all men to worship God according to the dictates of their consciences, and the consequence was, as might naturally have been expected, a considerable reaction in favour of the once proscribed faiths. The Dutch policy had necessarily, induced hypocrisy, men were Protestants by profession, while they were in many instances Buddhists and Romanists at heart. This trait of character was unhappily still prevalent, and was a great source of trial to all faithful Missionaries. The habit once induced, is not easily eradicated. Romanism had too, received a very considerable impulse from the remission of a tax formerly paid by the fishermen class who are chiefly Romanists. This tax, the priests had induced the people to pay to them, and by the funds raised from this source, they had built chapels, brought into the island many priests, and in other ways strengthened the cause of Roman Catholicism. Romanism had popularised itself in Ceylon by adopting such practices as were popular with the people. This plan had, however, of late been modified, owing to the exposure it had met with at the hands of Protestants.

Another source of difficulty was found in the bigoted conduct of the Puseyite party in the Established Church.

Mr. Underhill stated, that Buddhism was now evidently on the wane in the Southern districts of Ceylon.

On Tuesday morning, at the Missionary Conference, the Rev. Dr. Anderson, the deputation from the American Board of Foreign Missions attended the Missionary Conference, and gave an account of the state of religion in the Northern part of Ceylon. He confirmed Mr. Underhill's

statements of the preceding evening, as to the work which had been done by Protestant evangelical Missions. which he said was a work of preparation, which could not be obliterated, and which he believed would soon bear much fruit.

The mode of conducting Missions in Ceylon has been materially changed, the object of the change is to cast the converts on their own resources, and to induce in them a spirit of self-reliance. Self-supporting Churches have been established in the villages; they are to be presided over by native pastors and are to have their own deacons, and are to support their own ministers.

The centralizing system is to be given up, the converts are to live in their own localities and to diffuse the light of Christianity in their own circles.

The American brethren have given up, at least for the present, instruction in the English language, their labours in the educational department are to be confined to the vernaculars. They intend to leave the secular teaching of the people to the Government, and to confine themselves almost exclusively to the religious instruction of the people. We believe the Baptist brethren have arrived at much the same conclusion.

Both the Baptists and the Americans are opposed to the acceptance of the Government Grants-in-aid for educational purposes. Dr. Anderson thought that the result of these changes would be very advantageous to Christianity, and he said that ere long the good fruits would be manifested.—*Ibid.*

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7.—Educational Qualification for Government Employment—Government Notification, dated the 9th July, 1855.

From and after the first of January, 1857, no person shall be appointed by the head of any Office or Department to any situation in the Public Service, in any Mofussil regulation district, the monthly salary of which is more than six Rupees, unless he can read and write his own vernacular language. It shall, however, rest with the Government, or with any authority duly empowered by Government, to suspend the operation of the rule in any case in which special circumstances may render it advisable to do so.

The several Mofussil Officers are at the same time directed to give a preference to persons who can read and write over those who cannot, for all offices, however small the salary, unless where obvious reasons exist for overlooking such qualifications.

In future the 10th column of the form of Nomination Roll prescribed for those cases where an officer nominating to an appointment has to obtain the confirmation of superior authority, shall specify the "extent of scholastic acquirements and honorary school or college distinctions," if any, of the nominee, and the requisite change shall be made in the heading of that column.

Copies of all Nomination Rolls shall in future be forwarded quarterly to the Director of Public Instruction.

(Signed) W. Grey,
*Secy. to Govt. of Bengal.*

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8.—Austria—Seizure and Imprisonment of John Evangelist Borzinsky, a Monk, for becoming a Protestant.

The Committee of the Evangelical Alliance have received a letter from M. Von Bethmann Hollweg, President of the German Kirchentag, in which he calls their attention to a flagrant instance of injustice and persecution which has recently taken place in Austria. The particulars we

give as we find them sent by Dr. Merle d'Aubigné to the *Archives du Christianisme*, and taken from the German paper *Die Zeit*. The editor of this paper adds that the Rev. Dr. Nowotny, who communicates the facts, is ready to give further details to any persons who are prepared to adopt measures for the deliverance of this martyr of the Protestant faith. —EDS. of *Evangelical Christendom*.

Restrictions less contrary to justice have replaced in later years, in Austria, the shackles of tyranny which previously interfered with the liberty of Protestant subjects. Among these ameliorating measures is a law, made in 1848, which permits any Austrian subject of the Roman Catholic religion to embrace the Protestant faith, either according to the Lutheran or the Reformed Confession, upon the condition only that he shall, on two occasions, make a previous declaration to his parish priest. A number of priests abandoned the Romish Church immediately on the promulgation of this law, which still retains its official force and value. A recent fact, however, shows, both to Protestants and Catholics, how the law has been observed for the last four years.

A brother of the Order of the Monks of Mercy, chief provincial physician to the convent of that Order at Prague, arrived, some time since, at new religious convictions, and refused to subscribe to the reforms recently introduced into his Order, for which—although many of the brethren partook of his sentiments—he was regarded as a black sheep, and met with very harsh and bad treatment. Relying upon the law referred to above, he decided on entering the Evangelical Lutheran Church, but the pastor to whom he applied in order to the accomplishment of his design, frankly told him that, notwithstanding the law in question, he had no power to receive him into his Church, seeing, said he, that the high Roman clergy have some years past adopted the practice of seizing and imprisoning any ecclesiastic who shows that he is about to enter the Evangelical Church (apostatizing, as they call it). Then, he added, they torment the prisoner, by the imposition of all kinds of rough penances, in order to make him swear that he will remain in the Church, out of which, they affirm, there is no salvation. This, then, was the position of brother Borzinsky if he presented to his parish priest a declaration which the law plainly allowed. No excuse was to be admitted; and the poor fellow could not rely on the protection of Government, for the hierarchy asserts that in inflicting punishment it only corrects its obstinate children, which it has an undoubted right to do. Every attempt upon the part of a priest or a member of any of the religious orders to quit the Romish Church is thus rendered impossible. The friends of Borzinsky, good Catholics and well-intentioned people, counselled him to leave the empire for the realization of his project, inasmuch as the laws authorize any Austrian subject to do that in a foreign land which he is permitted to do in his own country.

Accordingly, brother Borzinsky, of the Order of the Brothers of Mercy, was received on the 17th of January, in the present year, in due legal form, into the Lutheran Church at Petershain, in Prussia, and on the day of his abjuration, set off on his return to his native country. Borzinsky and his friends hoped that, as everything connected with his evangelical profession had been legally effected, he would, as a Protestant Christian, remain unmolested. But a short time after his return, Borzinsky, who was staying with his parents at Prosnitz, in Moravia, was suddenly arrested at night, in his father's house, by the military and police agents, by whom he was conducted to the convent at Prague, and there delivered over to his superiors. The Canon Dittrich, Apostolic Visitor of the Order, at Prague, there told him that he had committed a worse crime

than if he had made off from the monastery with 10,000 florins (it is said that several members of the Order have thus decamped), and he was rigorously imprisoned. The prisoner has hitherto resisted all allurements, threats, sufferings, and promises by which he has been assailed. But this has only aggravated the rigours of his captivity. At length, on account of his unshaken fidelity, he has been declared to be "mad," and is confined with the insane in a dungeon adjoining the convent receptacle for filth.

As the Austrian Government may not be aware of the brutal treatment inflicted on this Protestant Christian, whose abjuration was perfectly legal, we give publicity to the fact as briefly as possible, and we earnestly ask of all who are animated by Christian principle, their benevolent interest on behalf of this faithful prisoner of Jesus Christ.

DR. NOWOTNY, Pastor,
Petershain, near Niesky, May 9th, 1855.

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9.—THE PROCLAMATION [RELATIVE TO THE SANTALS.]

*To the Editor of the Bengal Hurkaru.*

SIR,—In the proclamation of the Lieutenant-Governor of Bengal lately issued in the *Vernacular*, the following statement is made: "That certain Missionaries of Calcutta in pursuance of their usual calling, have printed certain questions regarding religion in the way of controversies and discussions; and having enclosed them in envelopes, have forwarded them generally to the natives, who in their ignorance imagined that these questions had their origin in a hint from the Government; whereas the Government have no intelligence of this circumstance."

This needs correction. The printed paper referred to is the address "to the educated Natives of India" which has appeared in various English periodicals of this City. It was first printed as an 8vo. letter, addressed, and sent (prepaid) to respectable natives, *not* by Missionaries, but by *lay* Christian men. It is due to justice to say that no Missionaries "in pursuance of their usual calling" had any thing whatever to do with the matter. It was done by laymen exclusively, on purpose that the natives might *not* labour under the delusion that only Missionaries are interested in these things. It has been used as a reproach by natives that only men whose "profession" it is to do so, called upon them to believe in Christ Jesus and be saved. On one occasion a native at the Town Hall, in the midst of hundreds of his countrymen, declared that one of the reasons why natives did not attend to Christianity was that only Pádris urged them to it: upon this, Sir William Burton, one of H. M. Judges loudly repudiated the charge for himself and other lay Christians present, (amongst whom were two members of the Supreme Council, Messrs. Lowis and Bethune,) and earnestly recommended the Gospel to the attention of the natives and entreated them to embrace Christianity. Hence the importance of correcting the mis-statement in the "proclamation."

But more than this—Christians at large—the nation whose Queen is crowned "Defender of the Faith," has cause of complaint against one of her subjects holding a subordinate authority under Her, for thus "proclaiming" to a portion of her subjects what they cannot but understand as implying that no one is concerned in their eternal welfare, that any appeals made to them on such matters is only the perfunctory service of a set of professional men. The Missionaries are representatives of the Church of Christ (and of our Sovereign the Queen) and the following are not fitting terms to employ respecting them and their high vocation. "The Missionaries who gave currency to questions of this kind, do it in no other way than as a consequence of the pursuit of their usual calling,

in the same manner as every Hindu and Musalmán in his own Temple and Mosque preaches and declares the doctrines inculcated by his religion." British Christians repudiate this offensive association with all their heart!

Let the sentiments of the "proclamation" be corrected by the words of our common Sovereign recently uttered by the mouth of her Chancellor of the Exchequer in her House of Commons in Parliament assembled. "I believe, on the contrary, that if the great body of the natives were educated and enlightened, and not only educated and enlightened, but bound to us by the ties of a common faith, we should increase rather than relax our hold upon the Indian Empire. But, be that as it may, it seems to me that it is our plain duty to improve the condition and to increase the enlightenment of the people. I believe, as I have said, that by so doing we shall strengthen our Empire there; but, even if the reverse should be the case, it seems to me that our path of duty is equally clear —that, even if the result should be the loss of that Empire, we should occupy a far higher and prouder position in the history of the world, if, by our agency, we should succeed in establishing a civilized and Christian Empire in India, than if we continue to rule over a people debased by ignorance and degraded by superstition."

Your's faithfully,

*A.*

☞ Authenticated—Ed. Hurk.

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## 10.—Evening Schools.

It is with much pleasure we report that efforts have been set on foot in this city for the establishment of evening schools for adult Hindus. The *Morning Chronicle* says that a school of this kind was opened at the residence of Boistub Charan Bysack in Kallikar street, Burra Bazar. The school is to be held every Friday evening at half-past seven, and is to be conducted by the Rev. Messrs. Moncrieff and Bloomfield, and E. Edmonds, Esq. The students are to be at liberty to argue with the lecturers on points, on which they differ with them. There are already twenty-two pupils in the school.

*The Hindu Intelligencer* says:—

"We are glad to be able to state that our neighbour, the Rev. Mr. Moore of Christ Church, has established an evening school for the benefit of the native youths. Such an institution will, no doubt, be very useful here. Many of our boys are, from want of means, obliged to leave school and plunge into the world, while their education has only been half finished, and as in the majority of cases, no opportunity is afterwards offered for improving themselves, the little that was learned at school gradually wears away, and the whole of their knowledge comes to be confined to the routine of the place in which it may be their lot to fill. To such, therefore, Mr. Moore's institution cannot fail to prove one of great usefulness; and we trust that the younger portion of the clerks in the Government and other public offices would fully avail themselves of it, to supply the defects of their early education. The institution now numbers about 50 pupils, divided into 3 classes, all which, we are informed, are under the immediate superintendence of Mr. Moore, himself assisted by a native teacher.—*C. C. Advocate.*

THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 190.—OLD SERIES, VOL. XXIV. No. 281.

OCTOBER, 1855.

## I.—*General Conference of Bengal Missionaries.*

During the first week in September, there was held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause in India. Owing to various circumstances, which rarely occur at one time, nearly all the missionaries residing in the country parts of the province of Bengal were brought to the chief town of the Presidency, and it was arranged that, with the Calcutta missionaries, a General Conference should be held to take into consideration the present position of the chief questions connected with their common work. The meetings of the Conference lasted four days, and by careful attention to orderly arrangements, a great amount of business was got through in that brief period. The greatest harmony prevailed throughout the numerous discussions: the attention of all was directed exclusively to missionary subjects; and not a word was said respecting those ecclesiastical differences which have so much divided the churches of Christendom. Indeed, it is believed that nowhere will be found a more complete Evangelical Alliance than has been practically maintained for many years amongst the Bengal Missionaries. Though belonging to many Churches and Societies, they are bound together in numerous instances by the closest ties of personal friendship, as well as of christian affection, and frequently unite both in labours and consultations to advance the Redeemer's cause. The following is a list of those Missionaries and others by whom the Conference was formed: the great majority were present on every day of meeting.

## Missionaries.

*Baptist Mission.*

Rev. C. C. Aratoon, Calcutta.
„ C. B. Lewis, ditto.
„ G. Pearce, ditto.
„ W. Sampson, ditto.
„ J. Thomas, ditto.
„ J. Wenger, ditto.
„ T. Morgan, Howrah.
„ W. H. Denham, Serampore.
„ J. Trafford, ditto.
„ F. Supper, Cutwa.
„ J. Williamson, Beerbhoom.
„ J. Sale, Jessore.
„ J. Anderson, ditto.
„ J. C. Page, Burrisal.
„ T. Martin, ditto.
„ R. Bion, Dacca.
„ R. Robinson, ditto.
„ J. Johannes, Chittagong.

*London Mission.*

Rev. A. F. Lacroix, Calcutta.
„ J. Mullens, ditto.
„ E. Storrow, ditto.
„ W. H. Hill, ditto.

*Cathedral Mission.*

Rev. E. Yate, Calcutta.

*Church Mission.*

Rev. T. Sandys, Calcutta.
„ J. Long, ditto.
„ E. Stuart, ditto.
„ G. G. Cuthbert, ditto.
„ B. Geidt, Burdwan.
„ C. Neale, ditto.
„ C. H. Blumhardt, Krishnaghur.
„ J. Stern, ditto.
„ C. Bomwetch, Santipore.
„ C. Kruckeberg, Chuppra, Krishnaghur.
„ F. Schurr, Kapasdanga, ditto.

*Kirk of Scotland.*

Rev. J. Ogilvie, Calcutta.
„ J. Anderson, ditto.
„ W. White, ditto.
„ J. W. Yule, ditto.

*Free Church of Scotland.*

Rev. D. Ewart, Calcutta.
„ T. Smith, ditto.
„ T. Gardiner, ditto.
„ J. Pourie, ditto.
„ J. Fordyce, ditto.
„ Lál Behári De, ditto.
„ Behári Lál Singh, ditto.
Mr. W. C. Fyfe, Chinsurah.
Rev. J. Bhattáchárjya, Bansbaria.

## Members of the Calcutta Missionary Conference.

Rev. J. Herdman, Chaplain of the Scotch Kirk, Calcutta.
J. C. Stanley, Esq. Elder, ditto, ditto.
Rev. J. Milne, Minister of the Free Church, ditto.
Rev. Dr. Boaz, Minister of the Union Chapel, ditto.
H. J. Muston, Esq. Treasurer of the Calcutta Tract Society.
H. Woodrow, Esq. R. S. Moncrieff, Esq.

E. B. Underhill, Esq. Secretary of the Baptist Missionary Society.

Total.—Fifty-five Members.
Secretary to the Conference.—Rev. J. Mullens.

The first meeting of the Conference, a meeting for prayer, was held in the side room of the Calcutta Town Hall, at half-past seven, on TUESDAY, Sept. 4th. The Rev. G. G. Cuthbert presided: and the Rev. Messrs. E. Storrow of Bhowanipore, J. Williamson of Beerbhoom, J. W. Yule of Calcutta, and C. Kruckeberg of Chuprah, Krishnaghur, led the devotions of the meeting.

After breakfasting together, the Missionaries held their first meeting for business at ten o'clock;

The REV. D. EWART, in the Chair.

Present: forty-three members, and ten visitors.

1. After singing, prayer was offered by the Rev. C. Neale of Burdwan.

2. The President then addressed the Conference on the object for which the missionary brethren had been called together; and expressed the hope that all discussions would be carried on in the spirit of Christian love, and that the meetings would prove very profitable to all present.

3. The Rev. J. Trafford of Serampore next moved, and the Rev. C. H. Blumhardt of Krishnaghur seconded the following Resolution, which was carried unanimously:—

"THAT the Missionaries here assembled for consultation respecting the various agencies employed in their work, desire to record their thankfulness to their Lord and Redeemer for the opportunity of mutual improvement which he has thus given. They desire also to express their great pleasure at meeting each other from so many missionary stations in Bengal, on an occasion so important and delightful. As servants of the only Redeemer of men, they avow a fervent attachment to the distinguishing doctrines of the Word of God respecting the fall and salvation of mankind; and an earnest desire to fulfil to the utmost their high and solemn duties as ambassadors of Christ in a heathen land. As brethren serving the same Master, they rejoice in the practical union which has existed among them for so many years, and desire continually to maintain and increase that union, in order that everywhere they may aid each other to advance, so far as human efforts can, the kingdom of Him, whose gospel of mercy they preach to a sinful world."

4. The President then called upon the Rev. J. MULLENS to bring forward the first topic for consideration; upon which the following paper prepared by him, was read to the meeting:

ON THE PROGRESS MADE BY CHRISTIAN MISSIONS IN BENGAL.

Few subjects can furnish a more appropriate introduction to the discussions of this Conference, than the one which I

have the honour to bring forward. The present is the first occasion, during the sixty years' progress of Protestant Missions in Bengal, on which the missionaries of all Societies, from the country as well as the chief town of the Presidency, have met to deliberate on their common affairs, and to endeavour, by bringing their experience into a common stock, to throw light upon each other's labours, and estimate the efficiency of each other's plans. While, therefore, the proprietors of steamboats and railroads, or the members of mercantile firms, calculate the results of their speculations, and look with an eager eye to the annual dividends they produce, we too may, at the outset of our meetings, survey the fruits which have sprung from missionary labours, examine the condition and efficiency of our systems of agency, and estimate from them the prospects which lie before us in future days.

It is, however, no easy task to trace in detail the various classes into which those results are divided, and to keep out of them factitious elements. It is not easy always to distinguish actual fruits from those which are alleged, and manifest results from those which are doubtful. The highest and most valued of all are patent to every eye: but others, of a minor kind, though leading to great results hereafter, lie somewhat in obscurity: and yet it would be neither wise nor just to our cause, to omit them as of no account. Some of these results are drawn directly and undoubtedly from certain well defined modes of operation: others are mixed up with the results of other agencies, which are working in harmony with missionary operations, though independent of them. As an illustration of this we may notice the great improvement that has taken place in Bengal, in the character and conduct of European society. Undoubtedly missionary effort, both in Calcutta and the mofussil, has been concerned in that improvement, and individual proofs of its usefulness can be given: but that effort is only one out of numerous causes that have contributed to that great end. The ministerial labours of pious and evangelical chaplains in Government service have been signally blessed: but perhaps the greatest cause has been the vast improvement of society in England itself. Not only have residents in this country *become* better, but a large number of better men have arrived in the country: and greatly contributed to raise the character of society at large. Other agencies also have been employed: and it is impossible to calculate the exact value of each, in producing the common result.

While the results themselves of missionary effort are, in some points, mixed up with those of other agencies, and there-

fore difficult to trace, another question, relating to their NATURE, complicates matters still further. Men differ in their views of what constitutes *legitimate results* of missionary labour, because they differ on the question: 'What ought the aim of missions to be?' How frequently is a plan or a system of plans tested by the single question: 'How many converts has it already given?' Some consider that the sole aim in missions should be to secure converts as immediately and directly as the preaching of the gospel can draw them, to join converts in churches, and establish over them a native ministry. Others again will, to the above, add operations, which only mediately, and after delay, secure converts, while directly they conduce to prepare the minds of many for religious impression at a future period. The great worth of the English school-system turns on this very question. Those who hold only to the direct aim, will say, and have said, that it is no part of the duty of a Missionary Society to look merely for future results, or adopt plans which have chiefly the future in view. The English school-system has been condemned by them on that ground.

It is still farther complicated by another question which the Conference will shortly examine: the importance that may be attached to special circumstances which some regard as hinderances to the progress of the gospel. Allowing the omnipotence of the grace of God, and the direct agency of the Spirit of God in conversion, are all human obstacles alike? Is there no gradation in their individual character, or in their weight, when accumulated? According to our answer to these queries, will be the view we take of the efficiency and even the propriety of our plans. If (with some, who push very far their belief not merely in the omnipotence of Divine grace, but in the uniformity of its action) we count as of no weight the obstacles of caste, ancient shastras, lordly brahmans, habits of idolatry, and the like, we shall with them treat as useless, unappointed, and therefore sinful, every kind of secondary aid: every plan, in a word, which has in view a work of preparation; every agency that has a bearing chiefly on remote results. If consistent, we should then take no measures for removing the ignorance, the ill-founded confidence in idols, the bondage to caste maintained by habit and conviction, which prevail in all branches of Hindu society; but without previous warning or explanation, we shall preach to old and young, in any language they can understand, that they are sinners in the sight of God, that He has provided the great salvation of the cross of Christ, and that they ought to accept it without delay. We shall act like troops, who in besieging a fort, think they

require no parallels, no trenches, no system of blockade, no rifle-pits, no mines, but confident in their own powers, advance straight over obstacles of every kind, determined to take the place by storm. Such a position seems scarcely to agree with the words of our Lord, "Other men laboured, and ye have entered into their labours,"—or with those of the Apostle, "Be not weary in well-doing, for in due season we shall reap, if we faint not." Both passages imply a time for present labour, a subsequent gathering of fruits. The question is by no means unimportant. If a large amount of missionary labour in India has been spent upon removing obstacles; and if obstacles be not nominal, and we find them really lessened: then have we gained much towards final results. But if they are really of no account, our labour has been wasted, and we are no nearer the triumphs of grace than we were before. All these questions are connected with the consideration of the progress which missions have made. We must first determine what end is legitimate, and what results are desirable. We must then settle whether obstacles are to be allowed or denied. According to the position we assume, will be our estimate of the value of that point which Indian Missions have now attained.

In examining the progress already made by Evangelical Missions, we ought first of all to consider the state of Bengal when missions began, at the commencement of this century. The East India Company's dominions were small, and Bengal itself was the most important of its provinces. The European officers, civil, military, and commercial, were few in number. Subordinate native officers had by far the greatest share in giving a complexion to the existing government. English society was in a most immoral state. Out of a population of more than two thousand Europeans, only two hundred were females, or not more than one in ten. Infidel opinions, the offspring of the French revolution, were very common; while there were but three or four chaplains to conduct worship and give religious instruction; of whom only two, David Brown and his colleague, occupied a position of decided usefulness. Little indeed was thought, and less cared for the spiritual welfare of the heathen; it was the fashion rather to approve of their religion, as one of a mild character, suitable to the people among whom it had existed for ages. With such opinions, under such a state of society, it can be easily imagined that the impression made on the minds of the Hindus, in relation to the religion and morals of the English, was of the lowest, most degrading and most hostile kind. On the other hand, native society was in the most purely idolatrous condition, and ex-

hibited the effects of idolatry in the most complete form. There was no Bengali Bible, not one christian tract; not one European or native preacher; no native christian church,* no native christian school. No one in public and in their own tongue invited the heathen to the cross of Christ, or taught of a better salvation than that hoped for in Boykuntho and Koilas. The whole country was given to idolatry. The brahmans were as gods; their montros were divine talismans: the people knew scarcely any thing of the shastras; even the Kaysthos, the writer caste, now so intelligent, so well-acquainted with Bengáli literature, could know little of stories locked up in the sacred Sanskrit, and communicated to the vulgar only through the sing-song comments of professional expounders at the village festivals. The wealthy natives were all devoted to idolatry. The subservience to brahmans of men like Kánto Bábu, and Bonomáli Sirkar, of Lokshminárayun and Umachánd, the millionaires of the day, is well known. It was by them that many of the temples near Calcutta were built, and by them idols were largely endowed. It was by them, too, that all the Hindu festivals were annually celebrated in the most pompous manner, with all their attending revels; and it was from their gains, that sums were expended, which may almost be regarded as fabulous. Of these facts, Mr. Ward's book gives abundant illustrations. All the festivals were well maintained: all the more horrid and cruel rites were celebrated unchecked. Five hundred widows annually burnt themselves with their husbands in the six districts immediately round Calcutta; the devotees swung from the Charak-post in multitudes; and infants were thrown into the sea at Saugor: while in contrast a brahmin-bull was regarded with the highest veneration, and when injured by an accident, received the willing aid of the whole community to extricate him from his trouble. Hindu idolatry, in fact, with all its follies, monstrosities, and cruelties was received, and obeyed, without farther question than may arise from the doubts and waverings, natural at certain epochs to the human mind even when in slavery, and which even in India have produced the discussions of Sankar Acharjya, and the attempted reformation of Chaitanya the Fair. Thus given to idolatry, the common people had little hope of extricating themselves from the dense darkness of ignorance in which they were enveloped. They had no literature whatever: they had no schools worth the name; their very language was all but unknown, except among the illiterate who

* There were a few Christians connected with the Old Mission Church, the remains of a congregation built up by Mr. Kiernander. It is an undoubted fact that there were Bengalis among them.

spoke it, with all its rough, unsettled forms and rude provincialisms. How different is all this now. How changed are the country, the people, the Government, the European community, the press, and the world by which all are surrounded. Far be it from me to hint even for a moment, that the change has been wrought by missionary agency alone. There are numerous influences at work in addition to those brought and maintained by the Christian Church. There are national influences, connected with the Government and the policy which it adopts, both in the topics and the tone of its legislation, and in the spirit in which it desires its executive to be carried out. There are commercial influences, developing a spirit of industry, making the people acquainted with skill and resources superior to their own, extraneous to their own, and belonging to a nation who, religiously condemned as impure, are acknowledged to be wonderfully able and wise. There are influences connected with secular education, with the great spread of the English language and literature. There are silent influences too, exerted in the mere intercourse with foreigners, and which are none the less powerful, because they are unconsciously received. All of these are working with the higher agencies directly employed by christian teachers for christian ends. Even the physical improvements need not be forgotten, for in the wonderful universe of God, even the least thing, which is good in itself, is found to bear with it a variety of influences for good, the benefits of which seem never to cease. Much of the good in European society may have come directly from Europe; but how much even of that is due to the glorious gospel, which during the last half century has enlightened and sanctified our own country in all its departments, and thus rendered it both directly and indirectly an agent for diffusing the highest blessings of the Christian religion throughout the world at large.

The results which have yet sprung from missionary labour in Bengal, may be divided into three classes:—

1. Those which may be termed *complete* or *final.*
2. *Agencies* which are efficient *aids to the labourer.*
3. *Agencies* which increase the *susceptibility of the hearers.*

It will not be necessary here to describe these results at any length. It will be quite sufficient to name them individually with the addition of a few words of explanation.

I. By *complete* or *finished* results, I mean those which are regarded as the ultimate end of christian missions.

1. Amongst the first must be named, *sincere converts;* converts who were once idolaters, but are now christian in name, in faith, and hope: serving Christ in this life, hoping

for heaven when they die. Such converts have been gathered from all parts of the country, and from all classes of society. To the poor the gospel is preached, and the poor chiefly accept it; but the rich and the high-born also have been sanctified by its grace and become partakers of its glorious hopes. At this very time the number of *native communicants* in Bengal, Orissa and Assam amounts to nearly 4,000. We cannot say that every individual is converted: we cannot say that all are perfect in their consistency, devout students of the word, and faithfully obedient to its precepts: we cannot avow that they excel the churches of the New Testament; nor will we deny that they have sad defects. But for some of these defects we may justly reckon that the state of native society around them is responsible: and nothing shall rob us of the satisfaction and thankfulness we feel that so large a number of natives has been brought, as far as human agency can bring them, into the privileges of the church. These are communicants now. But Christian Missions during these fifty years have received a large number besides, who have parted from earth to the glory for which they hoped. These should be justly reckoned amongst their best fruits. Of these some have been distinguished among their brethren, and their names are well known. We may add to them English converts, both those who received their first impressions of the truth through the agency of missions, and those in whom the christian life has been sustained by their means.

2. A *second* result we see in the establishment of *Native churches and congregations*. The association of christian natives in church fellowship is a step beyond their conversion as individuals. As churches they maintain public stated worship; publicly observe the rest of the sabbath: and publicly engage both to maintain and spread the gospel they have received. There are now nearly ninety churches in the country named, formed from the communicants referred to: and the congregations, of which they are the chief part, include 15,000 members, young and old. In these congregations church ordinances are observed, as amongst all christians in every part of the world. They are not equally distributed throughout the country; but occur differently in different parts. They have been established chiefly in central Bengal, to the south of Calcutta, and in and near Cuttack. The western parts of Bengal, the north-eastern and northern parts are very deficient indeed in converts. Certain stations also have been comparatively unprofitable hitherto: as for instance Cutwa, Howrah, Chinsurah, Dinajpore, and Berhampore. One or two, like Midnapore, have been occupied irregularly and

there are no converts at all. But four localities deserve special mention. The rice districts *south of Calcutta* received the gospel under the influence of very deep impressions nearly thirty years ago, and for a time many converts, distinguished by faith and zeal, entered the church. At the present time there are no less than twenty-three stations and churches existing among them, with a nominal christian population of 5,250 individuals. These congregations during the last few years have apparently fallen back very much, and given their missionary pastors of all denominations considerable pain. The establishment of the Church Missions in *Krishnaghur* is too well known to all here to require more than mention. The Christians now number 5,069 individuals, of whom 464 are communicants. The movement in *Burrisal* also has been of great importance, has exhibited the powerful working of the Spirit of God, and has produced already most gratifying results. Not the least sign of a real prosperity is the bitter persecution of the converts by their zemindárs. There are now 233 church-members and the community amounts to 2,000 Christians. The churches of the Orissa Mission exhibit a most gratifying progress. They are the growth of only thirty years. But in a country full of idolatry, inhabited by a pure Hindu race, including numerous bráhmans, among a people well acquainted with the legends and shástras of their religion, the gospel has met with great success. Station after station has been founded, and church after church been established. Without any remarkable movement, and as the result of steady progress, there are now in the mission six churches, with 350 church-members and a christian community of 1,100 individuals. One of the most prosperous individual churches has been the church at Jessore, which has become the nucleus of a little cluster of churches, numbering 166 members. We must not forget here the fact strikingly brought out by Mr. Pearce a few years ago, that the progress of these churches and of individual converts has been in an increasing ratio, as well as in largely increased numbers; and that the progress of the past furnishes the strongest ground for hope of very large and striking success in years not very distant. As an illustration of this increasing ratio, it may be stated that no less than fifty-five converts have been received from the Calcutta Missionary Institutions during the last eight years.

3. A third result of a direct kind is the raising up of *native agents* to join European missionaries in prosecuting the church's work. As converted men, we may rejoice over them much; to see them give themselves to the Lord's work, is a still higher pleasure. Of *natives ordained* to the ministry,

there have been hitherto but very few: a high standard having been maintained. But there has been a large number of *catechists*, of whom many have lived a most useful life and left behind them an honoured name. Their present number is 130. Most missions also now enjoy the services of christian school teachers. How great a step in advance this is, can be appreciated only by those who have carried on their work unattended by native preachers; superintending schools, taught by Hindu sirkars, whose pleasure it often was to unteach the christian truth, which the missionary himself had endeavoured to impress upon his scholars' minds.

These three results are fruits of the highest kind. In carrying on missions, we labour and pray for converts, for churches, for native preachers, for native pastors. It is a serious defect that shows us what we have not attained, and what we must yet strive for, that we have not yet one church really supporting its own pastor, and striving to push forward an agency of its own among the surrounding heathen. But thankful for what we have obtained, we should strive to press towards other attainments that hitherto lie beyond our reach.

II. The *second* point, which exhibits the missions of the present day as greatly in advance of those first established is, the AGENCIES now at command for *securing the efficiency of the labourer*. Like the tools and instruments of the engineer, these agencies are both *results* of missionary labour, and *means* for prosecuting such labour more efficiently. Respecting their value I think there will be little dispute.

The first great improvement in the *Bengáli language* was due to missionary efforts, and to such its present flexibility and the large store of its words are greatly owing. An immense amount of work in preparing both the language and literature has been got through, that will never require to be done again. The Dictionary, Grammar and Vocabulary need not again occupy the attention of missionaries in general. Standard native works have been pointed out, brought forward, and sometimes edited. The impulse thus given has been taken up and pressed still farther by native writers and scholars; and missionaries may now enjoy its results and turn them to their own account, without the drudgery to which their earlier predecessors were compelled to resort. Akin to these works are others descriptive of native life, the country and the Hindu religion, all of which shorten the period employed in preparing the newly arrived missionary for an efficient entrance upon his work. The christian literature absolutely necessary for the instruction both of heathen and christian natives has reached a high point. The translation of the Bible occupies

in this literature the first place: copies of its various parts being available in thousands for judicious distribution. There exists also a valuable series of christian tracts suitable for Hindus. Others suitable for converts and catechists: hymn-books, prayer-books, catechisms, sermons, have all been secured: and besides them there are christian school-books fitted both for heathen and christian schools. Numerous books also of the same kind are available in English, whether for the help of the missionary, of converts, or of scholars. Though much is still required, yet, with by far the majority of missionaries, this branch of missionary labour need not occupy time, while the direct work of preaching stands still: it is sufficient that hours of indoor rest and relaxation be employed in producing new works or improving the old.

2. Great advance is exhibited in the *systems of agency* established and in operation. Stations for the residence of missionaries, the localizing of native churches, with their necessary chapels, school-houses, and bazar chapels, have long been in action. It has long been known how, and when public services may be rendered most useful to the heathen. The style of address, the class of subjects, the objection that is sure to be offered, and the reply that is not only most logical, but most convincing to the objectors, have long since been found out. And though the modes of thought, the expressions, the reasonings of oriental life differ so widely from those of life in the western world, yet new missionaries may with comparative speed acquire a knowledge of them all, from those already in the country. The school routine also, the books taught, the best mode of explaining things, the mode and style of itinerating have all been systematized.

3. Powerful *auxiliaries* have been raised in the country to aid missionary labours. It is long since the English churches of Calcutta formed Bible and Tract and Missionary Societies; and great has been the liberality displayed towards them by the whole religious community, whether in town or country, during many years.

One mode of presenting to the mind an impressive view of the worth of all this agency, is to contrast the position of the three Baptist brethren who arrived the other day, with that of Dr. Carey, when he left Calcutta to enter the Sunderbuns, and go he knew not whither. They find airy houses and kind friends to give them wise advice on the proper care of their health, books to aid them in learning the language, and in studying the habits, notions and religion of the people. There are native churches where they may commence preaching, and bazar chapels where that preaching may be carried on in its

most perfect forms. They have books for the christians, tracts and gospels for the heathen, school-books for schools, hymn-books for worship. In a word, they find every element of a material agency ready to their hand; and if a new missionary were to bring with him a knowledge of the language and of the people, he could begin to labour here, just as well as he would have begun in England. So complete is the system, without our receiving the highest fruits we look for in the conversion of souls, that we are beginning to search for something better. Our European friends seem taxed to the utmost for contributions; the missionary societies in this country have reached the limit of their expenditure (like their great contemporaries in Europe.) And we are here to-day with the express purpose of enquiring, whether we can add to our agency, or with advantage alter it; whether any part has done its work, and, like an old garment, can be laid aside for something better.

III. The results of the third kind, I can only barely mention. They are those which increase the *susceptibility of the hearers.* They include all the fruits which shew a diminution of the *obstacles,* by which missions are impeded, in the notions and state of society among the people. Great crimes against humanity have been removed; infanticide at Saugor, human sacrifice, and Suttee. The people have learned a great deal concerning the true character of their own religion. Idolatry, the wickedness of the gods, the inconsistencies of the shastras, pantheistic and fatalist views, have been fully exposed; and are to some extent allowed to be evil. The shastras are not reserved, as they were, exclusively to the priests; neither they nor the bráhmans are so highly regarded as before: the bráhmans are afraid of missionary discussions; festivals have considerably fallen away, especially the churruck; caste, though submitted to, is borne with less satisfaction, and in many points is continually broken through by the Hindus of the present generation among themselves, though the breach of its rules is silently ignored. Education, the knowledge of the English language and English science, once deemed hostile and dangerous, are most eagerly desired.

On the other hand, the gospel is extensively known: its leading truth, salvation by Jesus alone, is widely understood. Missionaries also, their object, their character, and their teaching, are better known even in the country villages, and the people are not so afraid of them as they were. The tracts and gospels are extensively desired and willingly received. Controversy has greatly diminished, and the people listen to the gospel quietly. These things differ in different parts of

the country: those which have been most visited and addressed, exhibit them best. But the western and northern parts of Bengal are, in the state of their knowledge and feeling, much behind the central districts; though on the other hand they are more simple in their manners, and less hardened to the truth on account of its effects on their caste.

There is every hope that these things will continue to improve, and that, at a more rapid rate in the future than in the past. Hinduism is going down-hill. The same agencies which have produced the change, are now in operation, more numerous and more powerful than ever. The English rule in the country keeps each step we gain, confirms what we do, and sets in motion influences which act with ours. There is no sign of going back. We have obtained a real hold on the country, we should now resolve to go forward more earnestly than before.

Taking all these things into consideration, shall we not say with truth and with thankfulness, like the captive Jews: "The Lord hath done great things for us, whereof we are glad?"

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The following is a brief outline of the discussion which ensued on the subject of this paper:—

The Rev. J. Williamson of Beerbhoom regarded this meeting as calculated to afford very great pleasure and profit to all, but especially to those who, like himself, have long been labouring in remote stations. All may impart something, and all may receive some benefit. As to the paper that has been read, he agrees to all that it contains. As to the improvement in the character of Europeans referred to, he could bear testimony to what he had seen. There has been a great number of changes among the Government officials since he first went to Beerbhoom: while at first all who came were irreligious, a large proportion of those who have lately been in that station have been men well affected towards missions, and several of them thoroughly christian men. He can also bear testimony to the fact that even in so remote a district as his, a large amount of knowledge as to the nature and character of Christianity has been diffused among the natives. He ought to say that he considers that a great deal of this knowledge is traceable to the educational Institutions established and conducted by missionaries in Calcutta and elsewhere. Whenever he has met with a man better acquainted than others with the gospel system, he has almost invariably found that he has been educated in the Free Church Institution, or some similar establishment; and he knows that these men are in the habit of speaking in favour of Christianity and recommending it to their countrymen. As to the character of the native converts, he believes that there is a great and gradual elevation going on. They are still weak, and imperfect in many respects; but of multitudes of them he confidently believes that the root of the matter is in them, and that they will constantly improve in every christian grace.

The Rev. Mr. Lacroix of Calcutta can testify to the truth of every one of Mr. Mullens's statements. He has seen the state of things for thirty-three years, and has observed a gradual and constant progress. While we are often lamenting how little success we have had, those who

can compare the present with the past, must see abundant cause of thankfulness and hope for the future. Hence it is that no class of missionaries keep up their spirits better, or entertain more sanguine hopes of ultimate success, than the old men who have been longest in the field. What a change has taken place in the country, since he first came to it. Many of his younger brethren already begin to look upon Suttee, for example, as a practice that prevailed in some remote antiquity; but he has seen Suttees again and again, has talked with the women while on the pile, and has heard their screams while the flames rose around them. It is true that there is much that is yet imperfect, much that will take a long time to bring to maturity. So it was in other countries and in former days, and we must expect that it should be the same in this country now.

The Rev. T. SANDYS of Calcutta said, that he saw abundant cause to thank God for the success of the past. No part of his work gave him more satisfaction in the retrospect, than the numerous instances of converts who have died looking for salvation to Jesus Christ alone. Yet it is not to be concealed that the native christians generally do not present that lively exhibition of Divine grace which we all desire. Hitherto the native church has had too much of a dependent character. It has exhibited little of that divine energy which would lead it to vigorous efforts for its own extension. He united with Mr. Lacroix in testifying to the great change that has taken place in native feelings since he first came to India. He well remembered that at that time he had charge of a circle of small Bengali schools, which he visited regularly. On occasion of these visits he was accustomed to collect the people in the neighbourhood and to address them, and he well recollects that in those days, people were absolutely afraid to take a book or a tract, and many were seized with a violent fit of trembling when one was offered to them: whereas now they receive them willingly.

The Rev. G. PEARCE of Calcutta expressed the obligation under which he felt that Mr. Mullens had laid the Conference, by his comprehensive, clear and just view of the state of things. It is now twenty-nine years since he first arrived and he might be allowed to confirm Mr. Lacroix's statement in so far as he is concerned, that his hopes are stronger now than at any previous period of his career. As to the native christians, he has had much to do with them, and while he would not say that all has been precisely as he would have desired, he would say that he has met with much that is comforting and encouraging. He knows many individuals of whose conversion to God he has as little doubt as of his own. The character of the body is improving from year to year: and we have arrived at that point in the history of our Missions at which we may justly look to our native christians to take a fair portion of missionary work upon themselves.

DR. BOAZ thought the paper had given a clear and concise statement of the progress hitherto made by the gospel in Bengal. It had not however, dealt with the question whether that success was equal to the labour bestowed. This was however, difficult to determine: but for his own part he thought it was.

The Rev. T. SMITH of Calcutta, said: It is customary in calculating the numbers of native christians to state those who profess the christian faith, and then to strike off a large number under the designation of nominal Christians. With this he had no fault to find. It is necessary, and he does not believe that there is any church in Christendom in which the number of professing christians and that of real christians are the same. The net cast into the sea has every where brought out bad as well as good fish. But then ought we not in fairness to add on

the other side a number, which he believes to be very large, who may have been savingly converted to God, but who have not had courage to profess their faith before men? That such a class should exist we may regret. But still the fact is that such a class exists, and probably to a much larger extent than we are aware of. Facts are frequently coming to the knowledge of missionaries almost accidentally, which make evident the existence of such a class. He has himself known several instances among the young men who have been educated in the Institution with which he is connected. Young men have gone on for years, worshipping God in secret, and refusing to take part in idolatrous services, but without making any positive profession of faith in Christ: until on a death-bed they have reproached themselves for so long concealing their convictions, and have urged upon their companions to shew more decision than they have done. As to the character of native christians generally, he suspected that people at a distance are apt to form too high ideas of what we have a right to expect of them. But when we consider the adverse influences under which they have been educated, the thousands of evil habits that they have unconsciously formed under the influence of heathenism, we shall perhaps come to the conclusion that we have no right to form expectations so high. We know that in the churches founded by the Apostles the same evils existed, and they were not cured in one generation. We cannot read the Epistles to the churches, without seeing that as great evils existed in the primitive church as exist in our native churches. What it is reasonable for us to expect is, that our christians here and there should triumph over all adverse influences, but not that the general body should. And such we find to be precisely the state of the case. A few men in each generation will ever be found to shoot far ahead of their contemporaries, and through their influence the community is gradually advanced, so that the average of each generation is higher than that of the preceding. Now precisely such a process is at work here.

The Rev. W. H. Hill of Calcutta wished to ask two questions, in reference to what had been said by Mr. Smith: Have the elder missionaries noticed any change for the better in the members of our churches? and is the character of educated native christians much better than that of the uneducated?

The Rev. G. Pearce, the Rev. C. Kruckeberg, and the Rev. C. H. Blumhardt mentioned various facts, in answer to these enquiries, shewing a decided improvement in native christians of the present day. The Rev. J. Wenger also stated that from his own experience he observed that the average standard of their character is much higher than it was sixteen years ago.

The Rev. J. Sale of Jessore stated, that his mind had been much cheered by the view given by Mr. Mullens. One effect of this Conference will be to make us understand more clearly the results of one another's operations, and to make us look with more respect upon those who follow plans different from our own. Mr. Mullens's remarks are strictly applicable to the Jessore district. In that district there are many converts from Muhammadanism, and he had great pleasure in bearing testimony to the high character of those christians. If we can once gain the ear of the Musalmâns, there is every reason to expect that they will judge fairly and act manfully. Amongst the churches formed of Musalmân converts in Jessore, there is a pleasing independence of spirit, a desire to do what they can for the spread of the gospel, and a disposition to prove all things and hold fast that which is good. Since he came to Calcutta, he had heard that there is a considerable movement among the Musalmâns in Jessore, and this is due entirely to the influence of the converts them-

selves. When all is taken into account, and allowance is made for the unfavourable circumstances in which native christians have been brought up, it will probably be found that many of them will stand higher than many of us who have enjoyed so much greater privileges. He must confess that the converts from Hinduism are not so satisfactory as those from Muhammadanism, yet there are many good, and some very good amongst them. He believes it may be safely stated, that those who know native christians best, esteem them most.

The Rev. R. Bion of Dacca can testify that the gospel has made great progress in the districts of Eastern Bengal. This is evinced not only by the number of converts, but also by the number of hearers, and by the remarks that these hearers continually make. In all the villages around Dacca, and in Mymensingh, Tipperah and the other districts in which he itinerates, there are large crowds constantly eager to listen to the gospel. He addresses now and then thousands at Melás for two hours together and not one shews weariness or dislike. In new places the people are often afraid and run away, but he sends his child amongst them and this gives them confidence, by showing that his purposes are peaceful. They then collect in crowds and entreat him to come again. In all these districts there is scarcely ever an objection offered. In Dacca there is preaching in the public market-place once a week, either by himself or his assistants. The people listen with eagerness, and even the Musalmáns say that they have nothing to object. Often such remarks as these are made, "Preach on. Distribute books. You will succeed. The Kali Yúg is near to its end, we will all soon become christians." The people are all desirous of reading our books, and in many places they regularly meet and form themselves into little societies to read the Bible together. He knows an instance in which a bráhman pundit collects the people of his village every day and reads the Bible to them. He recently baptized a man who got a New Testament from him in a remote village in 1851. Since that time he has been constantly reading it to his relatives and neighbours; and two of them have come seeking baptism, while fifteen families have made application that means may be employed for their instruction in christian truth. The Conference have doubtless heard of the Satya Gurus. Their Mohant or chief is in some respects a bad man, but even he allows the catechists to preach to his disciples and shews them kindness. He was lately told by an elderly man that his son had died a christian, that he had got a New Testament and a tract, that he read them continually and that on his death-bed he formally renounced Hinduism and professed Christianity. Eastern Bengal is ripe for the harvest. In Mymensingh the feelings of respectable natives are greatly changed. They are now more favourable to the gospel than the lower classes of the people. He was lately told by the civil surgeon of the station of a zemindar who requested his son to read the Bible to him when he was dying, and that this son continues to read it regularly and has begun to observe the Sabbath, by ceasing from all work and making all his people rest on that day. In his itineraneies he is frequently invited by respectable natives to lodge in their houses. Every one who has strength and a voice ought to preach Jesus and Him crucified to the Hindus and Musalmáns. In Eastern Bengal there are 18,000,000 of people, and every where the people are eager to hear the gospel. As to the character of the converts he would only state that last year the people of Comillah were greatly persecuted. They are without exception very poor; yet they showed great firmness and not one of them wavered in his attachment to the gospel. As he is constantly away from home, the members of his church are left much to

themselves, and he joyfully testifies, that upon the whole, their conduct gives him the greatest satisfaction.

The Rev. Mr. Schurr of Krishnaghur has met with much encouragement in the Krishnaghur district. It is true that things are not all as they might be desired, but there are many signs of progress. When he first came, he had not a single native helper, and now he has four young men who are faithful and zealous in preaching the gospel. They report most encouragingly as to the reception that they meet with. The books distributed are more read than is generally known or believed. A sort of christian public feeling has been formed amongst the members of his church which did not exist formerly. Many of the christians and teachers say that if the Mission were broken up, and the European missionaries removed, they would still adhere to the gospel and preach it to others.

### Resolution respecting the progress of the gospel.

In respect to the subject of this discussion, the following Resolution was adopted unanimously:

"That the members of this Conference express a general concurrence in the sentiments of the preceding paper. They consider that it gives a clear and comprehensive view of the progress of missionary work in Bengal, and of the position which it has now attained. They acknowledge with much thankfulness that the Lord has given to his servants sincere converts; many native churches with large congregations; and useful native assistants, of whom some have been ordained to the ministry; but they regret that hitherto no native church has begun to support its own native pastor. They find a complete material agency now available for the use of missionary labourers, and earnestly desire that they may be enabled to apply it most efficiently to the service for which it is intended. They regard also with much pleasure the preparation of the people generally for a more ready reception of the gospel, in the removal of some inhuman rites, and the decay of others; in increased knowledge of the follies of their own religions, and increased acquaintance with the gospel of divine grace. But while thankful for these marked signs of present progress, and of future sure success, they feel there is no reason for self-complacency in what has been done: they would rather humble themselves before the pure eye of God under a sense of their own deficiencies; and, surveying the vast field that remains unblest with the gospel, they pray for special grace that they may labour in the Lord's work with deeper piety, purer self-denial, higher motives, and more believing prayer."

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### Tuesday Afternoon.

The consideration of the progress of Missions in Bengal occupied the Conference during the whole of the morning sit

ting. After a short rest at one o'clock, the business of the day was resumed, and a hymn having been sung, the Rev. A. F. Lacroix introduced the next topic by reading to the meeting the following paper:

### On the peculiar difficulties encountered by Missions in Bengal.

On account of my long residence in this country and consequent practical acquaintance with missionary work I have been requested to lay before this conference a few thoughts respecting *the peculiar difficulties with which Missionaries in Bengal have to contend.* It was thought that the consideration of these difficulties might assist in fixing on such modes of operation as are best suited to the country in which we are labouring; and so contribute to the advancement of the good cause which we have all at heart.

That a thorough knowledge of the peculiar difficulties with which any undertaking is beset, is indispensable to carry it to a successful issue, is so obvious, that it needs scarcely to be pointed out. Look for instance, at the two recent campaigns in Turkey and the Crimea, and you will find that almost all the disappointments and reverses which have been experienced, were owing to this very cause, viz. ignorance of the peculiar difficulties which had to be encountered. And the same will be found true in regard to the missionary undertaking; it having happened on more than one occasion, that through the cause referred to, directors of Missionary Societies were led to recommend, or missionaries to adopt, plans of operation good in themselves perhaps, and well suited to *some* localities, but which were not adapted to the particular country in which they were employed. That under such circumstances failure was the consequence, will excite no surprise.

We meet of course in Bengal, as everywhere else, with all the obstacles which arise from the depravity of human nature, and which, though differing in form and degree among various nations still are common to all. Of these, and of some others met with in all idolatrous countries, I shall not speak. But there are many difficulties *peculiar* to the land in which we dwell; and it is to *these* that I purpose to call your attention.

These difficulties may be divided in three classes, viz. :—

I.—Those proceeding from the *natural character* of the natives of Bengal.

II.—Those proceeding from their *religious and social institutions.*

III.—Those proceeding from circumstances connected with the *missionaries themselves.*

I. On the first head, I would observe that there are peculiarities in the natural character of some nations, as well as of individuals, which confessedly offer greater obstacles than others to the reception of Christianity.

One of these unfavourable features in the character of the Bengalis is their distressing *unimpressibility*, when the most momentous concerns of religion are brought to their notice. Though naturally very acute, and fond of religious controversy, when it relates to mere theories and speculations, it is truly sad to find them often quite unimpressed, when addressing them on more serious and practical subjects, such as the holiness and justice of God, the polluting nature of sin, its universality, guilt and heinousness, repentance, salvation, death, judgment, eternity and other topics of this kind, which among nearly every other people create solemnity and reflection. Nay, this indifference and apathy are in the Bengalis, at times, carried to the extent of *levity;* as is seen by their endeavouring to turn even the most solemn truths into ridicule, and to make them a matter of jest and laughter; thus rendering it at the very outset almost impossible for the missionary to fix their attention in such a manner as to fasten conviction on their heart and to do them any good.

The *obsequiousness, plausibility* and *apparent sincerity*, so easily assumed by the natives of this part of India, are another very unfavourable feature of their character, well known to you all, and which no doubt you have frequently found very perplexing; seeing that where such a character is prevalent, it is extremely difficult to form a correct estimate of the professions of many who come to us under the plea of being enquirers after the truth. How often has it happened, for instance, that individuals, who for weeks together attended on a missionary, protesting in the strongest language and with seeming sincerity their contempt of idolatry and their readiness to embrace Christianity, were all the while actuated only by some sordid motive, such as the hope of getting the missionary to assist them in a lawsuit they had in court; or for the purpose of being employed by him, or recommended for some situation to persons in authority.

This plausible, insincere disposition in the natives proves an obstacle to our work in another way. It leads very frequently to the admission into the christian church of persons who afterwards shew themselves most unworthy, and who by the absence of all spirituality of mind, by their worldliness and the manifestation of low and despicable propensities, become stumbling-blocks to the heathen. In some localities converts of this spurious description are presenting such a for-

midable barrier to the progress of the gospel, as to render the efforts of missionaries in those localities almost useless.

A further feature in the character of the people of this country, unfavourable to missionary success, is *their extreme timidity, and their deficiency in nearly all those qualities which constitute manliness*, such as moral and physical courage, fortitude, independence of mind, and firmness of purpose. These qualities it is very desirable individuals should possess, who are taking the bold step of forsaking the religion of their ancestors and embracing Christianity, and who are certain, in consequence, to meet with mockery, persecution and other severe trials. I may add to this, that there is no people on earth so much under the sway of the opinions of others, so easily affected and disconcerted by ridicule, as the people of Bengal. To this peculiar feature in their character it is doubtless to be ascribed that so many of them who in their understandings are convinced of the truth of Christianity, are kept from boldly and publicly making a profession of it: thus frustrating the most sanguine hopes of the missionary at the very time when he thinks success in their conversion almost certain.

Some other features in the native character, offering peculiar obstacles to the free course of the gospel, might be mentioned, but those named will suffice.

## II.

I shall now proceed to point out some of the obstacles which arise from the *religious and social institutions of the people*.—These are so blended and mixed up together that they properly form but one. In fact, what the Hindus call religion, is interwoven with nearly all their social and even domestic acts; for in the mode and time of the performance of all these, the Hindus are guided by explicit and most minute regulations, laid down in their sacred books. From this it is plain that it is not the mere system of Hindu idolatry, which the missionaries labouring in Bengal have to uproot. When they object to the shastras as a revelation of the divine will, this involves (though not designedly on their part) the overthrow of the whole fabric of social and domestic usages. The missionaries are therefore driven, by the necessity of the case, in a measure to *denationalize* the Hindus in many points. And can there be a task more difficult?—considering how obstinately *all nations* adhere to their respective domestic and social customs,—how strenuously they oppose, and how keenly they resent every attempt on the part of foreigners to interfere with them. If these facts be duly considered, we shall be able to form an idea of the mountain of difficulty which is to be surmounted

in this particular alone; especially if it be kept in mind that the Hindus, and the Bengalis more than others, are so pre-eminently adverse to change and departure from custom in every imaginable concern.

We find under the same head, another powerful obstacle to the progress of the truth in this country, in *the existence* of *sacred books or shastras*, as they are called. If the Hindu religion, like that of the Karens in Burmah, of the Hottentots, the Bechuanas, the South Sea Islanders, the Esquimaux and other rude nations, was founded merely on oral tradition, it would (as experience has shewn) be comparatively easy to contend with it; seeing that the constant changes and variations to which tradition is liable, from the absence of a permanent and fixed standard of reference, render it but a feeble basis for a religious system. The case however differs widely when such a system is derived from *written books*, which are held to have emanated from the deity himself, and especially when those books (as those of the Hindus) by their great antiquity have become objects of universal veneration. Any gospel truth that under such circumstances may be advanced by the missionary, is tested by the declarations of the shastras; and if opposed to them, is rejected as unworthy of credit; though it should carry with it the strongest evidence. To this I may add, that as the shastras contain the most absurd and extravagant statements, abstract truth, for the reason mentioned, makes little or no impression upon the generality of the Hindus. So much violence has been done to their natural good sense and reason, by forcing upon them a belief in the preposterous declarations, in the impossible events, and the monstrous doings of the gods and holy sages, recorded in the shastras, that their perception in regard to the *realities* of religion has become blunted, and their judgment in relation to such matters but little brought into exercise.

I would further remark that *the doctrines taught in the shastras* tend in a special manner to obstruct the spread of the gospel among the people of this land. Indeed, when properly considered, it is found that most of the doctrines referred to have a strong tendency to encourage sin, to increase the natural depravity of man and to lead him farther from God than he would have strayed if left to the mere light of nature. I will on the present occasion allude to only one of them, viz. the pantheistic tenet pervading the whole of Hinduism, that the soul is a portion of the deity;—in other words, that God is himself every thing and the author of every thing, *moral evil* included. By this dreadful tenet, all accountability is destroyed, sorrow for sin becomes absurd, and liability to punishment is rendered preposterous.

Hence it is, that real conviction of sin and a sense of its guilt, which alone lead men to the Saviour and caused the three thousand on the day of Pentecost to cry out, "Men and brethren, what shall we do?" are but rarely met with among the Hindus; and owing to the perverted notions imbibed in youth, are found only in an imperfect degree even among native converts, who by a necessary, though sad consequence, do not, generally speaking, feel and manifest much of that *constraining* love of Christ, which is the mainspring of active and persevering efforts for the advancement of the Redeemer's kingdom.

The *very impure character of the shastras, and of the histories they contain* must also be mentioned as a great impediment to our work, inasmuch as the soul is thereby sensualized and brutified to a degree, of which it is difficult to form a conception. Nothing short of divine power is needed, to prepare the heart, before the gospel can possibly be expected to have any thing like free course among a people, whose imagination has been so long polluted by the filthy sentiments and abominable stories recorded in the shastras, principally the Puranas; stories which are everywhere shamelessly promulgated and rehearsed in the presence of persons of both sexes and of all ages.

Among the religious and social institutions which impede the progress of Christianity in this country, I would further mention as one of the chief, *the division of the people into castes.* Caste strikes at the very root of the two cardinal virtues which the gospel of Jesus Christ has been designed to produce in man, viz. *humility and universal brotherly love.* It causes the Hindus utterly to repudiate the scriptural doctrine that God has made all men of one blood, that all therefore are alike in his estimation, and that consequently they are bound to view each other and to sympathize with each other as brethren. It elevates beyond measure, in their own estimation, the highest orders, and fills them with an arrogance and pride which they indulge and foster as their birth-right; whilst on the other hand it fills the lowest with an abject sense of their own degradation and inferiority. Caste has moreover, as I observed, the strongest tendency to extinguish in the human breast feelings of *universal brotherly love,* and leads the Hindus to view members of a different caste as belonging to another species of beings, with which they have but little in common, and with whose joys and sufferings they accordingly do not feel called upon to sympathize very much more, than they would do with those of the brute creation.

When we further consider the dreadful consequences which loss of caste entails; the severing of the nearest and dearest

relative and domestic ties, the loss of property and reputation, the being forsaken and cast away upon the world as a stranger and a vagabond, and other similar trials; when we consider this whole train of evils, I say, which would make the most stout-hearted European to quail, ere he encountered them, (and remember that they must be encountered to a greater or less degree by the timid Hindu when he embraces Christianity) shall we be surprized that caste forms such a formidable bar to the reception of the gospel by the natives of this country?

But this is not all, loss of caste and the consequent expulsion from his family, and from Hindu society in general, puts it in a great measure out of the power of the convert to use *persuasion* and other active efforts for the purpose of enlightening the minds of *his heathen friends and relations,* and inducing them to embrace the gospel. This species of exertion, on the part of converts, has in other countries, even from the time of the Apostles, proved very useful to the cause of Christianity and its extensive diffusion; indeed far more useful than all the personal efforts of its preachers. For the same reason, the convert is also prevented from exhibiting before those of his countrymen who knew him best, the renovating and generally beneficial effects of Christianity, by his improved conduct in the various relations of life; and he is thus precluded from recommending the gospel to his former acquaintances and kindred in the way of *example.* Our blessed Lord commanded his disciples "to let their light so shine before men, that they might see their good works and glorify their Father who is in heaven." But alas! owing to the baneful system of caste, the poor Hindu convert is debarred from the opportunity of obeying this command *just where he could do it to the greatest advantage,* and consequently of effecting that good in the way of making the gospel acceptable to others, which the observance of that command is so well calculated to promote.

It is in a great measure owing to caste also, that missionaries in this country are prevented from holding familiar intercourse with the natives and visiting them in their houses, for the purpose of religious conversation and instruction; which mode of usefulness is, even in Christian countries, generally found to accomplish more than the public ministrations of God's servants. Such, in its dire effects in counteracting the spread of Christianity in this country, is caste!

But we have still further a very powerful obstacle peculiar to this land, in *the Brahminical Priesthood,* which, on the strength of what is universally believed a divine appointment, is exercising a most tyrannical sway over the population, the

like of which, as far as I am aware, exists nowhere else. In order to form an idea of the power and influence of the Brahminical Priesthood we have only to remember that in all the religious, social and domestic concerns of the Hindus, nothing of any importance can be done without a bráhman. None but bráhmans may read and explain the sacred books and determine on lucky and unlucky days. None but they are permitted to officiate at the worship of the gods, at marriages, funerals, dedications of houses and other ceremonies connected with the Hindu religion. Their curse is sure to bring on the greatest evils. The dust of their feet, and the water in which they have washed them, is considered sacred. Falsehood may be uttered without sin, when thereby bráhmans can be extricated from danger or trouble. All the offerings made to the gods are appropriated by them; and the bestowment of gifts on them is considered one of the most eminent acts of religious merit. To feed them is equally meritorious, and their very leavings are held to be something very sacred and holy. Now a priesthood, possessing such influence, and deriving so much honour and profit from the existing system, will of course throw every obstacle in the way of the propagation of Christianity, which, it knows, must necessarily deprive its members of all the advantages they possess. And accordingly, bráhman priests are usually found to be our most inveterate antagonists, endeavouring, by opposition more or less open to thwart our labours wherever they can.

Another impediment to the progress of Christianity, peculiar to this country, is *the condition of female society*. As the respectable females are kept confined, they are almost entirely precluded from hearing the gospel preached, or being taught it in any way. And those of the lower orders who are allowed to appear in public, not being accustomed to come into the assemblies of men—indeed deeming it disreputable to do so—very seldom have an opportunity to hear the truth, except perhaps at "melás" or public festivals, when social usages are partially suspended for a few days. Missionaries have, therefore constantly to preach to *men* alone, whose hearts are more hardened and whose minds are generally less impressible than those of *women;* and they are thereby debarred from one of the most promising opportunities of doing good. This will strike us at once, when reading the records relating to the evangelization of the world in the primitive times; for these shew that *women* were generally among the first who were impressed with the truth, and afterwards through their silent, though powerful influence contributed in an eminent degree to the establishment of Christianity in various parts of the

world. The same fact may be gathered from the history of modern missions; for we find that many of the most pleasing instances of conversion, recorded in connexion with them, were those of *women*, who subsequently also contributed greatly to the increase and prosperity of the churches by their efforts in their families and among their own kindred. These facts go far to shew what a great advantage our brethren in other countries possess over us, in being permitted to labour as freely in the cause of the gospel among women as among men. Had the females in this country equal opportunities with the men of becoming acquainted with the word of God, there is every reason to believe that many might be easily impressed with the simple, heart-stirring, love-inspiring truths of the gospel, and that much of the influence which (by reason of their ignorance and superstition) they now exercise for evil, might be rendered very favourable to the progress of Christianity, as has been the case in other parts of the world.

Another of our particular difficulties, though chiefly affecting those of us who are labouring among the rural population, is the *zemindary system*. The generality of native zemindárs, as you are aware, not content with their lawful rent, under various pretences, extort often double and treble the amount from their rayats; especially by the exaction of compulsory presents, intended either to satisfy their rapacious propensities, or to enable them to defray the expenses of heathen festivals. Now, when a rayat embraces Christianity, he can of course no longer, with a good conscience, contribute of his property towards the celebration of idolatrous rites. And even when this is not made the pretext by the zemindárs or their underlings, they well know that the christian tenants are likely to bring to the notice of their pastor the various acts of injustice and oppression to which they are subjected, and the recurrence of which, the latter will naturally enough exert himself to prevent. This explains why most native zemindárs view the introduction of Christianity into their estates with such a jealous eye, and endeavour to prevent it as much as they possibly can. And as their wealth, influence and power are often very great, and as they are usually unscrupulous in the means they employ, they but too frequently succeed in preventing numbers of their rayats, otherwise well-inclined towards Christianity, from making a profession of it.

But another and still greater evil, proceeding from this system, is that when any of the rayats *have* embraced Christianity;—owing to oppression, violence and false accusations in Courts, where perjury is so common and the administration of justice so defective, the christian rayats are kept in a con-

stant state of fear which takes from them all independence of character, and is apt to foster in them a propensity to falsehood, and a mean, timid, slavish, cringing disposition, most inimical to the development of a noble and manly Christianity. In fact, until the zemindary system has been considerably modified, or efficient checks have been devised to counteract its present baneful tendency, I almost despair of our ever being able to found, among the rural population of Bengal, churches of an independent, self-relying spirit, in which christian feelings and virtues shall have a proper scope for their exercise. I therefore greatly rejoice that this subject is to be specially taken up by the Conference. One of greater importance could scarcely come under consideration.

Another difficulty peculiar to this country and which has arisen only of late years, is *the spirit of infidelity* which the education without religion, imparted in Government and other schools, has mainly contributed to engender among a great portion of the respectable and influential classes; and which threatens to offer a more formidable barrier to the truth than any we have yet encountered; especially as those who profess those sentiments have organised themselves into a regular body or sect, with the declared object of *reforming* their idolatrous countrymen. Now the adherents of this new sect know full well that Christianity has taken its stand as their rival in this respect; and accordingly, besides their personal aversion to its humbling and holy doctrines, they view it with all the bitter and hostile feelings which rivalry begets, and leave nothing undone to counteract its spread; chiefly so, however, through means of the press. This fact, I think, suggests to us whether *we* ought not to make more use than we do, for the prosecution of our work, of the powerful instrumentality of the press, and of the periodical press in particular.

III. It remains for me only to point out a few of the difficulties *proceeding from circumstances connected with the Missionaries themselves.*

One of these is *the position of Missionaries as foreigners,* which causes the Hindus (I mean pure Hindus, who have not yet imbibed European views and feelings) to look on them in a contemptuous and unfavourable light as "mlechhas," or persons belonging to an impure race, on a par with their own lowest and most degraded classes, and, as such, unfit to fill the high office of *religious teachers.* It might appear at first sight, that the greater skill and proficiency of Europeans in arts and sciences would gain them additional respect from the natives; and so it does, in so far as superiority in those arts and sciences is concerned. This, however, does by no means hold

good in regard to *religion*. It requires a long and very intimate acquaintance with the feelings of the natives, to become aware of and to appreciate this difficulty thoroughly; since, for obvious reasons, it is not likely to be expressed in words. But my experience has taught me repeatedly that it exists, especially in the country, and operates most injuriously on our efforts. I have seen natives, who had listened attentively to a sermon, when by accident I came in close proximity with their persons, actually shrinking from me to avoid being polluted by my touch. Now, it is easy to understand how such a feeling on their part militates against their ready reception of doctrines, promulgated by individuals whom they personally look upon with something akin to aversion. I may add to this, that native preachers, owing to their forfeiture of caste, are viewed, though not in the same degree, yet much in the same light by orthodox Hindus, which tends to render their labours less acceptable than they might otherwise be.

A further obstacle to our work is presented by the necessity under which missionaries, who use the vernacular as their medium of communication, are laid *of employing terms in their ministrations, which from their already existing heathenish applications convey to the people very different ideas from those intended.* It might be thought an advantage which we enjoy above those missionaries, labouring in other countries, who have to *coin* terms for ideas not known before,—in the fact of our finding in the country almost every theological and religious term *made ready to our hands.* But on due consideration, it will be found that the disadvantage is on our side; seeing that we have not only to impart new ideas to blank minds; but ere we can do so, have first to eradicate erroneous ones. This is probably one of the reasons why our preaching, though listened to attentively enough, often fails to convey proper knowledge and conviction. This I have daily opportunities of observing, when after a sermon some objection is started by the hearers, or a conversation entered into, on the subject that has been treated. It is then discovered, that the preacher has not unfrequently been misunderstood, and that false notions have been imparted; though all the while, the expressions used were perfectly correct. This of course must tend to diminish the effect of even the most pointed and idiomatic discourses.

Another impediment, affecting the development of a healthy christian character among our converts, arises (strange to say!) from the fact that *the missionaries in India, as Europeans and as belonging to the race of the rulers of the country, hold a higher position in society than natives, and are usually possessed of*

*greater pecuniary means than many of them.* This circumstance, instead of being an advantage, as might be supposed, turns out to be a positive disadvantage; inasmuch as it leads native converts to look up to the missionaries in every emergency, even frequently for support, or at least for assistance,—and induces the missionaries in many cases to grant these as a matter of course and almost of duty. This state of things, it cannot be denied, fosters in the converts a grasping, covetous disposition, which operates most injuriously on their independence of mind; besides encouraging indolence, hypocrisy and deceit.

As a great impediment to speedy and extensive conversions in this country, I would finally mention *the immense masses of people to be worked upon, coupled with the disproportionately small number of Missionaries employed among them.* In this respect there is a wide difference existing to our disadvantage, between the position of this country and that of those countries where modern missions have been most successful; scarcely any of the latter containing, in all their length and breadth, as many people as are assigned to only one or two missionaries in India. As, however, this difficulty arising from the inadequate number of labourers, is common to China and some other parts of the heathen world, I will not enlarge on it.

Thus, my dear brethren, have I enumerated some of the peculiar difficulties with which Missionaries have to contend in their attempts at the evangelization of India, and more especially of Bengal. You will have observed, that I have not touched at all on those connected with the *Mahommedan population,* which would have taken up too much of our time. Had I added these to the list, the number would have been much increased. Now, are these difficulties not appalling? A few of them alone would render our work one of great toil and hardship; but what shall we say of such a host arrayed against us, aided by all the innate depravity of the human heart, and all the baneful influence which the infernal powers can put forth! Truly, we shall all be ready to exclaim: "Who is sufficient for these things?" Let not the consideration of these difficulties however, at all discourage us! On the contrary, I trust that we shall all thereby be stirred up to greater effort. Surely, for men engaged in so good a cause as ours is, difficulties and obstacles, instead of disheartening, should rather excite us to redoubled energy. Let us always remember that the work in which we are engaged, is God's own work, which he has promised to bless and to bring to a successful issue. And as an earnest that he will do so in regard to this whole nation, has he not already given us to see and witness all the difficul-

ties we have passed in review, completely overcome in a goodly number of individuals, some of whom it is our privilege to have amongst us on the present occasion, and whom we most cordially welcome? These, indeed, might once have been deemed irreclaimable; but behold, now "the truth has made them free," and they are adorning the doctrine of God our Saviour by a holy and consistent walk!

The consideration of the numerous and appalling difficulties encountered by Missions in Bengal, is also well calculated to moderate and regulate our expectations in regard to rapid and extensive success, and to prevent the indulgence of those oversanguine anticipations, which invariably lead to disappointment and eventually to discouragement.

But, our chief object in contemplating these difficulties is to consider how far they should influence our future plans and proceedings. We all know and acknowledge that the GOSPEL, and that alone is the means that will ever renovate Bengal. It is *that* alone which has ever proved, and ever will prove, "the power of God unto salvation" to any individual or people belonging to the human race. At the same time it may safely be asserted that there are some *methods in presenting* the gospel, which recommend themselves as better suited than others to the particular circumstances of the various nations of the earth. Common sense teaches this, and Scripture confirms it; for do we not see, for instance, that model-missionary, St. Paul, who "was determined to know nothing in his ministrations, save Jesus Christ and him crucified," nevertheless adopting *different modes* in making known this great and saving truth, to the Jews and to the Gentiles respectively? And in this, we should imitate him, "being made all things to all men, that by all means we may save some."—I must say, I feel no sympathy whatever with men who, without reference to the different circumstances of nations and the different obstacles to the work of evangelization encountered among them, insist on the *same* methods being pursued everywhere; and I feel assured you coincide with me in this respect.

It will therefore now be for you, my dear brethren, to consider in how far the various plans of operation hitherto followed by us are the best fitted to meet the peculiar difficulties we have to contend with in this country,—or whether some of them should not be modified, or entirely new ones adopted. And may God by his Spirit guide us in our deliberations on this important subject!

The Rev. J. Williamson has heard Mr. Lacroix's paper with great pleasure, and can confirm every word that it contains. The obstacles mentioned are the very ones that he has himself found most frequently in the way of the gospel. It may be different in other parts of India, but the Bengalis are undoubtedly a very timid people: now the profession of the gospel in a heathen country requires courage. The very first quality that we are required to add to our faith is virtue or manly courage. Then there is the covetousness of the people, which has acted prejudicially, both in keeping back converts, through their shrinking from the sacrifices that they might have to make, and also in inducing some to make a hypocritical profession with a view to improving their worldly circumstances. It is likely that the evils of the native character will appear in a modified form in the native church. In mentioning these various obstacles, he of course would be understood as considering them to be only various forms of the one great obstacle which opposes the truth in all countries, the depravity of the human heart; but in contemplating the difficulties, we must ever bear in mind that greater is he that is for us than all that can be against us.

The Rev. G. Pearce expressed his thanks to Mr. Lacroix, for the clear and comprehensive view that he has presented of the difficulties with which we have to contend. Some of them can only be removed gradually, such as caste, brahminical influence and much that is evil in the social habits of the people. But there are some difficulties that may be met to a certain extent by a better arrangement of our own plans of operations.

He would instance the obstacle that is thrown in the way of a profession of the gospel by the appointing of a single missionary to a station, which has in many instances led to the abandonment of stations on the death or removal of the missionary. This is no small evil. In connexion with the Baptist Mission alone no fewer than eighteen stations have been thus occupied and abandoned. Now it must be a very serious question with a native, whether it will be safe for him to make the sacrifice which he must make in embracing Christianity, when he has no security that in the course of a few months he may not be left alone. Another considerable obstacle is, that we appear in the eyes of the natives as of the same race with the conquerors of their country. The natives hold us, as Europeans, to blame for all that they dislike in the administration of Government. "Talk of your good will," said a Talukdar the other day, "did not your countrymen pass the resumption laws, and take away the lands that our pious ancestors had consecrated to religious purposes?" One thing, adverted to by Mr. Lacroix, as an obstacle, he (Mr. P.) considers in some respects as an advantage; viz. our appearance among the natives as richer men than themselves. We are enabled to extend kind aid to them, when in distress, and thus to exhibit the practical benevolence of the gospel.

The Rev. W. H. Hill thought that such gifts had tended only to foster the dependent spirit of the natives, and to corrupt the churches who had most enjoyed them.

The Rev. Lal Behari De of Calcutta would remark that some of the difficulties mentioned by Mr. Lacroix seemed to him not at all peculiar to Bengal: The national character of every people presents some obstacles; but these are probably quite as great in other countries as in this. He agrees that there is a good deal of apathy among his countrymen, and regrets it. He does not think that covetousness is at all peculiar to the Bengalis, and suspects that Englishmen are as covetous as they. The Bengalis are also a timid race, but all these national characteristics have their counterparts in the characters of other natives. Then it should be remembered that there are some qualities distinctive of his countrymen which, if sancti-

fied, might raise them to a higher place in the christian church. He would mention, for instance, their great religiousness. They are undoubtedly the most religious people on the face of the earth. If then through the grace of God they become Christians, we may hope that they will, more than other races, live habitually under the power of their purer faith. In his opinion, by far the greatest obstacle is the caste system; but even that is gradually relaxing its hold.

The Rev. J. Trafford conceived that in enumerating the difficulties, some of the physical characteristics of the country should be mentioned; it is almost impossible for the missionary to go among the natives during certain months of every year and certain hours of every day. And then, as to the difficulties of the work itself, we certainly labour under great disadvantages as foreigners.

The Rev. Behari Lal Singh considered that one great obstacle arises from the great expenditure of time and strength on native churches. If native christians could be led to exert themselves to provide pastoral superintendence for themselves, it would be an unspeakable blessing.

The Rev. E. Storrow wished to ask how far the various forms which Hinduism assumes are an obstacle to the progress of the gospel, by enabling those who are dissatisfied with one form, to take refuge in another?

The Rev. T. Smith thought that there is great force in the fact alluded to in Mr. Storrow's question. Although Hinduism is in appearance the most inflexible of all systems, yet it has practically accommodated itself in a surprising way to the varying views of its votaries. Multitudes who have been disgusted with the grosser forms of Hinduism, have found refuge in the systems of Chaitanya, and the Kartta Bhojas: and latterly in the system of Neo-Vedantism or Brahmism. So far from thinking these systems to be stepping-stones to Christianity, he suspected that they are more generally the means of pacifying the half-awakened conscience, and keeping men away from the gospel. As to the peculiarities of the native character, he thought that his friend Lal Behari had shown an unnecessary amount of zeal on behalf of his countrymen, but he partly agreed with him that the Bengalis are characterized by certain peculiarities which, when sanctified by divine grace, will impart to them a peculiar character as Christians, which may be one of a high order. For example, that timidity which partly proceeds from certain peculiarities in their constitution, when christianized, may tend to make them more gentle and forbearing, more meek and circumspect than are the generality of christians of a rougher and a ruder mould.

Mr. Smith would now like to bring the Conference to one part of the question, as given in the programme of their proceedings, which had only been touched upon in the paper read by Mr. Lacroiz, viz. *the modifications in our plan of operations*, dictated by the peculiar character of the difficulties with which we have to contend. He would mention one or two instances in which the peculiar character of the difficulties would seem to indicate the necessity of such modifications. For example the caste-system, and the baneful influence of Brahmanism seem to him destined to fall mainly through the influence of educational efforts. It is in connexion with suitable means that the grace of God must be expected to act, and one of the most appropriate means of destroying caste is, to bring boys of all castes together into the same school, and set them to contend together in the various exercises both of the class-room and the play-ground. Again, the difficulty presented by the practice of female seclusion seems to point to the necessity of two modifications, which would scarcely be necessary in a different state of society. The first is female education, and the second is medical missions. He has no wish

to put preaching and teaching into a position of unnatural antagonism. But in the case of the females of Bengal we are absolutely shut up to educational operations, or to none at all. And then he can testify from personal observation to the fact that the medical missionary would have access to the females in a way in which no other missionary can. He has within these few weeks seen a vast deal of sickness in a village near Calcutta, and by merely shewing sympathy with the sufferers, and taking advantage of the prevalent idea among natives that every European is a sort of doctor, he has been able to address women who a few weeks ago would have fled from his approach.

The Rev. B. GEIDT of Burdwan would mention an instance of the reverential feelings still entertained towards Brâhmans. He lately saw a Brâhman leprous all over. Yet while he stood, ten or twelve men came to get water sanctified by the touch of this Brâhman's foot, and drank it with apparent satisfaction. He has noticed that in the neighbourhood of rich natives of liberal ideas, the restraints of religion do not exercise a powerful influence.

RESOLUTION RESPECTING THE DIFFICULTIES OF MISSIONS.

On the subject of these difficulties it was unanimously resolved:—

"THAT the members of this Conference concur in the views, so systematically and concisely presented by Mr. Lacroix, respecting the peculiar difficulties encountered by the gospel in this part of India. While aware that numerous obstacles, especially the greatest of all, the corruption of the human heart, oppose it in all countries, they consider that certain circumstances furnish special hinderances to it in Bengal; circumstances which are connected with the physical peculiarities of the country and climate; with the national character of the people; with the doctrines, observances and customs of their religious system; and with the position in which the Missionary himself is placed. Some of these retard the labours and diminish the efficiency of the missionary himself. Others serve as bonds which hold the minds of the Hindus in slavery, and prevent their free access to those Christian influences which missionaries are endeavouring to exert upon them. While acknowledging that the all-powerful grace of God can in every case triumph, and in numerous instances, has triumphed over all obstacles, they consider that these peculiar circumstances, in their combined influence on the people generally, greatly delay the progress of the gospel. They therefore deem it both wise and right to employ special means for weakening their influence, and for rendering the gospel more accessible to the people: and they pray, that they may receive grace from on high to adopt such means, with sound wisdom, and with the single motive of advancing the cause of the Redeemer."

The Conference closed with prayer by the chairman.

WEDNESDAY MORNING, Sept. 5th.

The Conference met again in the Town Hall at ten o'clock. In the unavoidable absence of E. B. Underhill, Esq. one of the London Secretaries of the Baptist Missionary Society,

The Rev. A. F. LACROIX occupied the chair.

Present, thirty-nine members and six visitors.

1. After a hymn had been sung, the Rev. J. FORDYCE of the Free Church Mission, Calcutta, offered prayer. The mi-

nutes of Tuesday's proceedings were then read and confirmed.

2. The chairman next called on the Rev. J. Wenger, of the Baptist Mission, Calcutta, to introduce the third topic appointed for the consideration of the conference, viz. the subject of Vernacular Preaching. The following paper was then read.

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On Preaching the Gospel in the Native Tongues.

It was the last command which our Saviour gave to his Apostles, that they should "go into all the world, and preach the gospel to every creature." The sense in which his first disciples understood that command, and which may therefore be presumed really to attach to it, may be ascertained by observing the manner in which they endeavoured to carry it out. They went forth, and proclaimed among those of every nation to whom they could obtain access, the wonderful works of God, in their own tongues, with more or less of publicity. The natural inference, deducible from their mode of proceeding, is that in our day also Evangelists should regard it as the primary part of their office, to go among the various nations of the earth, and proclaim to them, in the peculiar tongue of each country, the glad tidings of salvation through Jesus Christ, and him crucified.

It may, however, not be out of place, at the very outset, to guard against misconception, and to take a comprehensive view of missionary work. We look upon it as the work, not of each individual missionary, but of the whole missionary church. We are of opinion that missionary work embraces various departments of labour, and that the principle of a division of labour ought to be applied to it. The missionary church may justly be compared to a body consisting of many members. "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of thee." In this way the preaching missionary, the medical missionary, the scholastic missionary, and the literary missionary, are all useful and necessary members of the whole body of the missionary church. And a division of labour between them is not only justifiable, but even in some measure obligatory, on the principle that whilst there is one Spirit, there are diversities of gifts and of operations. To one member of the missionary church is given the gift of preaching, to another the gift of healing, to a third the gift of teaching, and to a fourth the gift of translating and composing religious books. Each of them should use the peculiar gift entrusted to him, so as to promote the efficiency and the usefulness of the whole body.

Again, it should not be overlooked that the command is to preach the gospel "to every creature." We should therefore not condemn the missionary in a heathen land, who regards it as a part of his duty to preach to his own countrymen in his own tongue. And we may also safely acknowledge that a missionary is legitimately employed, if he looks upon his class-room as his place of preaching, and upon his class as his stated audience. If he proclaims the gospel of Christ to these young people in a language which they can understand, even though it should be an acquired language, he is helping to preach the gospel to every creature. And it will hardly be denied by the most zealous advocate of preaching, that such a class of well instructed young men constitutes that which it is so very difficult to obtain in this country, a stated audience of regular hearers,—hearers to whom he may preach not only on one day of the week, but on all, and hearers who are more attentive, more intelligent, and more free from prejudice, and consequently better prepared for understanding the gospel, than those whom we meet with in the streets and market-places, and at religious festivals. But whilst we cheerfully make this concession, we still maintain that missionary preaching ought not to be limited to the class-room of an English Institution; because the command is to preach the gospel to every creature, and not only to educated young men.

Returning, then, to the subject before us, of vernacular preaching, we understand by it the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may in this way be set before large audiences, or before a few hearers and single individuals,—in markets and other places of public resort, or in visits from village to village and even from house to house,—although this last method is not every where found to be readily practicable.

It will probably be acknowledged by us all that, with the modifications already stated, this work of vernacular preaching is the primary agency that should be employed in missionary labours; and that, if a distinction is allowable, the preaching missionary is the highest style of missionary. In ordaining preaching as the primary agency of evangelization, the wisdom of God is manifestly displayed, for the agency is simple and comprehensive, adapted to all ages and all ranks, to the learned as well as to the ignorant, to the poor as well as to the rich. Preaching is also wonderfully adapted to the moral nature of man: the gospel is commended to the attention of the hearer by the earnestness, the sincerity, the affectionate entreaty,

and it may be the venerable appearance of the preacher; and the rejection of the gospel must be felt to be something like personal injustice to the preacher, like an imputation of insincerity and enthusiasm, or of even more unworthy motives. Thus preaching gives a peculiar impressiveness to the gospel, derived from the moral relation which it establishes between the preacher and the hearer personally, in addition to the force of truth which is inherent in the gospel, when set forth in other forms.

Whilst, however, we assign the first rank among all the various missionary agencies to this preaching of the gospel, we cannot pass over in silence the startling and humiliating fact, that very few manifest cases of decided individual conversion have been known to result directly from preaching alone. In our native christian congregations the preached word has again and again been blessed as an instrument of conversion: but preaching to Hindus and Muhammadans has very rarely been attended with such pleasing success in a tangible form. A few such cases have occurred, but they have been very few indeed. This, however, should not be allowed either to discourage us, or to unsettle our judgment regarding the value of preaching. It is very probable that in many instances the feelings experienced whilst hearing the gospel from the lips of a preacher, may have proved, or may in after life prove, the incipient germs of spiritual and eternal life in the soul. And the extensive preaching that has been carried on so long, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers.

Again, if we look at vernacular preaching as it exists in practice, in combination with auxiliary agencies, and particularly with the distribution of Scriptures and Tracts, we shall soon find that we are fully justified in attributing to preaching a very large proportion of the positive success which has attended missions in Bengal. The churches at Cutwa and Beerbhoom owe their origin to the preaching labours of Chamberlain; those in the district south of Calcutta to the preaching labours of a Trawin, an Arratoon and other missionaries in the suburbs of Calcutta: those in Jessore to the preaching labours of early evangelists, many of them native; those in Burisal to the preaching labours, also chiefly of native brethren. It is probable that preaching had much to do with the introduction of Christianity into the Krishnagur district. In this way it is obvious, that if preaching by itself—we were going to say in the abstract—has not been attended with great direct and tangible success;—yet preaching, as it is carried on

in practice, has proved itself in this country, as well as in other lands, to be the great instrument by which sinners are brought into the way of salvation.

It is, however, a question which deserves our most attentive consideration, whether the saving power of a preached gospel might not have manifested itself in more numerous cases, if a better method of preaching had been adopted. As I have had little personal experience in this work, it is with great diffidence that I venture to offer a few suggestions. Has not sometimes too much been expected from preaching in the midst of a crowd, intoxicated with the excitement of a religious festival, or of a busy market? No doubt such opportunities of addressing large multitudes must not be neglected; but during the height of religious frenzy, or of mercantile eagerness, the people are not very promising hearers. It appears desirable, on such occasions, to preach at some little distance from the crowd, and at a time when the excitement has either not yet commenced, or when it has somewhat subsided.

Again, has there not sometimes been too great an eagerness to assail the vulnerable and sore points of Hinduism and Mahommadanism, and to make the hearers ashamed of their religious systems? The gospel, no doubt, has an aggressive character; and it is often found necessary to give a controversial tone to preaching, either for the sake of attracting an audience, or of dispelling error, or of meeting objections. But even those who are willing, up to a certain point, to laugh at the weak points of their own religion, may become irritated and prejudiced, if the thing is carried too far. Our great business is to preach against sin, and to proclaim Christ. It is of the greatest importance that we should seek to make an impression upon the consciences of our hearers, so that they may feel the need of a Saviour,—and that we should set forth, not so much the theoretical truths of the christian system, as Christ himself, such as he is depicted in his history, his miracles, his teaching, and especially his death and resurrection. We should preach Christ rather than Christianity—or rather we should do the one, and not leave the other undone. Too vague and general a mode of exhibiting the great truths of the gospel is a very unsatisfactory style of preaching.

It is with peculiar hesitation that I propose another suggestion. Has there been sufficient method in our preaching? Regular sermons upon texts of scripture, such as are common in our English and native christian congregations, are certainly not adapted to an audience of Hindus and Mahommadans. But if sermons are not suitable, perhaps a series of discourses upon a certain range of topics might be practicable. The late

Mr. Lacey of Cuttack adopted a plan of this description, and certainly with great success. He had selected a number of subjects,—not a very large number—on which he had prepared discourses. Thus he had a harvest sermon; a sermon on paying rent to the zamindár; a sermon about a barren mango tree; another about the judgment-day. These sermons, if by that name they may be called, he preached again and again from year to year, though not in the same places. It was his constant endeavour to make the old sermon more impressive in its delivery on each successive occasion. It is said of Whitfield, that prince of preachers, that the full power of his oratory, was not developed until he had become perfectly familiar with a sermon by preaching it thirty times. In addressing a heathen audience, we need not be nearly so much afraid of repetition, as we should have occasion to be in a christian place of worship; because in the latter we always meet the same hearers again, whilst our heathen audiences are rarely made up of the same persons twice. This is particularly the case in itinerant preaching.

With a view to constant improvement in his preaching, Mr. Lacey kept what he called a bazar-book, in which he entered any new modes of expression, or proverbial sayings, or similes, or objections which he heard from the lips of the people whom he addressed. And the stores thus treasured up in his bazar-book, he carefully applied to the enriching of his addresses.

If in any part of India vernacular preaching to the heathen has been attended with marked success, it has been in Orissa; and it is very probable that the systematic and pains-taking method adopted by Lacey and his successors has, under the divine blessing, materially contributed to this pleasing result.

Preaching to the heathen may be considered as a work which a missionary carries on either statedly in the vicinity of his place of residence, or on itinerating tours. He feels himself bound to proclaim the gospel as frequently and as regularly as he can, in the neighbourhood in which he lives. I feel myself incompetent to offer any practical remarks on this subject, beyond this that it would be desirable, if he could adopt a plan, by which it might be possible for him, not only to preach frequently in the same place, but also to the same hearers. In the great majority of cases he only attracts casual passers-by, who come to listen from curiosity, and who perhaps never return. It is very difficult to point out any practical means of remedying this evil. In the school-room it is not felt, and this—as has already been remarked—constitutes one of the great advantages which the scholastic missionary possesses over the preaching missionary. The latter almost

invariably finds that the fear of man operates too powerfully in Bengal to allow a heathen hearer to become a regular attendant at a christian place of preaching. This is one of the reasons why preaching to nominal christians, who have given up caste and placed themselves under regular christian instruction, has led to more pleasing tangible results than preaching to the heathen. But although the object referred to, is extremely difficult of attainment, yet some advantages approaching to it may be secured under peculiarly favourable circumstances. Thus Mr. Leslie, when at Monghyr, succeeded in obtaining a piece of ground close to the courts of law. There he built a chapel, capable of containing 250 hearers, in which he preached regularly on the Lord's-day and on one day of the week. On Lord's-day afternoon the native christians, including even the females (a thing which would not be advisable in Bengal) constituted the nucleus of the congregation. Frequently the chapel was full, "inside and out." The people who attended the courts, being at leisure on the Lord's-day, used to come in;—sometimes the same individuals were present on two or three successive Sabbaths, or even more. One man, who heard the gospel there, was converted, and proved to the end of his life such an ornament to the church, that his conversion alone would have been an ample reward for all the labours carried on there. But in addition to this, the hearers, as they returned from their lawsuits to their own homes, carried a knowledge of the gospel into every part of the district.

A missionary, however, will not feel satisfied with preaching only in the immediate vicinity of his residence; he will long to carry the gospel further. If the field which he considers as his own, be limited, being perhaps surrounded by neighbouring missions, he will make it his endeavour, as soon as he can, to carry the gospel to every part of his field, and to visit the same places again and again in successive years. And here we cannot forbear from pointing out the great advantage of allowing the same servant of God to remain in the same district long enough to become thoroughly acquainted with all its parts, and with the times when, and the places where he can preach to the greatest advantage in its different localities. If he remains in the same district long, the people also will become acquainted with his person, his object, and his character, and will learn to place confidence in him and to become favourably disposed towards him.

But if the field of labour, in which he is the only preacher, embrace other districts than the one in which he is stationed, he will not be contented with kindling the light of the gospel

in one district, and leaving the adjoining ones in utter darkness. He will naturally seek to preach the gospel also in the regions beyond, where the name of Christ is either wholly or comparatively unknown; and this will lead him to enter upon extensive itinerating tours, and to carry the gospel as far as he can, even if he should be able to visit the same places only once in five or six years, or may be only once in a lifetime. On such tours, however, he will endeavour to prolong his stay for a few days, if he finds it practicable, in particular localities, where the gospel is favourably received. The desirableness of doing this is obvious and increasingly felt; but that which is desirable, is not always practicable.

We are thus led to consider the subject of *itinerating*. The eastern districts of Bengal being everywhere intersected by rivers, admit of itinerating all the year round, excepting the months of March, April and May, when the heat is almost intolerable, and frequent storms render navigation dangerous. In the more elevated parts of Bengal, such as the district of Beerbhoom, itinerating is only practicable during the cold season, extending from the end of October to the end of February. In those parts, which are subject to annual inundation, shorter tours are practicable during the rainy season; but longer tours are only advisable in the cold season, and even then the nature of the ground, partly dry, partly muddy, and partly intersected by water, renders travelling difficult.

The mode and the cost of itinerating vary according to the nature of the ground. Where there are rivers, there a missionary travels by water, having usually a boat for himself, another for a native preacher or two, and a third for cooking. Where he has to travel by land, he must have a tent, and two or three or more carts drawn by oxen, to carry his tent, his supply of Scriptures and Tracts, and his provisions and travelling apparatus. The expense of thus travelling by water amounts to about 100 Rs. per mensem; and by land to 50 Rs. at least, and to much more, if he should hire a horse or a palankeen, to save himself the fatigue of walking in a climate like that of Bengal. In some districts the two modes of travelling have to be combined,—a circumstance which naturally enhances the expense.

Hitherto Missionary Societies have made very inadequate provision for meeting the cost of itinerating: nevertheless, the work has not been so much neglected, as might naturally be supposed; and some missionaries have, much to their honour, for many years borne the expense themselves, either wholly or in part, rather than forego the pleasure of preaching. Of late years, it is well known that the Calcutta Auxiliary Bible

Society has given a fresh impetus to itinerating, by allowing travelling expenses to those missionaries, who have undertaken to distribute the Scriptures which it publishes. We hope that this example will stir up other Societies to equal liberality.

If the question be asked, by whom the work of preaching to the heathen, especially on itinerating tours, should be carried on: the answer is, both by missionaries and native preachers, and best of all by both conjointly. Many European missionaries would be most unwilling to forego the privilege of thus preaching the gospel. The sight of a missionary preaching, in very many cases of itself produces a deep impression in favour of Christianity. And it will hardly be denied that European missionaries, by their superior education, are in some respects better qualified for this work than the generality of our present native preachers. On the other hand the foreigner has not that complete command of the vernacular language, which the native preacher possesses. The latter is able, almost instinctively, to anticipate the prejudices, excuses and objections of his heathen countrymen. And it cannot be denied, because it is self-evident, that he enjoys, as a preacher, a number of natural advantages over his European brother. These, however, are counterbalanced, to some extent, by the very imperfect education which many native preachers of the present day have received,—and by the fact that in numerous instances they meet with much more contemptuous treatment, and more bitter opposition and contradiction, than the European missionary. We know that sometimes the reverse is the case: but we also know that very frequently the enemies of the gospel insult native preachers with a malignity which they would never think of manifesting towards Europeans.

On an itinerating tour, a foreign missionary, when approaching a strange place, usually finds it more or less difficult to obtain ready access to the people, without the aid of a native brother to prepare the way for him. And if any of his hearers wish to enter into private conversation with him, they will rarely have the courage to do so, unless a native brother be at hand to introduce them. The latter also is usually much better able than he to form a correct estimate of the character and motives of such visitors.

Again, without the aid of a fellow-labourer or two, the missionary would often find it physically impossible to avail himself to their full extent of the opportunities for preaching that present themselves; for out-of-door preaching in a hot climate and in the midst of a steaming crowd, requires an amount of physical exertion and endurance which the strongest man cannot sustain much longer than an hour at a time.

There is also a great degree of moral beauty in the spectacle presented to the heathen by this fellowship of labour between the European missionary and his native brother. It at once shows that their hearts and their objects are one, and that Christianity constitutes a bond of brotherhood unknown to Hinduism.

Nevertheless we rejoice that we have native brethren, competent for and worthy of the great work of going forth alone, or in companies of two or three, to proclaim the gospel of salvation to their countrymen; and we hope and pray that their numbers, their labours, and their encouragements may be increased a hundred and a thousand fold.

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The following Paper on the same subject was also read by the Secretary. It was prepared for the Conference, at the special request of the Committee, by the Rev. J. Stubbins of Cuttack in Orissa.

### On Vernacular Preaching and Itinerancies.

*By the Rev.* J. Stubbins, *Cuttack.*

The missionaries in Orissa have ever regarded vernacular preaching as their paramount duty. They have ever held that other plans are subordinate to this; and that whatever else may be omitted from their labours, this must never be. Judging from the results, God seems to have eminently honoured this kind of service among us. So far as preaching to the christians is concerned, the sermon has to be studied as it would be in English, only it is desirable to conduct that study as far as possible in the language in which the sermon is to be delivered, or it will be next to impossible for it to be easy, idiomatic, and impressive.

In carrying on *itinerant labours*, our mode of operation is very simple. As we can scarcely get any thing in the shape of food in the district, we are obliged to take every thing with us that we shall be likely to require for sickness or health, for necessity or luxury. Orissa being a dry country, we usually take two native carts, one for our tent, and the other for supplies of food, clothing, and books; which I need not describe in detail. All our tours, unless under special circumstances, are performed on horse-back. Our tent is pitched in the centre of a number of large villages or markets. We prefer the latter: only in some parts they are not very numerous. All these are visited, within a radius of four, five or six and occasionally as much as ten miles, and when the round is completed, which may occupy several days, we move on to another convenient encampment, then to another, till we accomplish a tour of one, two or three hundred miles; and are sometimes out for six weeks or two months together. I suppose, taking into account all our journeys to the villages, markets and festivals, we sometimes travel as much as a thousand miles during a cold season. In some parts of the district a cart is as great a novelty as a balloon:

such a thing has never been seen or heard of there; consequently there are no roads, except such as you make as you go along over the rice-fields. The cart-driver is therefore furnished with a native pickaxe and spade, with which he cuts his way through the higher ridges in the fields. We have in addition two coolies: one to carry a light folding bed with all its appurtenances, and the other to carry a banghy-box containing a few clothes, books, some food and cooking apparatus, a light chair or morah and a small writing-case; so that in case the garries are not able to get up during the day, you have still food to eat and a bed to sleep upon, and you can generally get an empty house, shed or verandah to locate yourself in; if not, a good tree will furnish a shade by day and a little shelter by night.

We almost invariably commence our preaching opportunity by singing a page or so of any of our poetical tracts, the object of which is to attract a congregation; and having collected a few hearers, the speaker commences his address on any subject which may appear most adapted to his audience, sometimes taking as a text a passage from the poem he has been singing, sometimes a native sloke, sometimes a striking portion of scripture, sometimes the remark of a by-stander which he may have overheard, sometimes an incident which he may have seen, or an observation he may have heard on his way thither. Sometimes he may begin by addressing a few friendly enquiries to any given individual in the congregation, and founding his address upon some of the answers which may be given. There is one object to be accomplished, and that is ever to be borne in mind, viz. to lead man as a sinner to Christ the Saviour, and every thing must have an ultimate bearing on that point. It is scarcely possible to lay down any rule as to the way in which this should be done: very much must depend upon the circumstances of the time and the character of the congregation, but in every instance; I apprehend, every thing like abstruse argument is to be most scrupulously avoided. Perhaps we sometimes miss our mark, by giving the people credit for understanding more than they do, the educated as well as the more uneducated. The *argumentum ad hominem* is the only one that will effectually tell, and that too in their *current language*. It is of the last importance for the missionary to study and speak the *language of the people* in addressing a crowd: let him reserve his Sanskrit plumes for his tent or elsewhere. This current language, however, cannot be acquired either from books nor even from the native christians who are trained up under us, since they acquire our modes of expression. It must be picked up among the people.

In preaching, you will sometimes find a congregation like so many statues, just as uninterested and unfeeling. This, of all things, I most utterly abhor. They are silent; they do not oppose; and this to a novice might be very pleasing. He might go to his tent and write in his journal; 'Large congregation, very attentive, no opposition. May the impressions left be deepened.' Whereas any one, knowing how the matter really stood, would more properly write: "Dead, dead, all dead! no feeling, no impression! When shall these dry bones live?" Wherever this horrible placidity manifests itself, leave your subject; make

a dead pause; say something that will rouse either to laughter or rage; anything is better than this dead sea. Tell some rather humorous tale; relate some incident; address some one person; bore him till he answers you. When you have got him to open his lips, go on with another question, and another, till you get the people fairly awake, and then revert to your subject. One preacher at home quoted Greek to awaken a sleepy congregation; and something of the same eccentric character is not unfrequently required in preaching to the natives.

Sometimes you have a directly opposite state of things to contend with. You no sooner begin, than you feel that you have got your hand into a wasp's nest. Then, of course, your object is to silence, or at all events to moderate. When I have had a thoroughly noisy crowd, who were determined not to hear, I have often found it a good plan to sing a verse or two, after a very few sentences; they almost invariably become quiet while you are singing. Then speak a few telling sentences; and when they begin to noise again, do you begin to sing, and then put in a few more sentences, and so on. By degrees they mostly become more quiet, and in the end perhaps very attentive; and then you can kindly shew them the folly of opposition of the kind they have been practising: that you come to them because you love them, and of course it is for them to judge, when they have heard, if what you say be true or false, and they ought to reject or receive it. If however every effort to secure attention fails, embrace the most favourable moment to say: "Well, brethren, it was my duty to bring you the offers of salvation: I have done so, and now I am going: think of what you have heard. I shall be glad to see any of you at any time, salám:" then retreat as quietly as possible. Never manifest hurry or confusion, and never let it be seen that you are driven away, though such be in reality the case. Opposition most frequently arises from one or two naughty spirits, and it may be necessary to answer them according to their folly. This may often be done by a few sarcastic but good-natured remarks, made with a little tact. If your opponent be a Bráhman, you can sometimes say, "Are you aware, brother, what a dreadful sin you committed the other day, and the horrible punishment that awaits you for it? O, that pretty little daughter of yours, why did you sell her? Yes, you sold her in marriage for a little gain, because you are covetous! where is wickedness like this? You encourage *kanyá-dán*, (daughter-giving) in the Sudra; (here appeal to the people if it is not so) but you have sold your own flesh and blood." Rally him thoroughly, working at the same time upon the feelings and sympathies of the people, by occasional references to them; and it will be next to impossible for him not to give in, only too glad to compromise the matter by so doing. At other times it may be necessary to expose their frauds and lies, and shew that, according to their own books, they have no claim to the title of Bráhman. Shew up their blessings and curses, by repeating a few of them.

When you have brought your opponents to a dead lock, turn the subject into your original channel by some such remarks as this: "Well, now you see, all the objects of your hope are false, and you know, a

broken boat will never carry you safely over the sea of this world. But even if they were true, if all your gods and goddesses were what they are represented to be, yet you and I are sinners and we want a Saviour: what have any of these, what have all combined, done to save us? Have any of them died for us? Could they die, would they DIE, if they could for us? No, no! You have many gods but no Saviour. Now I have come to tell you of a real Saviour; of one who DID die for you; on purpose for you. Oh, what love, what love was his!"

Sometimes it produces an admirable effect to commence with a solemn and impressive subject. I have occasionally preached on the shortness of human life and the immortality of the soul, till I have seen several in tears. This address I commonly commence with a sort of quotation, shewing that at the longest we shall soon die, all die, that according to their own books, "Death sits on every one and is continually devouring," or according to another of their stanzas; "Human life is as a drop of water, standing tremulously on a lotus leaf;" that "death is God's Peon *(Mrityurúp Piyádá,)* to summon man into the divine presence. You may conceal yourselves from the Piyádás that man may send: you may excite their pity; you may bribe them; you may overpower them and make your escape: but where will you conceal yourselves from this Piyádá? Hide yourselves in the deepest jungle or the darkest cave, he will find you out; flee to foreign shores or brave the trackless deep; go where you will, he will find you out! the tearful entreaties and agonizing wail of wives children and friends excite not his pity, he turns a deaf ear to them all—your silver, your gold, your costly decorations: all, all that you esteem valuable, he despises and tramples beneath his feet. Your youth, your strength, your banded leagues are but as straws before the whirlwind. What will you do? see, he is coming now, he is hastening to your village, is entering it now, is approaching your door, and so on."

Sometimes I expose their system by commencing with a quotation, shewing that, however much the objects of their worship might appear like reality, they are only illusions after all.

I very much like the plan of introducing pertinent quotations from their own books and shastras into addresses. Some of them are very striking and beautiful; and my impression is that the people will generally understand your subject, as these references serve as a key. They are familiar with them; and doubtless such an address is more attractive to them, while it increases their respect for your character and person, as "a wise man who knows their books and system."

We provide ourselves with what for the sake of convenience we call the preacher's BAZAR BOOK. This is our constant companion. Into it goes every sloke or striking illustration; every new word that we may hear. It also contains a few outlines of addresses suited to different texts, subjects or occasions. This to a new missionary is especially valuable, and to him I would say: Never go out without your Bazar Book, note down there and then every new word, every effective argument or illustration, every useful proverb, every thing in short that may prove useful to you. So in reading native books. This book should be the missionary's companion, whether in the bazar, market, festival or study, and every

thing should go into it. An important consideration with us is to attend festivals, whether far or near; and though some may question the propriety of going to such scenes of confusion, yet we can testify that some of the happiest results of our labours have been in connexion with these festivals. Multitudes from remote villages and swampy or jungly districts come together, hear the word, and receive tracts or books; thus light is diffused into regions which we could not visit. Some of our native preachers always accompany us in our tours. We either take a small tent for them on our cart; or allow them to sleep in the verandah of our own.

In conclusion, I would say to every one desirous of itinerating:

*First. Determine to do it.* A thousand difficulties may present themselves to the mind; some really important, and others only apparently so. The claims of the church, the interests of the station, spiritual and secular, or the schools, will all present obstacles. There may also be a shrinking from the toils and privations inseparably connected with itineracy, separations from our families, especially if the station be a lonely one. Until there be a determined resolution to leave all, nothing will be done.

*Secondly.* Having determined to do it, *go into it* with all your heart. If in going from place to place you occasionally get into the mud or meet with accidents, still go on with your work. Having got to the preaching stand, work hard. The ranter-preacher at home quietly took off his coat, and laying it on the pulpit rails, said; "Now Mr. Devil, here's at you." So do you in these festivals. Be in earnest, be accessible to the people, be familiar with them, invite them to your tent, treat them to a cigar, cultivate tact, winning expression, simplicity of language, ardent love. Do all you can to get into their hearts, that you may *deposit your Master there!*

The Rev. T. Morgan of Howrah said; The great commission is to preach the gospel to every creature. Now what is meant by preaching? To know what preaching is, we must look to the example of Christ and his apostles. We find the Lord going about speaking constantly of spiritual things. Paul again had a sort of monomania for the preaching of the gospel. He determined to know nothing but Jesus Christ and Him crucified. It is admitted that a large number of conversions have been effected by means of schools, but still the conversions have been effected by the preaching of the gospel in the schools, and not by their secular instruction. As to the directions for preaching, contained in the papers read, he believes that no missionary who is in the habit of preaching can take any directions. He must be ready to suit himself to the various circumstances of those whom he addresses. The very things that it is most necessary to urge upon a Brahman, there is no use for telling to a Sudra, and vice versâ. The address suitable to a congregation of traders in a market, will not be applicable to a congregation of cultivators in the field. As to going in company with native preachers, he generally prefers going alone. He can do by himself all that it is necessary to do; and the people have more confidence in a man who goes among them perfectly alone. For this reason, when on his itinerating tours, he does not even take the boatmen ashore with him to carry books, but carries them like a pedlar on his shoulder. He does not think a bazar a good place for preaching in: and much prefers going from house to house. His custom

during his cold weather tours is to begin on one side of a river, the Damooda or Rupnarayan, and go to every village in succession. In each village he generally finds a seat in one of the most respectable houses, and sends for the people of the village. Thus in two or three houses he can generally collect the whole of a large village: and the women of the house are sure to look and listen; although he does not see them, he knows that they are within hearing, and often says something that may be suitable to them. He has said that he goes with his books on his shoulder like a pedlar, and often did he wish that he had the wit and the tact that is said to be characteristic of the Yankey pedlar, the power of knowing instinctively to what houses he ought to go, and what description of wares to offer to each, and how to recommend his wares to unwilling purchasers. A missionary should make this his great work; but yet he would like to see as many plans in operation as possible. An old Scotchman once told him he had invented a machine for blowing thirteen fires at once. That is what we should aim at. Whatever any one can do best, let him do it: and God speed him.

The Rev. J. WILLIAMSON regards preaching as the great work of a missionary. He does not fully understand what is said in the paper read of the scholastic missionary; but is decidedly of opinion that a missionary should teach nothing else but the gospel. He does not understand the distinction drawn in the paper between preaching Christianity, and preaching Christ. To him they seem one and the same thing. He has a good opinion of medical missions, and thinks that in some places they may be very useful. Being a medical man himself, he is often able to administer relief to sick persons, and it certainly does secure for him a better reception than he might otherwise meet with. In his estimation, the best places for preaching the gospel are villages and melás: religious festivals, where the people are mad with religious fervour, are worst of all. He has never practised the method of preaching from house to house. He has sometimes been invited by a respectable native into his house, to tell him about his system, and in such cases he has of course accepted the invitation, and preached the gospel. But it is chiefly the lower classes that hear us in the villages. Even the women will now sometimes come to hear the preaching of the gospel, and the feeling of the people towards the missionaries is greatly changed during the period over which his experience extends.

The Rev. R. BION would say, that a missionary in Eastern Bengal feels the necessity of preaching the gospel directly. People no doubt possess different gifts: and should exercise those they have. As to the mode of preaching he would say, he generally goes from village to village. But he is not so averse to bazars and markets, as some of his brethren. He has often a very attentive audience before the market begins, and has often seen a manifest impression made on the people. The results already achieved are very great. You may go through the whole of East Bengal, through the districts of Dacca, Tipperah, Mymensingh, Bogra and Pubna; you will find that every where the prejudices of the people have to a great extent given way. Lately when he was preaching in a place to the North of Dacca, one of the audience asked a bráhman what he had to say to all this, and he confessed before hundreds that he had nothing at all to say against it, that it is all true and good. He has no sympathy with those who say that the people are too old, or too ignorant, or too depraved, to be converted by the preaching of the gospel. If we preach to them in our own strength, we can make no impression on them, but the Spirit of God can convert their hearts. Hence the necessity for more earnest and constant prayer. We should strive to keep constantly before

our minds the solemn fact that we are living in the midst of a generation that will soon pass away, and should address them under the influence of this consideration. He wished to say, in conclusion, that he has often met with young men that had been educated in the Free Church Institution in Calcutta, and he always found them more respectful, and better disposed towards missionaries and the gospel, than any other class.

The Rev. E. Storrow would ask to what extent the practice has been adopted of setting out without any definite route being fixed as necessary to be passed over, but with the intention of remaining, as the apostles evidently did, a considerable time in one place, if there seems to be a disposition to hear the gospel.

Mr. Morgan has sometimes remained for five, six and eight days in one central place, going out into the neighbouring villages. Sometimes also he has arranged to return by the same way that he went, so as to give each place two visits separated by a short interval.

The Rev. C. Bomwetsch has adopted the same course; staying a fortnight at a time in one place; and visiting the same place at different times. He thinks that the great defect in itinerant preaching is that alluded to by Mr. Storrow. If we are not able to follow up any impression that may be made, it is sure to be lost. What we most want, is a larger and better supply of native agency: of this agency he much approves and employs it. He regards going from house to house as the best mode of conducting operations. This plan has been adopted with great success on the Malabar Coast. He is in the habit of visiting the houses of respectable natives. This enables him to maintain a friendly intimacy, and at fitting times to preach the gospel to them. He would congratulate the educational missionaries on the great success that has attended their labours. Amongst all the missionaries there are none that he admires and loves so much as the Free Church brethren, and he even gave offence in England and Germany, during his late visit, by the strong terms in which he spoke of them and their operations. But the great majority of missionaries ought to be constantly engaged in direct preaching; which he thinks has not had a fair trial.

The Rev. F. Schurr is always out itinerating one or two months in the cold weather, but his engagements in connexion with the native church do not allow him to do so much in this way as he would like. His great faith is in the direct preaching of the gospel. It must be preached to all, young and old, educated and uneducated alike. He considers books and tracts of great service as auxiliaries to the preaching of the gospel. Sometimes a preacher finds a book or a tract has preceded him into a district that he has never visited before, and has prepared the people to receive him. At other times the books that he leaves behind serve to deepen and strengthen the impressions produced by his preaching. As to the mode of conducting itinerancies, he would take the liberty to state to the Conference a proposal that he made some years ago. He would have bungalows or native houses erected in different favourable localities, so that the missionary, whether European or native, might remain for a month or six weeks in one place, if he found inducement to do so. He would have these bungalows erected as the centres of circles of ten or fifteen miles radius. They would not cost much, and they would be of immense service.

The Rev. J. Mullens thought that the opponents of educational operations as conducted by missionaries, ought not to complain, because, including the two Scottish Missions in Calcutta, only one-fourth of the Bengal missionaries were engaged in the English Institutions. In all India, including the Presidency towns, only one-tenth were employed in

them to any extent. To all other missionaries, four hundred in number, the vernacular languages are necessary: and all that number can employ them in preaching directly to the heathen in their own tongue. From his own experience he could testify that such preaching is by far the most attractive department of missionary work. There are few departments more delightful in themselves, or more important in their bearing on the people. For himself he can say that he has enjoyed greater pleasure in preaching to a heathen congregation in the two bazar chapels he attends in Calcutta and Bhowanipore, than either in teaching his classes in the Institution, or in ministering to his native church. Probably all will be agreed in assigning the very first place to this branch of labor; but other departments ought not to be undervalued. Who can desire to find fault with the Bible translator, or with the tract writer, who supplies the preacher with his tracts? Certainly mofussil missionaries will not do so, when they receive such large supplies of christian books from the Calcutta Societies. The best mode of conducting this branch of work must doubtless be learned mainly by practice, though the hints of experienced missionaries are of great value to beginners. The way in which the gospel is now received throughout the country, both by the higher and the lower classes, is highly gratifying. It is satisfactory to find that at present there is not much need of controversy; the people are generally willing to listen to the simple preaching of the gospel. Indeed it is astonishing to see how eagerly and how long they listen. Since his visit to Orissa in 1849, he has adopted the plan of the bazar-book mentioned by Mr. Stubbins, and finds it of great use.

Dr. Boaz thought that one or two things in Mr. Wenger's paper require correction. The statements as to the habit of satirizing the Hindu system might give rise to the impression that missionaries are in the habit of doing so; and that they do not give a plain and simple statement of the gospel of Christ. He understands that satirical allusions to the gods and goddesses have long been discontinued.

The Rev. E. Yate asked, how we are to act, when we are virtually forced to expose the Hindu system. He also wished to ask whether, instead of preaching, question and answer might not be adopted with advantage.

The Rev. G. G. Cuthbert also asked, whether it was very advisable for missionaries to visit melas and festivals; and whether the tracts and portions of scripture given there, had been known frequently to bear fruit.

The Rev. A. F. Lacroix, the chairman, would make a few remarks on some points that had come under discussion. On the advantages of preaching at melas and festivals, it is quite true that the minds of the people are not in the best state for listening to the gospel; but still before the mela fairly begins and when the great excitement is over, many most favourable opportunities may be got of preaching. It is not likely that deep impressions will be made at the time, but many may be brought within hearing of the gospel on these occasions, who else would have no opportunity of hearing it; although their minds may be too much excited to be deeply impressed at the time, it is not unlikely that what they have heard, may adhere to their minds after the excitement has passed away; and there are pleasing instances of this on record. We generally select a quiet spot on the outskirts of the crowd and not in the midst of the mela. As to the topics of preaching; he formerly used to go far in attacking Hinduism; but now finds it more profitable to preach the simple gospel; to preach Christ, the story of his life, his death, his resurrection and ascension, his presence with us now and the certainty of his future judgment. Yet, he would not avoid all attacks on Hinduism. It is absolutely

necessary to expose its falsehood, and all the more on account of the prevalent belief of the people, that all religions are equally good, that Christianity is best for us, but that Hinduism is best for them. Among the men who have received an English education, there are many who are convinced of the falsehood of Hinduism, but have doubts as to the truth of Christianity; but with the people generally the very opposite is the case. A proper Hindu will admit fully and in the most unqualified terms that Christianity is true and that it is an admirable system, and you may go away under the impression that you have convinced him and that he is in a very hopeful state. But no such thing, you have never touched his belief that Hinduism is also true; and if it be not quite so good, that is just because you are more fortunate than he, just as you have got a white face and he a black one. But one thing he would say, that the missionary ought always to begin with Christianity, and wherever he has occasion to controvert Hinduism, he should do it in such a tone and manner, as will manifest his kindliness towards those whom he is addressing. By following this course he meets with very little opposition, even in the Chitpore Road, which used to be by far the noisiest and often most unmanageable preaching chapel in Calcutta. The success attending vernacular preaching is apt to be under-estimated. We generally think of those who have been converted under the influence of a particular sermon, and the number of such is certainly small. But in another way a very important influence has been exerted. A few persons have been converted; then a church has been formed, and ordinances maintained; and through the influence of these ordinances and the example and influence of the christians or their neighbors and friends, many have been added to the church. To the South of Calcutta it was mainly through the influence and example of the first converts that the leaven spread. He is persuaded that the time has now come, when all should bestir themselves more than ever in this department of work. At one time he was opposed to schools, and did not think them a proper mode of applying missionary resources. But he has changed his opinion, and believes that in certain places and in certain circumstances, christian education is one of the most powerful agencies that can be brought to bear upon the people. There are diversities of gifts, but the same Spirit. What he would now say very earnestly is, that each one of us should do that work for which he is best qualified by the Spirit of God, and to which the providence of God directs him.

### Resolution on Vernacular Preaching.

After considerable discussion, the following Resolution was adopted upon this subject:

"That this Conference concur generally in the views now given by Messrs. Wenger and Stubbins of the sphere of vernacular preaching, and of the modes in which it may be best carried on. Amongst the various means employed in India for the fulfilment of the great commission, they regard the preaching of the gospel to the people *in their own tongue* either by European missionaries or by preachers raised up in the country, as the work of highest importance. Though attended with difficulties, they consider it admirably adapted to the instruction of all, who can be brought under its influence; but they regret that owing to the state and constitution of native society, there are certain classes, such as the members of wealthy families, and nearly the whole female population, who are rarely reached by its agency. So important is it in their eyes, that they consider, that every missionary on arriving

in the country should endeavour so to master the language as to be able personally to engage in it: and while such as learn to speak it well, should, if not otherwise directed by Providence, devote to vernacular preaching their entire attention, those who are directed to other plans, should also give to it as much time and effort as they can. They consider that owing to the state of the native mind, every department of vernacular preaching should receive the most careful study; in order that a missionary may be completely prepared for the various circumstances under which the Hindus are addressed by him; and especially for the numerous objections with which they meet his exhortations. With a view to secure, as far as possible, the same hearers, they think that in the neighbourhood of a missionary's house or station, preaching in the bazar to the heathen should be conducted with regularity and on system. They also approve highly of extensive itinerancies amongst villages and towns beyond the ordinary sphere of his labour; of visits to the great markets, and (in spite of certain disadvantages) of visits to the crowds attending the great melás and religious festivals. If practicable, such itinerancies should be regular and systematic, so that a missionary may re-visit the same villages, or may remain at any place that seems peculiarly open to the gospel. Though not absolutely necessary, they think that in such itinerancies missionaries may, with great advantage, accompany each other or be accompanied by native catechists: while their visits and their preaching should be followed up by a judicious distribution of suitable tracts and portions of the Word of God.

"In looking at the results of vernacular preaching in Bengal, they acknowledge with regret, that though the majority of missionaries have been engaged, for many years, in various parts of the country in this department of missionary labour, it is a remarkable fact that, as compared with the amount of labour and journeying, the number of known conversions to which vernacular preaching to the heathen in the bazar by missionaries has immediately led, seems to have been small. Indirectly it has produced enquiry, brought enquirers into connection with christians and christian services; and in conjunction with other agencies has led to the formation of the native churches now existing. Especially has it contributed to that marked change in religious views, both as to the character of Hinduism and the worth of Christianity, which distinguishes the present generation of the Hindus from those which have preceded it. Regarding these fruits as of the highest importance, the members of this Conference feel abundantly encouraged to continue preaching the word every where, sure that the promise will be fulfilled, that we shall reap if we faint not."

With a view to promote the increase of efficient vernacular preaching in all parts of the country, it was also resolved, on the motion of the Rev. Messrs. Mullens and Smith:

"That a Committee be appointed to draw up and publish a Hand-Book for the use of vernacular preachers, similar to the manuscript Bazar-Book, which has been in use for many years among the Orissa missionaries: that the Book be made of a portable form; and that it

be published by subscription, its price, if practicable, not exceeding one rupee." That the Committee consist of the Rev. Messrs. Lacroix, Morgan, Wenger and Mullens; Mr. Lacroix being convener."

As some members of the Conference strongly object to certain portions of the Resolution on Vernacular Preaching, the Conference permitted them to place the following expression of their dissent among the official proceedings of these meetings.

DISSENT FROM THE RESOLUTION ON VERNACULAR PREACHING.

"We dissent from that portion of the above resolution respecting vernacular preaching, which pronounces it to be the department of missionary work of highest importance; and that for the following reasons, viz.

1. BECAUSE the resolution is virtually a censure upon some of the most venerable missionaries who have ever laboured in this land, who have been mainly employed in other departments of missionary labour, as Bible Translation, Education and the pastorship of native churches. We cannot join in a resolution which necessarily implies that these men have been employed only in subordinate departments of the work.

2. BECAUSE in other places, the resolution will probably be understood as implying this censure in a greater degree than the discussions in the Conference shewed that the members understood it; and in the opinion of the dissentients, the Resolution is liable to such mis-construction.

3. BECAUSE one effect of the Resolution will be, to induce young missionaries, when entering upon their labour, to rush into the most difficult department of missionary work, before they are properly qualified for it, and will unduly excite prejudices in their minds against various departments of the work, before they are capable of exercising an independent judgment as to the comparative value of the several branches into which missionary labour is divided.

4. BECAUSE we consider that in certain places, and for certain classes, vernacular preaching is not the most important branch of missionary work.

(Signed) THOMAS SMITH. JAMES OGILVIE.
JOHN ANDERSON. JOHN TRAFFORD.
JAMES LONG. EDWARD STORROW.
WILLIAM C. FYFE. JOHN FORDYCE.
LAL BEHARI DE.

For the second, third and fourth reasons: JOHN POURIE.

*(To be Continued.)*

## Missionary and Religious Intelligence.

We regret to have to record the death of the Rev. H. SMYLIE, of Dinajpore. He expired at Serampore, on the 14th ult.

The period for sending in Essays on the Hindu systems of Philosophy, to compete for the prize of £300, offered by a member of the Civil Service of the East India Company, has been prolonged to Dec. 31st, 1857.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

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NOVEMBER, 1855.

## I.—*The Hindu Controversy, No.* 3.—*Esoteric and Exoteric Doctrine.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,—As you wish for a continuation of the papers on the Hindu Controversy, contained in your numbers for October and December last, I have the pleasure to send you a translation of a letter received from another Pandit in reply to mine, and my answer to the same. You will perceive that my object in the latter was not so much to answer every thing contained in the Pandit's letter, as to stimulate further enquiry on his part and, if possible, to elicit ampler communication from him. In this last object I was so far successful, that I received, a few months afterwards, a rejoinder in the shape of a small MS. pamphlet of 54 pp., which I intend to make the subject of another paper.

After four lines of Sanskrit eulogy and compliment, and ten lines of Hindí ditto, the Pandit writes as follows:—

"RELIGIOUS DISCUSSION TO SUBVERT RELIGION.

"What you have written in your letters, that the word of God and your belief are as follows, viz.: 'that to forsake our own religion and walk solely according to the word of God will be the means of removing sin, giving the highest peace, destroying all pain, and imparting salvation'—is doubtless true. But to the understanding of an ignorant person, the first difficulty is to know the meaning of the word *salvation*. If salvation is to be found simply by forsaking one's own religion, then why is it that very great munis and devotees, pleasing God by their great austerities and obtaining the highest wis-

dom by the divine favour, have found salvation with such very great effort and suffering? Simply to forsake one's own religion, is a very easy thing. To the lofty wisdom of those sages, the whole universe is but a manifestation of God, and is one with him. According to this essential wisdom, the Hindus, English and Musalmáns are in no respect different from each other; for all life is but a part of God. And the highest enjoyment, blessedness and perfection, and true salvation are attained only by these sages. To others, there is nothing but discussion and controversy. These, seeing the impious courses of ignorant persons—shunning all intercourse, happy, blessed and without prejudice,—wander about in forests. They have no dependence on others and no enmity with any one. They only point out the path of wisdom to such as, despising the world and void of passion, place their trust in them. They are never seen by others. Such great and wise personages are very scarce in the world.

"In the beginning God created the world, and afterwards the Veds. In these, that is the Veds, two doctrines are established, the Esoteric and Exoteric. The Esoteric has been already explained a little.

"*The Exoteric Doctrine.*

"For the diffusion of all customs through the world, God formed the Vedángas, the Puránas and other Shástras, and afterwards the heretical sects. He created the four jugs, and separate religions for each jug. In three jugs, austerities, sacrifices and alms were appointed, as the best works. In three jugs, very powerful men—great givers of alms, performers of sacrifice and austerities, very merciful and forgiving kings, nourishing their subjects like children—were created for the preservation of religion. Thus, hitherto, thousands of governors have punished transgressors and maintained religion. Religion also has come down inviolate. Thus in the present age, the English of mighty power, performers of wonderful deeds, very merciful, oceans of intelligence, judges of morals and religions, intent on proclaiming religion, are more glorious in every way than former governors. Your wonderful deeds, beyond the intelligence of mortals, are like the achievements of gods. By your favour and glory religion has hitherto remained firm as ever. Heretical religion, disrespectful to the Veds and Puráns, has not gained currency. On account of this all persons, following their own religion, bless the English. For as you, seeing God a judge over you, no doubt fear irreligion and injustice, so we also, seeing you over us as a judge like God, fear impiety. Therefore so long as we are so

fortunate as to live under the rule of the merciful and religious English, all persons hope to live intent on their own religion. But the conclusion is written in our Veds and Puráns, that in the Kali jug, after thousands of years, heretical religions will spread. The Veds, Puráns, Shástras and Deities will be treated with contempt. All religion will be destroyed; observance of the laws will cease; all sorts of sufferings will fall on subjects, &c. And the course of things which will arise in the beginning of that jug is written in the Puráns, and is now also beginning to take place. That which in the present time turns out to be true and accurate, must also be true for the past and the future; from this cause our trust in our own Shástras and Puráns is inconceivably strengthened.

"What is contained in your letters, that it is written in the word of God, 'keep my commandments, recognize me only as your God and Saviour, &c.,' is also true. For in the beginning God created different races and different religions. He also created the understandings of these races, favourable to their own religions. Therefore every one, according to his race, thinks his own religion true and the religion of others false, and tries to overthrow it. In this important matter, a wise man ought to renounce prejudice and partiality, and to consider that God is one. But for purposes of worship God has different names among different races. Therefore, in whatever way any one may worship God, God accepts him. He is pleased that men should worship him according to their race. Those ignorant persons who, delighted and satisfied with sensual pleasures, think that they have obtained salvation only by wishing it, and under habitual infatuation forsake the worship of God, He, considering their sin enormous, casts them into hell;—their salvation never takes place. Those who, with a true heart and without hypocrisy, habitually worshipping God, by his mercy avoid sensual pleasures, are indifferent to the world, and acquire exalted divine wisdom,—these, escaping from the world and becoming wise, are absorbed in God himself. As rivers flowing to the sea by different channels, losing name and form, are absorbed in the sea itself, are one with the sea, though the channels of the rivers are different; thus also the modes of worship are different. The acquisition of this divine wisdom is the reward of good works. All men indeed are delighted with worldly wisdom. But some account has already been given of these wise persons. Until the acquisition of divine wisdom, a continuance in the worship of God, according to one's own race, is the cause of salvation. That which on this subject you exalted persons anxiously and laboriously write for our benefit, viz. 'Know God—be anxious about the other

world, and so on'—this is the excellent moral duty and religion of exalted and merciful governors—to undergo in this way physical toil for the benefit of others, and to remove their temporal and eternal suffering. And we hope that all our suffering will disappear through the kindness of our governors.

"And what is written in your letters—that the eighteen Puráns are opposed to each other, and in one place Shiva is reviled and in another Vishnu—the meaning of this is, that the divine illusive world-form has three attributes—truth, passion and darkness,—and God has appointed three Deities, Brahmá, Vishnu and Mahádev, as the lords of these three attributes, for the purposes of creation, preservation and destruction. He also formed three kinds of creatures, and produced the Ved for purposes of practical religion. Considering this difficult of comprehension, holy men have taken the purport of the Veds and made the Puráns. In order to understand first the nature of the universe, in the Veds and Puráns they instituted the dualistic system;—they also, in these sections, established forms of worship suited to ignorant but devout persons. Therefore some worship Shiva and others Vishnu. In order to stimulate the zeal of dark-minded, ignorant worshippers, they write both abuse and praise in the Puráns. In conclusion, the purport both of the Veds and Puráns, overthrowing the dualistic system, establishes the Pantheistic. In the Kali yug—on account of the shortness of life and the necessity of providing food—no one studiee the Shástras and Puráns. They only take those passages which are necessary for securing their own subsistence. But by considering the beginning and the end, the religion of all Puráns is the same.

"And what is written in your letters, that you enjoy great peace in following your religion—this also is true. For it is not possible to be lords of the earth, without the power of God and great religious austerities. Thus you English, by the great power of God and by great religious austerities, have become mighty monarchs and lords of the whole earth. Therefore you cannot know what suffering is, even in your dreams. Even those persons on whom, on account of their merit, you cast a look of favour, become very distinguished, and spend their time in enjoyment. Only we, who on account of our destiny fail to secure the gracious look, either of God, or of you our governors, who are incarnate portions of God, suffer various kinds of grief. From this it is plain, that you show favour according to destiny: otherwise how could very wise persons continue to suffer, while some who know but little are happy? In short, every living thing is subject to its own destiny."

MY REPLY.

"I have received your letter and I thank you for it. I do not understand very well how to compliment you according to the customs of this country, but I can truly say I was pleased to receive your letter. This is what I wish, that the learned men of this country should begin to investigate the subject of true religion; for intelligence and wisdom are increased by discussion and examination of arguments, and the truth also is made manifest.

"You have written in your letter some account of the Hindu religion, according to the Hindu Shástras. I was already aware that the Hindu faith was of that nature. But I did not describe it in my former letters; for I thought there was no need to describe the Hindu religion to Hindus. My object was chiefly to ascertain, what arguments there are in support of the Hindu faith and the Hindu shástras, and by what arguments it can be proved that those shástras are a divine revelation. But it is a matter of great regret that you have not replied to this. Certainly you have said that your trust in your own shástras is inconceivably strengthened by the description which is found in them of the Kali yug. But on reflection it will be found that this is not a real argument, it only looks like one. For, according to the Shástras, in the Kali yug women will bear children at the age of 5 or 6 years, and men will beget them at the age of 7 or 8, and at 12 years of age they will be completely grey-headed, and no one will live more than 20 years. From which it appears that the present age is not the Kali yug. But you should know that the reckoning of the yugs, which is contained in the shástras, is altogether an invention, and cannot by any possibility be established; for it has been proved by experimental science that the human race was not created more than 6,000 years ago.

"I cannot at present discuss all the particulars contained in your letter, but supposing you to be a seeker of the truth, I send you a little book. Be pleased to read this with attention, and then several new and authentic matters will be made known to you. I also, together with this, write two or three things by way of enquiry. Be so good as to write—and send me an answer; or if you should prefer at some time or other to have conversation with me, I shall be delighted.

1*st.* You say that your first difficulty is to understand the meaning of the word salvation. If this is the case, I ask, what benefit you have derived from all the Hindu shástras?

2*nd.* "You praise ascetics and devotees very highly. I therefore enquire, which is better, to live for oneself, or for the assistance of others?

3*rd.* "You describe two doctrines, the esoteric and exoteric, which are contrary to each other, though both are true: so I ask whether or no there is any difference between true and false? If there is a difference, is God true or false? If God is true, is he pleased with falsehood or displeased?

4*th.* "You say that passion and darkness are attributes of God. So I ask whether those things, which are a reproach to a good man, can be respectful, when spoken of God?

5*th.* "You say, 'One's own religion—one's own religion, to observe one's own religion and so on'—but I ask, Supposing one's own religion should be false, will observing it make it true?

"Several more questions of this kind I might write, but I will not trouble you any more at present. Be kind enough to read the accompanying little book, the Matpariksha, with attention. It is a very excellent book and your son Jiwa Nand has seen it. If you would like to ask any questions about it, do so. May the grace and assistance of God be with you."

FAREWELL."

As mentioned above, in reply to this I received a MS. pamphlet of 54 pp. containing many quotations from the Shástras, and more fully stating the views expressed in the Pandit's first letter. I will, however, reserve any remarks, until I come to consider the pamphlet.

I have been informed that enquiry has been made, whether those parts of this controversy which appeared in the two former papers in this journal, have been printed in either the Hindí or Urdu character for general distribution. In reply I beg to say that only my three letters, contained in the first paper, have been printed, as there mentioned, in Hindí, and addressed to the residents in this province and distributed amongst them. The enquiry, however, has suggested to me, that not only those letters, but also those of the Pandits and my replies to them, might very easily be adapted and arranged, so as to form a controversial work, fitted for general distribution, wherever the Hindí language is read. And I think it not unlikely that it might prove more attractive to many Hindus, than a formal Christian treatise, especially if it contained, as I propose, the letters of the Pandits in full. With the materials which I have at present in hand, and the answers I have still to write, the work would be divided into chapters something in the following manner, and I have thought that the title *Dharmádharmaparikshá-patra*, or 'Letters testing religion and irreligion,' would be a suitable one.

*Chapter* 1. Three letters addressed by a Missionary to all the Hindus.

*Chapter* 2. A letter from Pandit Manorath Joshi, on Vedántism, and the Missionary's reply.

*Chapter* 3. A letter from Pandit Harikrishn Pant, on Esoteric and Exoteric religion, and the Missionary's reply.

*Chapter* 4. A Rejoinder from Harikrishn Pant to the Missionary's reply.

*Chapter* 5. The Missionary's answer to the above.

*Chapter* 6. Letters from Lokmani Joshi, Názir, and Gungá Rám Mutasaddi, to the Missionary, in defence of Hinduism.

*Chapter* 7. The Missionary's answer to the above.

*Chapter* 8. A letter from Jwala Datt Joshi to the Missionary, containing several questions regarding Christianity.

*Chapter* 9. The Missionory's reply to the above.

It would make the work less bulky, if the Pandit's letters were curtailed of their superfluous parts, especially where they have only repeated each other, as they frequently have. But I think this would make the work less attractive to the Hindus, and might furnish grounds for the insinuation that parts were kept back, because they were felt unanswerable. For fairness sake, therefore, I should prefer inserting the Pandit's letters entire. They would also show repeatedly and forcibly, how little can be said, in defence of the Hindu faith.

I am not aware of the existence of any such work in Hindí as the one I propose, although the Muhammadan controversy has, through Mr. Pfander's work, long since reached this stage. I cannot therefore but think that if it were properly executed, it would do good service in the great cause. But how is the expense of publication to be met? The funds of the Agra Tract Society are not at present in a condition to allow of its undertaking it. Do you think the Calcutta Society would be able to do so? Or could private subscriptions be raised for this specific object, as has been done for the reprinting of Mr. Pfander's works? If there were any reasonable prospect of this work seeing the light, I should be happy to set about arranging and preparing it without delay.

MANGALOPADESHAK.

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## II.—*General Conference of Bengal Missionaries.*

(Continued from page 484.)

### WEDNESDAY AFTERNOON.

A short adjournment at half-past one followed the discussion on Vernacular Preaching: but the Conference having resumed, a hymn was sung, and the Rev. T. Gardiner offered prayer. The chairman then called on the Rev. D. EWART, at

present the senior Member of the Free Church Mission in Calcutta, to introduce the fourth subject appointed for discussion; which he did by reading the following paper:

### On English Missionary Education.

Mr. Chairman and Brethren,—I do not wish to regard myself, on the present occasion, as the apologist of our English Missionary Education. I would rather desire to be regarded, on this occasion, as occupying the position of an Expounder of the system, in some of its most prominent features. I am not unwilling, if need be, however, also to assume the character of an apologist, fully satisfied as I am, that our English Missionary Educational Institutions have proved a source of more benefit, than can now be told, to the communities among which they have been established and carried on; and also knowing, as I do, that to a goodly number the education and instruction, received in these Institutions, have proved the blessed means of leading them from the paths of error and ungodliness to Him, who is the way and the truth and the life. Time was, when even in our Calcutta Missionary Conference the question was calmly asked, whether the man who taught the gospel to the pupils of a school, could be regarded as a missionary at all. That question may be raised again; and if so, it will be necessary to point out the basis of that freedom, as many of us feel it to be, in accordance with which we carry our pupils onward, throughout the various branches of a literary and scientific education, in order to secure their attendance at our classes for Bible and religious instruction. In the meantime we are at liberty to assert, that it is a fact that almost all, if not all, missionary bodies in this country do engage, to a greater or less extent, in carrying on this branch of missionary operations. It is also a fact that it has pleased the Great Head of the Church to sanction, by his presence and blessing, the labours of those who are engaged in carrying on these Institutions. Not a few fruits have been granted to such labourers: souls have been gathered in from the realms of heathenism, and brought into the kingdom of righteousness and peace. Many have been weaned from error, and, although in the dangerous state of halting between two opinions, they may be regarded as more the friends than the opponents of the truth.

But, waiving all further preliminary remarks, I proceed directly to the exposition of the subject assigned to me, availing myself of the topics stated in the programme of the proceedings of this General Conference of Missionary brethren. The topics specified there, are—

1. The peculiar sphere of English Missionary Education.
2. Its special aim.
3. Its real influence.
4. Its success.

1. English education can be of no use to the great masses of the population. The agricultural labourer, and even the village trader, and the great body of those occupied in the various branches of mechanic labour, have no inducement whatever to spend eight, ten or twelve years of their lives in applying themselves to the acquisition of English literature and the sciences of the west. For these vast masses of human beings, the greatest boon that could be vouchsafed, in the way of merely secular education, would be the means of acquiring the power of reading and writing in their own tongue, and of casting up accounts in the vernacular way, with such improvements as the highly advanced state of modern education may suggest to the intelligent superintendents of vernacular schools and academies. But there is a numerous class of persons who belong to what may be called the middle ranks of the native population,—middle ranks, not as regards caste; for many of those alluded to are of the highest caste; but middle ranks, as regards wealth and worldly influence. These are to be found at all the zillah stations and chief towns. There are many openings for them in Government offices, and in various branches of the public service. An English education opens the door for them, and facilitates their advancement to situations of trust and emolument. The youth of these classes, consisting of young Bráhmans, young Vaidyas, young Káisthas of all grades and subdivisions, and multitudes of the weaver caste, and of others who cannot lay claim to be ranked among Káisthas, are most eager to be regarded as candidates for such situations as we have alluded to; and, in order to qualify themselves for employment, are eager in the pursuit of English literature and science. The consequence is that in all towns or villages, where a large number of these classes reside, an English school is no sooner opened than its benches are filled; and if it be conducted with any degree of efficiency, the numbers may not only be kept up, but increased day by day, and year by year.

The number of young Bráhmans who will be found in such schools is much more than many, perhaps, would venture to suppose. I have often found them constitute nearly one-fourth of the whole. And when we consider what an influence Bráhmans have over the minds of the vulgar in this priest-ridden land, we may readily concede the mighty importance of the minds of that powerful and influential caste becom-

ing imbued with the sound principles of modern philosophy, and with the pure and self-evidencing truths of the holy oracles. Of scarcely less importance is it that the vast tribes of Ghoshes, Mitras, Basus, Dattas, Dáses, Des and the like, should be raised to the contemplation of truth in all its departments. How can this be done, in the present state of native society, save through education in one form or another? And the kind of education suited to effect the desired end, is not that which nurses the overweening vanity of native youth, by leading them onward through the speculations of philosophy, and the rigid demonstrations of science, without calling upon them to consider what they are, and what they ought to be, both with reference to time and eternity. It is that species of education which is aimed at by missionary Institutions; in which science and literature and philosophy are made the handmaids of religion; and in which every branch of knowledge, which is not directly and purely religious, is at least made indirectly conducive to religion, and in some measure subreligious.

We would, then, say that the middling classes of society, so far as wealth and influence form the basis of classification, constitute the peculiar sphere of this branch of missionary labour; and the places where these middling classes are to be found are the localities where we are to put forth our efforts. But some may say, these are just the localities occupied by Government schools and colleges. We would make no account of that. The Government system of education may command the attendance at its schools and colleges of the sons of the wealthy classes; but it leaves the great mass of the middling classes untouched, and as yet has done almost nothing for the people at large. Let the missionary Institution be placed side by side with the Government college, and there the missionary will be ready to avail himself of any opportunities which the reception of a non-religious education may throw in his way; and he will be sure to receive into his own Institution multitudes who cannot obtain entrance in the Government seminary. I frankly avow that in my humble opinion the education in the missionary Institution ought, as a matter of principle, to be free. But, without entering now upon the discussion of the principle, it is easy to see the power and influence which the offer of a free education gives the missionary over the minds of his pupils. They feel that they are altogether under his control and at his disposal; and that as he admits them freely, so he is at liberty to forbid their attendance, without reference to any other consideration than the full exercise of his own judgment regarding their conduct.

But the best sphere for missionary educational Institutions is a metropolis and its immediate suburbs. There, are masses of all the different classes of men whose sons desire English education. These are gathered from many distant places, and will bring their youth with them, to have them educated under their own eye, and spending the evenings and mornings under the same roof as themselves. The father, uncle, brother goes to his shop, his office, or his peculiar line of business, whatever it may be, among the many departments of employment which the metropolis opens up, in the bazar, in the merchant's office, in the courts of law, or the Government secretariats; at the same time the youths go to school, and are busily occupied during the hours when a guardian's surveillance cannot be extended towards them. In the evening they both return home, the Babu from his office, the boy from his school. There is a convenience in all this, which leads to the collection in Calcutta of a vast number of young persons;—and we know not to what extent schools might be multiplied in this metropolis. The supply, during my experience, has not, as yet, got ahead of the demand. But we must now say somewhat—

2. On the special AIM of English missionary education. This is, and always ought to be, the evangelization of the pupils. We repudiate any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school subordinate to this; and, in order to effect this, missionaries should be the head teachers in the Institution. That will not be a thoroughly evangelistic Institution, where the missionary merely walks in now and then, showing his interest indeed, but taking no active share in the work. He must make himself thoroughly acquainted with the youths, and prove his disinterested desire after their improvement, by showing himself not above taking pains to instruct them in all branches of truth, availing himself of every opening to enforce the principles of true morality and true religion, as inseparable, and connected the one with the other, the former with the latter, as the branches, leaves and fruit with the parent root and trunk. While thinking on this subject, I happened to cast my eye on one of our religious periodicals for the present month, containing an article on missionary schools. The writer of that article disposes of the whole question in a very summary and off-hand sort of way. No disrespect is meant to him by these remarks. But it appears to me that *his* reasons for missionaries withdrawing from education, constitute some of the strongest reasons for some missionaries, at least, making education their exclusive department. He says, "No doubt, it is desirable for mission-

aries to get and to retain an influence over schools, as far as possible, because they afford a large field for preaching the gospel to numbers of impressible minds. Still, to be themselves actively engaged in imparting secular knowledge, appears to be quite foreign to the proper work of a missionary in a land circumstanced as this is at present." Now, in our opinion, the missionary can neither get nor retain an influence over *scholars*, unless he be himself actively engaged in communicating knowledge to them. The missionary does not establish schools for the bare purpose of civilizing or instructing; but he establishes them as instruments for evangelizing; and just as the apostles gained a patient hearing by exercising the power of working miracles, and followed it up by preaching: so the missionary, engaged in an educational Institution, gains for himself a patient hearing by imparting useful and eagerly-desired knowledge, call it secular if you will, and follows it up by preaching the gospel to the impressible minds that surround him. Here surely is no confounding of means and end; but an application of means, in my judgment far more likely to secure the end than those which this writer suggests. He thinks, education could be carried on equally well, though all missionary schools were closed; and that missionaries might retain an influence over schools, the charge of which was undertaken as a *speculation*. We question both these points. In my opinion, to give a missionary sufficient influence over a school for evangelization, the school must be one that affords gratuitous education, a school in which the missionary is himself the chief person, the teacher of highest literature and the instructor in highest science. In no other way, can he obtain a full hold over the minds of its scholars. But let him never lose sight of his *special aim*, the glorifying of God, in teaching and enforcing and exemplifying the tenets of the glorious gospel of the blessed God.

3 Let me now allude to the third topic, the REAL INFLUENCE of English missionary education. I should almost like to decline saying any thing on this topic; because I believe that the real influence of any missionary operation, the making of books, and translations of Scripture, preaching in the vernacular tongue, or teaching in schools, cannot be fully known till the secrets of all hearts are revealed, in the day when the Son of man shall come in his glory, surrounded by his holy angels, and shall sit on the throne of his glory. But I may state a few real influences which are palpable to every observer, even now. Our missionary education convinces men that missionaries, who in these days cannot work miracles, are really zealous for their advantage and welfare in this world. And it convinces

men that missionaries do not fear the spread of knowledge, and that they desire that the arguments which they bring forward on behalf of the gospel, should be tested and judged of by the same kind of criteria as are to be used in testing the truths of other arguments. This shows that, if deceivers, they are the most disinterested of deceivers; seeing they furnish their audience with the best known weapons for detecting the deception.

But the most marked influence, produced by our missionary Institutions, is the utter annihilation of some of the greatest difficulties with which missionaries have to contend in endeavouring to evangelize this people. The general education, coupled with the religious instruction, even where it fails to bring the youths to Christ, has a certain and powerful destructive tendency, as regards all confidence in the Hindu shastras, and all regard to the distinctions of caste. There may be an outward conformity to the innumerable requirements of the Hindu religion—there may be a public adherence to the distinctions of caste. But the spell is effectually broken, and never can again acquire its lost power. How can it be otherwise? The haughty and youthful deified twice-born,—who often, on his way to the place of learning, is stopped by the cringing sudra to dip his young brahmanical toe in a basin of water,—learns at the prelection and in the class-room to form a different estimate of things. Some scion of a humble sudra stock may there, with ease, take the highest place. Or, though the Bráhman, which is not unfrequent, excel in literature and science, as well as occupy the highest rank in the contingencies of birth, yet he finds that to maintain his position, he must trust, not to such contingencies, but to application and mental superiority, and that if he slacken his application, or cease to put forth his power, some Dás or De, or Sáhá or Lábá will immediately take a higher place than his. I believe that, if you had the means of scrutinizing the tenets and opinions of the members of the upper classes of our Institutions, you would not find more than a few who would venture to avow any confidence in the shástras of Hinduism, or who would describe caste as any thing more than a fiction of the Bráhmans to maintain their own supremacy.

But we would say more. Christian education elevates the moral tone, even of unbelievers; and just as the irreligious man in a christian land may have a high standard of honour, which the decencies of a community, living under the influences of the pure and exalted morality of the gospel, force upon him; so the youth, who is disciplined and taught in accordance with the moral principles of the Bible, and is dealt with and treated on these principles, learns insensibly to respect these principles,

and those who profess them and act upon them. And this influence extends in native society. We know many whose consciences are thus christianized, and who, although not professing christians, do homage to the supremacy of the gospel in their hearts and lives.

But some one may say, What is gained by such an influence operating on native minds? We unhesitatingly reply,—Much is gained; because the most formidable of those hindrances, which have been so distinctly stated and dwelt upon by our respected and esteemed brother, who brought this subject before the Conference—are entirely done away with, in the case of those who have benefited by our instructions in our missionary Institutions.

4. But those various influences, though vastly important as preparatory means, we do not regard as constituting their success. We are by no means inclined, however, to listen to what many say regarding preparatory work; or to admit the soundness of their reasoning, when they endeavour to do away with all that is said about preparation, by falling back upon the sovereignty of God. We fully admit the sovereignty of God as supreme and irresistible. But the record of his will discloses to us that he exercises his sovereignty, so far as man is concerned, by the employment of means, and often by a series of preparatory operations; and that, even when he has been pleased to have recourse to miraculous agency, it has often been to prepare the minds of his servants for after enlargement in true knowledge. But in taking up the remaining topic of the subject assigned to me, I shall simplify the whole matter by considering *success* to signify admissions to the Church. And yet, while making this concession, I feel that Mr. Smith was quite right in what he said, at our meeting yesterday, regarding some who die in the faith without obtaining or having it in their power to obtain baptism. Two remarkable instances of this kind were communicated to Mr. Wylie by myself some years ago, and published by him in a pamphlet regarding the influence of the Bible; and also I think as an appendix to the report of the Bible Society. I have no manner of doubt that those two brothers died in the faith of Christ, and that they were accepted through him. There are other cases that might be specified. Those I have alluded to, were adduced at the time as specimens of a class. But let us only speak of admissions to the church. I have not had opportunities of collecting any thing like general statistics on this subject: I shall therefore confine my remarks to the mission to which I myself belong. I believe that the results of our operations in educational mission work may be regarded as a very

fair specimen, indicative of the average amount of success in all similar efforts. We were first in the field, in endeavouring to give full effect to this branch of labour; and we laboured for several years without having many direct seals of our ministry. But of late, that is to say, within the last sixteen years, no year has passed away, without several being admitted into the church by baptism. Other labourers have followed us in the same path of operation, and, without having had to experience the initiatory difficulties against which we had to contend, have, as I believe, had at least equal, if not greater encouragement.

Since the commencement of our mission in 1830, we have admitted into the church by baptism—

| | |
|---|---|
| Of males, .. ..... ..... | 70 |
| Of females, .... ..... ..... | 31 |
| In all, ..... | 101 |

With the exception of about 10 persons, these are the results of our educational labours, and have received instruction in the saving truths of the gospel, either in our Calcutta and Chinsurah Institutions, or in our Branch Schools, or in the Orphan Home for females, formerly under Miss Laing, now under the Rev. John Fordyce. Some few of these have fallen into sin, and been separated from the mission. But the great majority have proved stedfast and consistent Christians. And some of our brightest jewels are transplanted to glory, and surround the throne of the Lamb, glorifying him who washed them in his blood and redeemed them from all iniquity.

| | | |
|---|---|---|
| Of the males, .... ..... | 22 | are Bráhmans, |
| Of the females, ..... | 5 | are Bráhmanis, |
| That is,..... ..... | 27 | persons, more than |

one-fourth of the whole, belong to that class which was long supposed to be the most inaccessible to the truths of the gospel in this land. We do not make this remark from any desire to exult in the baptism of persons of the brahmanical class, more than in the baptism of the humblest sudra. The souls of those of low birth are as precious in the sight of God as the souls of those of high birth. But viewing the question nationally, and with reference to the obstructions which are in our way, we cannot but regard it as a proof that the Lord of the vineyard is removing the obstacles in our way, and giving us more and more a door of entrance unto this people, when we see these instances of conversion from among a class, who are regarded by this people as gods upon earth.

Some of these converts are scattered abroad in various

employments, some in connection with our own mission, and a few in connection with other missions, and some are in secular employment. These, we have reason to say, are all doing well. A small native church, consisting of those families and single persons connected with the mission, resident in Calcutta, assembles every sabbath evening for worship in the vernacular tongue.

There are connected with the mission, as native missionaries and teachers:—

Four* preachers.

Three Catechists, applicants to be licensed for preaching.

Two Probationary Catechists, and—

Several applicants for being taken on trial for that office.

Four efficient Christian Teachers.

The numbers above given do not include some 24 children connected with the mission, and some of them now attending our Institutions and schools. Nor do they include a considerable number of persons who, though not admitted into the church in connection with our mission, have yet received the elements of christian instruction under us, and have gone abroad into the world, with tendencies which led them to listen to christian truth in other places, with less prejudice and with more attention, than they would have done under other circumstances. There are considerable numbers, in short, who having attended our Institution in their early years, have withdrawn from various causes, and have afterwards embraced the truth, acknowledging that their first impressions were received in our class-rooms. In some of these cases, a wonderful manifestation of the gracious providence of God, in bringing the sword of the Spirit to act upon the souls of men, has been manifested. A minute account of such would be highly edifying and interesting to every christian. Many of these cases were collected and shortly described by my friend Bíhári Lal Singh, one of our preachers, and published by him, in a small pamphlet, which he drew up to prove that the number of conversions from among the alumni of missionary Institutions, far exceeded the number of conversions from among the alumni of non-missionary colleges and seminaries.

* At the time when this was written, three of the preachers had passed their trials for ordination, and the Free Church Presbytery of Calcutta, being highly satisfied with the manner in which the probationers had acquitted themselves, had resolved to ordain them on Sabbath the 9th Sept. This ordination took place at the appointed time, and Jagadiswar Bhattáchárjya, Prasanna Kumár Chátturjya and Lál Bíhári De, are ordained missionary ministers.

The Rev. J. Long, of the Calcutta Church Mission, has been engaged for fifteen years in education, either English or Bengali, and thinks it desirable to know the views of different parties. Many will not object to the first-rate Institutions where a complete education is given, who will object to secondary Institutions in which the education is but partial. In such schools the lads cannot be well educated, their minds are not really improved. Those who can give time and labour to secure a good education in English are few.

The question is as to the usefulness of giving a mere smattering of it to the many, who cannot devote much attention to its acquirement. Will not the great mass of the people be more benefited by a thoroughly good vernacular education? He is decidedly of opinion that, for them, vernacular education is greatly preferable to an English one. Far greater efforts should be made, than have hitherto been made by missionaries, to promote such education. To whom are we to look for a real diffusion of knowledge among the masses? The Government will do but little. The zemindars and the rich natives will do nothing. Those who have received an English education themselves, have done much less than might reasonably have been expected of them. It is to the missionaries alone then that we can look for the education of the people through the vernacular languages. There are 80,000 vernacular schools in Bengal and Behar. There is a great educational movement going on throughout the country, and the missionaries should take a prominent part in it.

The Rev. E. Stuart, Church Mission, agrees with Mr. Long as to the value of secondary English schools, and thinks them all but valueless. But some think that certain difficulties necessitate them. Some laymen, for instance, imagine that no missionary can be well understood in the native languages; and that to get two or three hundred boys to read the New Testament is a very good thing. Others again consider it is only through schools that the difficulties of caste can be overcome. He has often thought that this class of schools, taking no fee, induce many persons to send their sons, who would not have them at all educated, if the schools were not free. A fee would much reduce this class. One advantage of these missionary institutions undoubtedly is, that we can really preach the gospel continually and most intelligibly to a large class, to whom the gospel would not otherwise be accessible.

Rev. T. Smith, agrees with much that has been said respecting secondary schools. If English education is to be prosecuted at all, it must be prosecuted with vigour, in order to do good. As to the *sphere* of English education, all are agreed that it is found in the large towns. Only in peculiar localities will it be otherwise. Thus the Free Church have a station at Culna. Though but a second-rate town, a peculiar desire for English education exists there. The reason is that it is an outport of Calcutta, and all the produce of a district is poured through it into the Ganges. Still the school has not flourished much: the desire being but limited.

In reference to the *special aims* of missionary Institutions, he would add to Mr. Ewart's views the training of a native ministry. To this notion some will object, that men should be trained when christians. This is true; but it cannot be disputed that we do begin their training better, and carry it on better, by taking men with minds already educated and disciplined. He does not disparage men otherwise trained. But all men will admit the advantage to those being trained for a native ministry, of a previous mental culture, such as the English missionary Institutions give. There is no antagonism between this English system and vernacular preaching. He thinks *this* system, the best means for promoting

vernacular preaching. Many missionaries can preach; but where foreigners speak *our* tongue, there is a barrier between them and us. So it is with us in INDIA. Missions therefore only *begin*, when a band of native missionaries is trained up, who may preach to their countrymen, with all those peculiarities in feeling, mode of thought, and associations which the latter will thoroughly appreciate.

He would notice another point of Mr. Ewart's address, the free admission: and merely state that on that point he differs from him; thinking that in consideration of the valuable secular education given, a small fee might well be paid.

The Rev. E. STORROW, of the London Mission, while substantially agreeing with Mr. Ewart, would take exception to the gratuitous system. He thinks there is no objection in principle to the taking of a fee, considering the education given; and that owing to the great expense of these Institutions, it should be imposed: the amount being a question of expediency. Much misunderstanding is abroad respecting the *reason* for maintaining these schools; they are sustained not so much as the means of giving intellectual, as moral and religious training. Some think that in them missionaries teach logic, arithmetic and geography to none but little boys: those usually taught by missionaries are young men between 14 and 24 years of age; and instruction in the christian evidences and moral philosophy always engage a large share of attention. These Institutions should be of a high character, or else they can neither compete with Government colleges, nor retain the pupils for a sufficiently long time.

The greatest *use* of these Institutions consists in bringing a large number of well educated young men belonging to the upper classes of society under a thoroughly christian influence, and thereby preserving them from infidelity, to which government education frequently leads. We also exert a good influence on students from schools under native management or the Hindu College, and they learn from us Christianity. The very existence of Government Colleges ought to induce us to have Christian Colleges; otherwise the sons of the wealthy will go downward into infidelity; and the whole of the upper and educated classes will thus be lost to us.

As to their results: we have received a large number of converts, of whose conversion we can have no doubt. But we are exerting a powerful influence on the people generally, in turning away their minds from idolatry, caste and other evils. The moral tone also of young men educated in our missionary Institutions is greatly elevated. They are invaluable as a barrier against that infidelity which threatens to rise up in the place of Hinduism.

The Rev. J. OGILVIE, of the General Assembly's Institution, had little more to do than to thank Mr. Ewart for his excellent paper. He was surprised at Mr. Stuart's statement that the terms employed in preaching salvation must of necessity be intelligible to all mankind; whereas it is well known that while these words exist among the Hindus, their meanings expound Hindu notions. The aim of missionary Institutions is doubtless the evangelization of the pupils. A question arises: How far should secular education be carried? For a considerable time after pupils can read the New Testament, they read it with great interest, but generally they decline. Perhaps this is because an undue proportion is given to the secular departments. He thinks that the amount of secular knowledge is carried far enough. Mere secular education leads only to infidelity, as Whately has clearly shewn.

The Rev. J. MULLENS, would speak only five minutes. It was a great mistake to suppose that missionaries advocated these Institutions as suitable to every part of the country. They are mainly necessary in the

Presidency towns. In point of fact, out of 7000 scholars and students taught in the missionary English Schools, 5000 are in Bombay, Madras and Calcutta. The average number of scholars in cities is 350 to each school: in the mofussil, less than 100. This goes to confirm the opinion that secondary schools are of little value; with such a small number of scholars, how can the education given be of a high kind? The whole discussion turns upon the distinction between primary and secondary schools.

Again, he would not argue for these Institutions, with Mr. Smith, that they are the best means of raising up a native ministry. Without referring to the large number who remain Hindus, if we ask what has become even of our educated converts, we shall find that a very small proportion have become catechists and preachers. And even among the few catechists who have been raised up in English Schools, is it found that many like to go to bazar preaching? In Bengal at least that fruit has been very small. To defend ourselves from infidelity; to prevent the young men, now being educated, from being trained up in error: to offer the gospel fully and freely to them: to introduce it into families, which other plans do not reach, and thus help in preaching it to every creature; these are aims on which this plan may well be based, and which are undeniably accomplished. In the public offices of Calcutta, and scattered over all Bengal, there are now immense numbers of young men, who have thoroughly learned the gospel in this manner. He would add also, what he stated the other day, that during the past eight years fifty-five converts had been baptized from the Institutions in and around Calcutta.

The Rev. T. Gardiner, of the Free Church, said; Many people think that these Institutions should be maintained, because the people are so sunk, that they cannot possibly understand the gospel. Others think that it is a noble thing to engage in the elevation of the people. He considered it right to mention that these were not the reasons which influenced missionaries in maintaining such Institutions and schools.

The Rev. J. Williamson, and the Rev. C. Neale, of the Church Mission, Burdwan, at a subsequent meeting stated, that though the smaller English schools in the country could not give a high education, and therefore could not make deep religious impressions on their scholars, they were yet not wholly useless. They did a certain amount of good, and some of their scholars subsequently turned out well.

## Resolution on English Missionary Education.

The following Resolution was adopted by the Conference in reference to this subject:

"That this Conference concur generally in the views expressed by Mr. Ewart on the subject of English Missionary Education. The Institutions specially formed for carrying it out are not, as some have thought, mere secular schools, intended to elevate the people in the ordinary elements of civilization and knowledge, but thoroughly Christian Institutions, whose aim is to lead all their scholars to the cross of Christ, and whose every department is pervaded by a christian spirit and rendered subordinate to religious ends. On no other condition could missionaries conduct them. They consider that such Institutions find their peculiar sphere in the great cities of India, or in localities, where, with a great

demand for English amongst the younger natives, Government colleges and schools or other non-religious schools are established, very deficient in the moral training of that interesting class, whose desire can be turned to the furtherance of the gospel. They consider that, in order to prevent these young men falling into infidel error, and to secure an introduction for the gospel amongst the higher classes of the community, these Institutions ought to be collegiate in their character, and give a complete education, both of the intellectual and moral nature of their students; so as to retain them to an age, when with matured minds and extended knowledge they may appreciate the claims of the gospel. They consider also that to prevent the more secular branches of education from getting into excess, they should be guarded with jealous care; and that to preserve their missionary character entire, one or more missionaries should not only superintend, but personally engage in conducting them. They consider also that as the value of these Institutions is directly connected with the maturity of their scholars' minds, the inferior schools, in which but a smattering of English is received, and which the scholars leave while but young and ill-educated, are for missionary ends of comparatively little use. They consider that this plan of proclaiming the gospel has spread the knowledge of it extensively among the educated, and introduced it into respectable families not otherwise easily accessible to its influence; has prevented greatly the spread of infidelity among the young: has greatly diminished the power of the Hindu priesthood and of caste; and also led in not a few instances to the actual conversion of souls."

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The Conference closed at four o'clock, with prayer by the Chairman.

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THURSDAY, SEPT. 6TH.

The Conference again met for business at ten o'clock, the REV. JAMES OGILVIE, in the chair. Present 42 members and 8 visitors.

After singing, the Rev. E. STUART offered prayer. The minutes of the proceedings of Wednesday's meetings were then read, and, with various amendments, confirmed.

The Rev. F. SCHURR, of the Church Mission in Krishnaghur, at the request of the Chairman, then read the following paper, prepared for the Conference, on the Influence exerted by the Indigo Planters, on the progress of the gospel.

ON THE INFLUENCE OF THE SYSTEM OF INDIGO-PLANTING ON THE SPREAD OF CHRISTIANITY.—By the REV. F. SCHURR.

In treating this difficult and delicate subject, I propose to go beyond the range of our native christian community, and refer to the peasantry in general. As our christian ryots in Krishnaghur are on the whole suffering less than others, I shall describe those evils of which the majority of ryots complain; evils which arise from the Zemindary system, the Indigo cultivation and the state of the Mofussil Police. I am of course dealing not with *individuals*, but with *systems*.

I. Foremost appear to be those evils, which arise out of the peculiar protection of private interests, to the detriment of the public at large. Such protection the *Zemindary system* especially enjoys.

The ryots declare themselves most willing to pay a higher rent to Government than the present assessment, if they could but remit it directly to the Collector, without the intervention of the zemindar; as is done under the ryotwary system in Madras, and by the village communities in the North West Provinces. The zemindar either exacts much more from the ryot, than he pays to Government; or he leases portions of his talook to sub-holders, who again let it to others. In many cases the land passes through several hands, before the ryot obtains it; and each sub-holder taking his profit, the poor ryot has almost invariably to pay several times the amount of the assessment. This system of sub-letting is similar to that which prevailed so extensively in Ireland, and inflicted such deep injury on its peasantry. Rents being thus exorbitantly high, recourse must be had to force, and frequently to torture, in order to collect it. Could the ryot obtain the land at the Government assessment, he could easily pay his rent; yea double that amount would not prove too burdensome. For instance, a man cultivates sixty beeghas; at present the rent alone amounts to 60 Rs.; had he to pay but half this sum, it would not be a grievous burden. But now, the zemindar's peadahs often sit in a ryot's house for days, exacting as their own due 4 as. per day; the poor ryot saves himself by flight; but his wife has frequently to sell her jewels, brass plates, &c. merely to pay the peadah; and at last the man's property is seized and sold, or carried to the zemindar's office to pay the rent. In many cases the man is rendered a pauper. Besides this direct land-tax, there is a host of *indirect* taxes for him to pay.

On all occasions of joy or grief in the zemindar's family, such as weddings, idolatrous festivals, and funeral ceremo-

nies, the ryots have to contribute their share, either in kind or money; in either case the payment exacted is double the nominal amount. The head servants, both of zemindars and planters, exact the same for their own benefit on such occasions. When any of them travel, the bearers employed are either ill-paid, or not paid at all.

Arrears due to the zemindar are often allowed to run on for years on compound interest. When the head of a family dies, there may be a small debt left, without the knowledge of the nearest relatives, as documents are rarely given, and more rarely preserved. After the debt has increased to a respectable sum, the zemindar seizes the richest of the relatives, and takes from him what he can obtain. If he dreads the interference of a European, he gains his object by a suit in the Moonsiff's court.

The landholders, both Native and European, being almost the only parties who deal with the ryots, the Government officials are more known by name and dread, than as paternal rulers and protectors of the oppressed.

The landholders consider it their prerogative, to settle all kinds of disputes between the ryots. Quarrels, fights, murders, suicides, accidental deaths, and acts of immorality are occasions of a rich harvest to the naib and all his underlings. Heavy fines are inflicted on both the guilty and the innocent, and the native police is speedily silenced either by bribes or threats. It is thus that the naturally inefficient Native Police becomes paralyzed by the mighty landholders, who in fact rule the country.

Should an injured and oppressed ryot dare to seek redress in the magistrate's court, he is sure to be waylaid by the oppressor's people, and carried into a godown, where he may meet his wife and children as prisoners, together with his confiscated goods and cattle. On returning to his village, he may find his former home a heap of ashes; or the site even ploughed over and sown with rice or indigo. Should he be so fortunate as to reach the magistrate, he must spend money upon the amlahs; he must secure hired witnesses; for from dread of the zemindar's or planter's vengeance, his neighbours will not give evidence voluntarily: if he has no money, his case is irretrievably ruined.

The unscrupulous conduct of the landholders' servants is a most aggravated evil. They frequently falsify and forge documents to the injury of the ryot. They never settle any complaint for him without a consideration, nor do the inferior servants write any account, measure land, or collect the rent, without extorting their own share. From the landholder

down to his meanest servant, all extort from the poor unfortunate ryot, who is the only one that is defenceless and can thus be easily robbed.

II. The *planting of Indigo,* in the districts of Nuddea, Jessore and Pubna, is another protected system, where individuals profit by the poverty and misery of tens of thousands.

In these districts, the planters invariably try to obtain zemindary rights, by either purchasing or leasing estates. These obtained, they are the feudal lords of the ryots and their lands. It is therefore not to be wondered at, that on such estates the abovementioned evils are aggravated rather than diminished. If the planter enjoys the friendship of the Civil Servants, he can oppress, imprison and ill-treat the ryots with impunity. By some planters' orders, villages have been plundered and burned, and individuals killed.

The planter holding a talook, considers himself entitled, by his zemindary rights, to force every ryot to sow indigo on any of his lands, and to any amount. The ryots consider it cruelly unjust, that they should be compelled to cultivate on land, for which they themselves pay the rent, a crop which yields them no return, and thus merely to labour for those with whom might is right; they must do this sometimes on land, which belongs to other zemindars, who refuse to lease it for the cultivation of indigo. The ryot who dares to refuse meets with severe punishment; and the zemindar is frequently ruined by either lawsuits or affrays.

In order to have a legal hold on the ryots, advances are made to them, but on most they have to be forced. If once in the factory-book, there is no chance for a ryot to get out of it again; for a constant balance is kept against him, so that even an appeal to the law would not liberate him. I know instances where ryots went with the money in their hands to pay their balances, but their offers were refused.

Indigo, in lower Bengal, does not pay the ryot, and is a forced cultivation. It has been computed that the money advanced, or otherwise allowed for indigo, barely covers the expense of cultivation to the ryot. Be the produce ever so good, the planter's servants always manage to divide the profit among themselves, and the only loser is the defenceless ryot.

The best land is selected for indigo; frequently the ryots bribe the servants to substitute inferior land. If the cultivation paid them, no such intrigue would be required, for they are wide awake to their own interests; but the indigo not procuring them even the salt for their rice, they are compelled to look out for their subsistence from the other crops they cultivate. On these alone they can rely, and it is their interest to retain

their best lands for them. If the rice crop fails, the misery is indescribable. In many parts they have to cultivate half their land for indigo, yet it would be hopeless for them to fall back on the out-turn, in case the rice should fail. In bad rice-seasons, they must have recourse to the mahájan, or money-lender who exacts no less than from 30 to 75 per cent. Even the richest harvest will scarcely cover the debt accumulating by compound interest, and the poor fellow is hunted by the mahájan in the Moonsiff's court, and oppressed by the indigo cultivator, and by these two evils he is frequently crushed.

In many localities they complain also of unfair measurement, both of the land and its produce. This greatly aggravates the evil. If a piece of land measures six beeghas, the ryot has to pay six rupees rent for it; but by the indigo measurer it is but three or four beeghas. The ryot looses therefore in two or three ways. He has to pay the full rent, whilst he receives a smaller advance for indigo, that is, only 6 or 8 Rs. instead of 12; and the land for his own crops is greatly curtailed; for the planter asks, 'How many beeghas does he cultivate?' Answer: Twenty. 'Let him sow six beeghas of indigo.' These nominally six beeghas, however, are equal to ten, so that half his cultivated land is gone. For these ten beeghas he must toil in ploughing, sowing, weeding, cutting and carrying the produce to the factory, and at the very best, his return is but a fraction.

Besides this, the seasons of sowing and reaping the indigo and rice almost invariably coincide. The ryot of course neglects that crop which yields him least, and never attends to indigo, unless he is forced. But not unfrequently he loses the proper season for his own crops, whilst he is forcibly kept, with bitter feelings, in the indigo fields, and thus he becomes a double loser.

Besides these evils, I might mention that most of the factory expenses fall upon the ryots, that the servants oppress and exact without mercy, and so on: but this may suffice to show, that the helpless and oppressed condition of the ryots calls loudly for sympathy from the philanthropist, and for justice from the Government.

III. The ryots also complain of the inefficient and immoral state of the *Native Police.* This has, however, been so frequently and ably exposed by the press, that I need not say much.

As alluded to above, the native officials are open to bribery and intimidation, and when they can oppress with impunity, they do it most cruelly. Murders, suicides, accidental deaths, dacoities, house-breaking, or the floating of a corpse, are occa-

sions, on which they attend more with the view to exact money from the sufferers, than to punish the offenders.

I am further asked the question: "How do these evils arise?"

Their primary source is, undoubtedly, the corrupt human heart. In Bengal we see, that the people have no sympathy and no pity for each other. Hinduism, with its exclusive system of caste, seems to have stifled all natural feelings of pity and compassion. It is owing to this, I believe, that there is no public spirit, no indignation at wrong done to their neighbour, unless immediately concerned in it, and no commiseration for the poor and oppressed. Their greatest wrongs come from their own countrymen; and by them they are deprived of many of their social and civil rights. The natives of Bengal are the most selfish people I ever saw, and from envy and jealousy try to ruin each other. They have not the remotest idea of love in the scriptural sense, and do not consider the new commandment, "Love one another," binding on them. If they were united, they could resist many of the existing evils. But I have seen very few natives who were capable of making a sacrifice for the benefit of their neighbour. If an action does not yield them praise or gain, they will do nothing. So long, therefore, as this characteristic is not weakened by the influence of the gospel, so long much good cannot be expected.

Out of this characteristic arises the abuse of the existing laws. Zemindars, planters, and their head servants enjoy too great liberties, and possess too much power for collecting the rent and coercing the ryots. The rates of rent are not defined by law, and the extent of the zemindar's power is not known to the ryots. Many of the laws seem to be unadapted to the present state of the country: for instance, the law punishes a man, who is actively engaged in an affray and is *seen* by witnesses, but the instigator and real author of it escapes without punishment.

The insatiable cupidity of the native underlings is another cause of many evils. They invariably look upon an appointment not as a *duty* to be performed, but as a means of livelihood. Justice is therefore sold to the highest bidder, and the defenceless are trodden under foot, without remorse. There is also great jealousy among the ryots. In order to ingratiate themselves, they frequently give false information about their neighbours, which leads to oppression and injustice.

The low price of Indigo seems to have considerably added to these grievances. At present, either the cultivator or the manufacturer must be a loser; and the former being friendless, the loss falls on him.

The small number of really good men in influential positions seems to be another indirect cause. Were there many holy men scattered over all the country, they would give a tone of sobriety and justice to the whole community, and check many an evil-doer in his wicked career.

There are some well disposed planters, but they are unable to cope with the misconduct of their servants; and despairing of eradicating the existing evils, they leave things to follow their own course, though reluctantly. But the existence of such men does neither justify, nor much improve the radically evil system.

The third question is: "Where lies the remedy?"

It is difficult to suggest a remedy for a nation whose greatest skill consists in craftiness and cunning, and who pride themselves on their superiority in these unenviable qualities over their more dull European superiors. The only effectual remedy I can suggest, is the one which strikes at the root of all evils, viz. the Gospel. As long as the natives disdain this cordial, so long there is little hope of their improvement. Civilization without the gospel only shifts the scene, but remedies nothing. In their cordial conversion, therefore, to the gospel of Christ, lies the secret of their social and religious liberty and improvement, as well as their elevation among nations; and I believe that missionary efforts in conducting schools on the basis of the gospel, preaching the word of God, and spreading the Bible and religious books, will do more for the emancipation of India, than the best code of laws; for the gospel, if rightly received, is the divine code of laws, written in each believer's heart, and the effectual cause of conformity with the existing civil law. The remedy lies therefore with the natives themselves.

However, as the natives are more dependent than children in respect to improving and elevating themselves, and expect government and others to do every thing *for* them, government should interpose its authority.

1. I believe it to be their duty to appoint a trustworthy Commissioner to inquire into all these evils, and elicit the advice of intelligent ryots for future guidance.

2. The zemindary and planting systems should be limited in their powers, and the amount of rent and taxation clearly defined by law. In addition, appeal to law should be made practicable for the poorest, by appointing more trustworthy Europeans and Eurasians on the police establishment. Such officers require scarcely any other qualification, than the conviction that in their position they have a duty to perform both to God and man.

3. The ryots ardently wish for the abolition, both of the zemindary and planting systems, and desire government to grant them permission for electing their own munduls (headmen of rural communities) for settling disputes and reporting more serious cases direct to the magistrate, and for collecting and forwarding their rent direct to the Collector. Government need not pay such a man more than a mere consideration for his position and loss of time. The ryots would recommend the most trustworthy of their number, and government would only have to sanction the appointment, and make the man responsible. It strikes me that such a system would be likely to work well, being under the check, as it were, of both government and ryots. They would be willing to pay double the amount of the present assessment, if this important step towards constitutional government was granted to them.

Now, what has all this to do with the evangelization of this country? Very much indeed.

1. The zemindary and planting systems so impoverish the ryots, that they are unable to send their children even to a charity school; for as soon as a boy is five or six years old, he is sent into the fields to tend cattle, either in the service of others, or to save the expense of a servant to his parents. Much less are they able to keep schools at their own expense.

2. The systematic oppression corrupts and barbarizes their minds, and they become slaves to the most dire fatalism. They at last care for nothing but their mere subsistence, miserable though it be; and look upon moral and social improvement as not destined for them, and therefore not even to be desired after: for what is the use of longing for a blessing you are unable to obtain? They look upon this life as their hell, and live in utter disregard of a future world. Their motto is: "Let us eat and drink, for to-morrow we shall die."

3. The bad example of many Europeans, their desecration of the Lord's-day, their incontinence, and their severity or brutality, embitter their minds against all Europeans. Ryots judge of all Europeans from the planters, who come to this country merely for gain, and after making a fortune, leave it again with no sympathy for, and no more interest in it. It is therefore hard for them to comprehend that the missionary alone should be actuated by higher and holier motives, and it takes a long time, of persevering self-denial on his part, to convince them of his disinterestedness. Not unfrequently have I been reproached by those who knew me not, with being paid by the Company, and preaching the gospel only because I was paid for it. This is also thrown into the teeth of the native preachers whom we employ.

4. They perceive, that many Europeans in government service are not as active on their behalf as they ought to be, and that they might check many evils by increased vigilance and exertion. Active Magistrates are gratefully remembered after many a long year. Many of the Europeans of this country look upon the natives with disdain, and call them "niggers," not remembering, that they are living upon these very "niggers." It thus comes to pass, that the natives have but an indifferent regard for the religion of Europeans, and I have sometimes heard natives say, they did not wish to go to that heaven in which such and such a Planter would be. The ryots generally believe, that the christian religion consists in having no caste, i. e. no self-respect, in eating beef and drinking freely, and in trampling upon the social, political and religious rights of the "niggers."

It is therefore high time for the well-wishers of India to exert themselves on its behalf; the voice of the nation is: "Come and help us!"

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Mr. Schurr, at the conclusion of his paper, read the following Statement, drawn up by some of the ryots in Krishnaghur, which describes their grievances in their own words.

Statement of Ryots in the Zillah Nuddea.

We gratefully acknowledge that we enjoy many advantages under the government of the Hon'ble Company; because in many ways the wicked are checked, and the good are protected; but some of the Hon'ble Company's laws not being adapted to promote our welfare, we are reduced to poverty and depth of misery by the conduct of our oppressors; this we will prove in the following statement.

I.—*The Oppression of the Zemindars.*

When either native or English gentlemen take a talook or an izárá, they cannot get into possession without fighting and oppressing the ryots. When obtained, they are like tigers, and gradually devour the substance of the peasants; and the zemindars sometimes fighting with each other, rob their ryots of all things through their lattials, and desist not, until they have killed them. When a zemindar has obtained possession of a village, he sends an ameen, who measuring all the fertile land of the ryots, writes 20 cottahs for 15; and if no bribe is given, he writes even 25 cottahs. Where the Company takes four annas rent, they take five siccas; besides, by indirect taxation for contributions, presents, &c. they take three or four annas

more. If any ryot, considering this to be contrary to the Company's established law, refuses to pay the zemindar, he sends piyadas, who forcibly take away his goods; and things worth five rupees are sold for three.

For the purpose of keeping order, and collecting the rent, the zemindars appoint a naeb to each talook, besides a gomasta and piyada to each village; these, by persecuting, abusing and intimidating the ryots, obtain a good share of profit. If the ryots be unwilling to pay these forced bribes, they write false arrears in their names, and beating them, force their goods from them. Moreover, in order to pay the yearly *salami* (douceur) and daily exactions of the naeb, the gomasta, and the piyadas, the women have even to sell their ornaments; otherwise they have, for fear of their wrath, to flee to another place. Owing to all this oppression, the ryots find it hard to enjoy the fruits of their labour; for their oppressors pitilessly deprive them of all they possess, and throw them into fearful distress. If perchance there be a man of property, he is falsely accused, and under the name of "*fines*" all is taken from him.

The zemindars and their servants force the ryots to labour for them, without remuneration, and if they do not go at once upon their order, they take them by the throat, and abusing them, drag them away. Remaining without food the whole day, on coming home in the evening, there remains nothing but lamentation with their families; for unless they obtain their daily hire, they cannot manage. Alas! whilst the poor ryots are thus fruitlessly labouring for others, they look one to the other, expecting deliverance, but no one has pity on them.

II.—*Injustice in the system of the Indigo Planters.*

Being surrounded by Indigo Planters in this Zillah, the ryots of each village are forced to take advances; if a ryot refuses, lattials are sent, numberless as locusts, and his cattle are impounded and carried to the factory, or the factory's ploughs are sent, and the ryot's recently sown rice is ploughed up, and indigo sown by force; from fear of this, the ryots rather yield to the evil, and take the advances, though with reluctance. When advances are made, the ryots receive two rupees per beegah, but from the time of leaving the factory, to cutting the crop and carrying it to the vats, there is nothing but giving salamis and bribes, and thus all the money goes away. For to the Dewan eight annas have to be given for salami; to the Ameen and Dagiddar eight annas each; to the ticcah Dagiddar four annas; and at the manufacturing time some eight annas must be given to the various servants.

Besides this, if a bullock strays into the indigo, the ryot has with folded hands to pay a fine according to their wishes. If the ryot does not submit to all this, he cannot cultivate any land for the support of his family, nor can he remain in his native place, but must flee from village to village.

Even when there is a full crop on the land, for which the advance was made, the amlahs, at the time of the accounts being made up, manage to pay only a fourth part of what is due; consequently the advance not being balanced, the ryot has to sow again each successive year for the debt carried against him, and he has to sell other crops or produce, in order to pay the rent for this very Indigo ground, otherwise he will be beaten to death; besides, all the labour of the ryots for indigo is lost labour. It is owing to this oppression and fruitless labour, that the ryots are so very poor. We know to a certainty, that for the fertility of the ground, and the industry of the peasantry in Bengal, the latter could rise to opulence, if no one deprived them of the fruit of their labour; and they could with ease pay the government taxes.

Besides this, the planters have also thousands of beegahs of *Nij ábád*, (i. e. their own cultivation) within the borders of each factory. For cultivating this, they send lattials to each village, and bring the ryots with their ploughs and bullocks there without paying them; in like manner they force them to house the Indigo without due remuneration. If a poor man refuses, either because he has to attend to his own work, or because he has nothing to eat, unless he gets his day's hire, he is shamefully abused and beaten and forced to go. Coming home at night, nothing remains for him and his starving family, but lamentation, because without his daily wages they cannot live.

### III.—*Oppression of the Bengali Police Officials.*

The Hon'ble Company being desirous of benefiting their subjects, have established various Zillahs, and Thannahs, and Pharis (inferior police stations) and appointed innumerable Bengalis for the punishment of the wicked and protection of the good, i. e. they have established Sudder Ameens, Seristadars, Nazirs, Peshkars, Ukils, Darogahs and other officers in various places. But if we be permitted to speak the truth, there are many among them who are naturally avaricious; for instead of protecting the subjects, they bestow all their care upon filling their own boxes with money. When a big man injures a poor one in their very presence, even to death, these gentlemen neither investigate nor punish the case; or if they investigate, it is merely for obtaining money, and having received this, they declare even the murderer guiltless. If the

zillah Judges, Collectors and Magistrates will kindly look into the daily complaints, from the beginning to the end of the year, they will see how many poor people have complained against planters and zemindars! And even if any did complain, what poor man has ever gained a case? We do not know of one, and the cause is this: *the poor have no money* to bribe the amlahs with; they receive and carry the case of him, who gives most money. Alas! alas!—Another grievance is this, that if a poor man is falsely accused, the chaprasses bind him, and punish him in many ways; but when a big man commits even a heinous crime, they approach gently, stand in a retired corner, and taking money, let him off, and return with a gladdened heart. For these and other causes the poor cannot complain against the great men.

It is owing to the avarice of the aforesaid amlahs, that the oppression of the ryots of this country knows no bounds. Just as a hen, whilst sitting upon her young ones, protects them, but the moment she leaves them, the enemy pounces upon and destroys them, so the aforementioned amlahs, if they had any feeling for the ryots, could easily save them, and no one could wrong those helpless people. If the Hon'ble Company therefore will first discipline their own Bengali amlahs, there will be incalculable benefit; and if a poor man has to lodge a complaint, let his case be investigated by a faithful European. In this manner the guilty will be punished, and the poor saved.

IV.—*Prayer of the Ryots to the Hon'ble Company.*

We are the Hon'ble Company's subjects, and we are such gladly. We do not object to their taxation: on the contrary, we give their appointed taxes with willing hearts. However, we scarcely know that the Hon'ble Company is our Ruler, but the zemindars and planters appear to us to be our governors, because they deal with us according to their pleasure, as we have stated above. We prefer therefore this request that we cannot possibly endure the oppression of the zemindars any longer.

Our desire is, that we be no longer subject to the zemindars, that none be any longer put over us, and that we have no longer to pay our rent through them: but being the subjects of the Hon'ble Company, we desire to know them alone, and to be governed by them alone; that we be permitted to pay our rent to them direct. And we agree to pay double the amount of rent they are now drawing from the zemindars.

We also request, that the Hon'ble Company appoint a faithful man, or one whom the ryots recommend out of their own

number, to each village, to collect and remit the rent; he would collect the rent gradually, and remit it at the appointed time to the Collector. These men should be authorized to settle little disputes, and report more serious cases to the authorities of the Company.

Further we beg, that the Hon'ble Company will appoint faithful Europeans at the distance of 12 or 14 miles for administering justice, because we do in no wise obtain it from Bengalis.

Further we request, that if the Hon'ble Company desire to obtain proofs of our statement of the zemindars' and planters' oppression, they should secretly appoint some trustworthy Europeans to elicit information from the ryots, but so that the zemindars and planters may not hear of it; otherwise they will in many ways intimidate them, and close their mouths, for they dread the exposure of their faults. May God incline the hearts of the Company graciously to attend to the prayer of their destitute subjects. May He grant, that the day of deliverance come.

Finally we request, that the Hon'ble Company pass a law to check the oppression of the strong, and to compel their Amlahs to do justice to the poor.

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The Rev. J. C. Page, of Burrisal, also read to the Conference the following paper on the subject of—

### The Zemindary system and Christianity.

I would beg, before reading the paper which has been hastily prepared for this morning, to remark:—

1. That in respect of the illegal extortions, and the oppression practised by the zemindar, they are in many instances the direct work of his agents, unknown and unsanctioned by him. We must not therefore conclude that all landlords are alike lawless and blameworthy.

2. That the ryots in Bengal are generally a bad set to deal with. What it is that has reduced them to this sad condition, need not be discussed: suffice it to say, that they very often give a zemindar an amount of trouble and annoyance, which is materially calculated to drive him to take hard measures with them.

3. I must ask again indulgence for departing somewhat from the text given to me. It seemed to me that to enter into a discussion of the "zemindary system," as a system, would only lead us into all those difficulties with which every such vexed question is replete. It will answer our purpose if we consider some of *the relations existing between the Zemindar*

*and his ryot*, and what influence these exercise on the work of missions. To this end, it is proposed to consider :—

I. The power which a zemindar possesses over his ryots.
II. The interest a zemindar holds in his ryots.
III. How the introduction of Christianity must interfere with both this power and this interest.
IV. How the zemindar would oppose the introduction of Christianity.
V. What may be attempted to counteract such a state of things.

I.—*The power which a zemindar possesses over his ryots.*

He is, of course, regarded as the greatest man the ryots have to deal with. In many instances he does not reside upon his estate, or even in the district where his property lies. Still, there are not wanting a number of agents, highly raised above the peasantry, who never omit any mode or means to extol the dignity of their employer. In some cases, he may never have been seen, but there is a terror in his name, and a magnitude in the influence attached to it, which is only increased by his absence. And if he be of high caste, or very wealthy, or related to other influential people, or notorious for being a tyrannical master, or particularly successful in a long process of litigation,—his authority will be the more readily and easily established everywhere. His position, removed as it is so far from that of his dependents, has about it a kind of mysterious influence, which, from the very fact of its not being properly understood, is the less likely to be disputed or resisted. But, in by far the majority of instances, he lives on his estates, or so near them as to be able to inflict on his people very frequent visits. And, then, he seems to engross the attention of all men. His large dwelling, his retinue of servants and attendants, his expenses, his quarrels with his neighbours, the festivals he gives, the pujas he performs,—the very way in which he moves about, and the manner of his address,—are all subjects of continual conversation and discussion in every hut. He becomes the object of all men's fear or respect,—the hero of every tale or rumour which has any importance attached to it; and he is almost universally styled by his ryots, their lord and master, judge and father,—their all. Whatever may be the caste, or education, or proportionate wealth, or position, of any under-tenant, each and all must yield before the absorbing interest created by the Zemindar. He is in himself the greatest man in his little world.

1. But there is a *substantial* power which the *Law* gives him, and which he never proves backward in exercising. Let me refer to two or three particulars only.

In the first place, the law gives "landholders the power of summoning, and, if necessary, of *compelling*, the attendance of their tenants for the adjustment of their rents, or for any other just purpose, or for measuring any land within their respective estates, which is liable to measurement, under the conditions upon which such land has been leased or held: nor are they required to make any previous application to the Courts of Justice." Now, in my opinion, this seems to be no small degree of power. An arbitrary, unjust, wicked man is at liberty, to drag up before him any one of the hundreds and thousands on his estates, at any time and, in effect, on any pretence; for it is always easy for him to show some "just purpose" which is to be answered by the ryot's appearance. Any ryot, be his respectability, character, age, physical condition, pressing engagements, business, what they may, is liable, at any time, to have his house surrounded, himself and family shut in, and if he venture out, to be seized and carried away, willing or unwilling, debtor or no debtor, rightly or not, to the kutcherry of his landlord. It is true that, if there be any "abuse or unjust exercise" of power, there is an appeal to the Court: but this condition affects very little the question of the existence of such a power, in such a country as this. It almost invariably happens that a man suffers the greatest indignity and wrong, and is unable, or unwilling, or afraid, to complain.

Then there is the law authorizing distraint for rent, generally called by the natives *huftum*. (Reg. VII. of 1799.) The provisions of this law, after having gone through some process of addition and subtraction, seem to be these: If an under-tenant becomes a defaulter for arrears of rent, his property is liable to distraint in the following manner: The zemindar serves a notice on the defaulter, stating the amount due, together with his account. This notice is posted up either in his house or elsewhere, as it may be. The zemindar then takes an inventory of his property, and gives notice that it shall be sold. This inventory is sent to a native officer (one of whom is appointed to each pergunnah) called a pergunnah commissioner, requesting that this desirable step be taken. If within five days of this act the tenant do not certify that he will contest his landlord's claim, and if he do not give security binding him so to do, the attachment continues; and, after the lapse of fifteen days, every thing the ryot has of personal property, grain, &c. is sold off at once. Now, it is

true that the act called *punjum*, or Reg. V. of 1812, affords the ryot an opportunity of meeting his opponent in any unjust demand;—still it will be easily understood, how he is practically unable to avail himself of any advantages offered to him, when we remember the peculiarities of the country. The person who sues him, takes good care that he is uninformed of the notice. The commissioner, who is invested with such authority, is in no sense the high-minded and mighty official which the mere name indicates. He is generally as accessible to bribery as any subordinate in any thannah might be. And, then, while the zemindar can accomplish his part so summarily, *on the spot*, the ryot has to defend himself by appearing at the Zillah Court, which may be fifty miles off, and incurring all the expenses and delays arising therefrom. I should suppose that the instances in which a punjum case triumphs over a huftum case, are very rare.

Let us take another particular, where the land-holder's power seems really excessive. I believe it is, to this day, allowed (however diverse the opinions on the subject may be) that the purchaser of an estate has the right, after giving certain requisite notices, to enhance the rent of his ryots at discretion. It is true that there are exceptions specified; but none of them will prove of a general or very practical character. Thus any man, on becoming a proprietor by purchase of an estate, is free to increase his profits manifold, at the expense of many of his ryots. These may be suddenly called to enter into new engagements, pay double or treble their former rents; and taxes may be levied on them, in one way or another, so oppressive and exorbitant, as to leave them but the alternative of absconding altogether, and settling perhaps on a more reasonable landlord's lands.

Again, there is a close connexion between the village chowkeedar (police-man) and the zemindar; and while the latter is allowed to nominate the former, and to see that he is paid for his services,—and so long as the police-man is dependent for all his lands on the landlord, he is in effect, though of course not legally, the zemindar's humble servant. And let us think for a moment of only two results arising from this connexion. Resistance to a chowkeedar is looked on as a serious offence, and it is generally followed by the whole police siding with him. But he looks after every interest of the zemindar. Besides, a chowkeedar-witness is esteemed, most unreasonably, of great importance in any case; but the witness here will of necessity be in favour of his landlord. Thus the thing works.

2. It would be well, however, if this were all the power which the zemindar holds and exercises. One would suppose

that the law had already armed him sufficiently, and left him a wide range to do much as he liked in the treatment of the peasantry around him. But he himself thinks differently. Let us just look at the authority he assumes in *defiance of law.*

In many districts he is, in his own proper person, judge, collector, and magistrate united. His kutcherry is a self-constituted court. Complainants appear in due form, petition in hand, before him. All manner of claims are adjusted by him. All manner of charges are investigated, and decided or dismissed, in regular official style. Offences against customs, caste, or morals perhaps preponderate. Immorality in any family or individual is considered most worthy of immediate and severe scrutiny and adjudication. Whenever anything against law, or religion, or morals, can be established, punishment in no wise lingers long behind. It generally consists in fines, often very heavy, and these are at once extorted. Thus it becomes the interest of the zemindar to encourage disputes of every degree, that he may arbitrate and be paid for his services,—and to increase the facilities for committing more serious offences, that he may either be feed to conceal them, or compensated for the dishonor done to his ryots and his estates. It often happens that a transgression of the law is unknown to, and therefore unpunished by, the authorities, because it has boen previously dealt with, and disposed of, by the landlord or his agents. Indeed, there are some large estates where a ryot is considered to have no right whatever to appeal to the officers of Government. Were he bold enough to attempt to do such a thing, he would soon be involved in a double suit; one at home in defending himself, and the other abroad where he might be complainant. And it is not unfrequent for all authority, without exception, to be monopolized by the zemindar. Practically he has more power on his own estate than any one else in the district.

Then, it should be remembered, that the whole strength of a ryot consists in his possessing documents proving his rights. But here a zemindar, in many parts, holds him entirely in his hands. In thousands of cases, there is no pottah granted, giving and defining possession. If it must be allowed, some peculiarity in the wording of it will artfully depreciate its value as evidence. If it be in the hands of the tenant, it is, by some contrivance taken from him, (if this be thought needful) and he has seldom the satisfaction of knowing that he holds a paper, such as will warrant his resisting the encroachments or tyranny of his landlord. The same may be said of the receipts supposed to be granted for rent. In

innumerable instances they are not granted at all. But if it be expedient to accede to the importunate wishes of the ryot in this respect, most generally a slip of paper will be put into his hands, containing an acknowledgment of so much received *on account*. Nor will it be possible to remedy this important defect, without feeing the writers pretty handsomely. On the other hand, it should be remarked that a *kubuliut*, binding the ryot himself to any conditions of payment, can be always manufactured. Any one may write it; and it has mostly but a *mark* for a signature.

I would proceed to make a few remarks upon—

II.—*The interest that a zemindar holds in his ryots.*

1. There is, very generally, a *religious* interest. If the landlord assume, as he does occasionally, the character of a father and a guide, he naturally enough feels concerned about what religion it is his children profess or embrace. Himself a Hindu, he will wish all about him also to be Hindus. It is some little comfort to him to know, that the thousands that look up to him, are of the same faith. His own religion is honoured by their adhesion to it. He cannot endure the thought of any one losing caste, and thus weakening his influence. The gods he worships must rise in dignity a little, when worshipped by a crowd about him; and he must now and then feel that some part of his creed is upheld by his ryots. For, if a *puja* is to be performed, and that on a scale commensurate with his ambition, much money will be required, —but the ryot can, and must pay, inasmuch as he shares in the worship. If the zemindar would venture on a *pilgrimage*, it is thought but fair that the ryots should participate, indirectly, in the meritorious act, by contributing their mites towards the object. *Funeral rites*, too, now and then take place in the great man's house, for death entereth there also; and here too it is thought reasonable that the ryots show that they are co-religionists, by repaying every thing that must have been spent on such an occasion. Indeed, very often none of these three religious undertakings could, or rather would, be got through, but for the gifts of the ryots. At least, it may be said that by sharing in them, after this disagreeable fashion, they are considered to be good friends to the zemindar, to religion, and to order.

2. But there are other *direct pecuniary gains* which need to be alluded to. For every marriage in the ryot's family his zemindar requires a fee; and when the great man, in his turn, rejoices over such an event in his own house, instead of following the example of his dependents, he receives, rather than

bestows, another gift. Nay, he improves upon the example, inasmuch as, on the occasion of the second marriage, (the first being now understood as merely a betrothal) of himself or his child, he receives a second fee. Then, should a child be born in the landlord's house, it is required that some presents be made by his people; and herein the richest cannot escape the demand, nor the poorest avoid giving his little share. And when, some months after, the little heir to wealth and power is considered old enough to have a taste of rice, there is another humble claim preferred by his indulgent father, and it is difficult to resist it. Still further, for every tank that is dug by the ryot, for every large tree he finds it useful or necessary to cut down, some moderate sum is asked. Then, when the zemindar condescends to visit his villages and gladden the inhabitants with a sight of himself, or when the season comes round for feasting on mangoes, or when any pressing work is to be got through in the great house, or any short journey to be performed, or when any fruit or vegetable in the poor man's ground appears very nice or inviting,—on one and all such occasions payment in money, in service, or in kind, must be made. And, again, in some places, where the rice-fields are covered with water a great portion of the year, and this water yields fish, there is actually a charge made for liberty to fish over one's own ground! Besides all this, there are not a few landlords who charge interest on arrears of rent; and all lend out money at such exorbitant rates, that the poor debtors are literally, to their third and fourth generations, in the hands of their rich creditor. Almost all their payments are reckoned for interest, while the original claim presses on them as heavily as ever.

3. We must not omit to mention how deeply the zemindar is interested in the *concealment of crime* amongst his ryots; and this in two ways. First, because any murder, or theft, or other serious offence, becoming known, must bring down the rapacious police upon his estates. Such a visit is, of all things, to be avoided, for it never fails to end in the impoverishing of some families, and in the general spoliation of their neighbours. Now it is true that a zemindar will often come forward, and advance all the money needed himself, and then levy contributions to repay his expenses; and, therefore, it may be thought that he is no loser, and in no way suffers, when any crime oozes out for the information of the authorities. But a reply is close at hand. Whatever the amount be which the police take away, (and they never fail to depart heavily laden,) so much is taken from the ryot, and just so much, in the end, is lost to the zemindar: for the first rob-

ber having emptied the traveller's purse, the second is disappointed! And then there is another consideration in operation here. If the police obtain no information of any criminal offence, the only authority who gets this (to him) good news, is the zemindar; and just in proportion to the extent of the crime, will be the payments made to him. He becomes darogah and magistrate in his own person; but reversing the order of trial, he first becomes a magistrate, to try the charge and zealously to prosecute unto conviction the offender,—and then a darogah, to be blinded by money, so as not to see that the defendant by any possibility can be guilty! And so it happens that he has a very important interest in all the religion professed, the money accumulated, and the crime committed, by his ryots.

We shall now consider briefly—

III. *How the introduction of Christianity must interfere with both the power and the interest of the zemindar.*

Whenever the religion of Christ is first made known, or in time takes root in a village, it comes into *direct antagonism* with every thing it meets. It is immediately opposed to—

1. The *power* that rules all things. Itself it possesses every element of strength. *It opposes might to might.* The greatest man, in its estimation, is not he who is the wealthiest, or best born and bred, but the holiest and the wisest. Abject respect is no longer rendered to him who has so long received it. His word has no longer the force of a royal command. Men begin to inquire as to who it is that should be favoured with such implicit obedience? In time the *christian teacher* receives attention and reverence; and, by his virtuous conduct and wise instructions, he gains an ascendancy in the minds of many of his hearers; and eventually is looked upon as little, if at all, inferior to the proprietor of the estate.

And, then, too, it is discovered that the law is not solely on the side of the oppressor. Men become so far enlightened as to understand that there are some means at hand, at least to defend themselves. The zemindar finds himself a little oftener put upon his defence. The sword which the magistrate is armed with, is now seen to possess a *double* edge, to cut both ways, and to punish the evil-doer, even though he be such an exalted personage. Old conservative spirits are astounded to hear that such a man, a christian, dares to oppose the Hindu lord, and is prepared to fight him with his own legal weapons! A new and most undesired revelation has been made, and it manifestly proves that weakness and power sometimes go together.

And, as a natural consequence, mere *assumption of power* is at once resisted. The ryot, who has heard of spiritual liberty, will sometimes inquire if there is no temporal liberty too? He will dare to question the position his landlord occupies; and he will be bold enough to think that he is in no wise required to answer for misdemeanors to such an one. In so far as he is taught to be subject to "the powers that be," will he be indifferent to the assumed authority of "the powers that be" NOT.

And, in order that he may be able to resist the tyranny of those above him, such an one will look jealously after his rights. He will be scarcely satisfied to have lands with no title to them; to pay rent with no written acknowledgment: or to allow that he has given a writing, binding him down to fulfil certain disagreeable conditions, when in truth he has not done so.

2. So, likewise, will the gospel, heard and received, largely and necessarily interfere with the *interests* of the landed proprietor. No man who understands the truth, "as it is in Jesus," will consent to degrade himself, or offend his Saviour, by encouraging or supporting, in any manner, the religious observances of Hinduism—or, if the rare case exist, of Muhammadanism. He will feel it his duty to resist any tax levied on him for the purpose of any pujá, pilgrimage or shráddha. Though willing to give a fair amount of rent for his land, he will be determinately averse from acknowledging, by the donation of a single pice, the slightest sympathy with any act of idolatry. Religious scruples, in his mind, will come into conflict with the religious observances of his zemindar and neighbours.

2. And, then, he will honestly stand forth an opponent of injustice and illegality, whatever the shape they assume, or the degree of wrong they effect. Religion—*our* religion—I suppose it must be admitted, leads a man, as it were instinctively, to cry down what is wrong. The kingdom of Christ is a "*kingdom of righteousness.*" He who enters into it cannot allow, without protest, the existence of that which in any way encroaches upon those rights which affect him so intimately. A native christian's language in such a case will be,—"Why am I to yield to exactions? The government of the land demand no fees for the marriage of my son, or the marriage of my landlord's daughter. Nor does it command me to present an offering to the new-born heir; or celebrate, with gifts, his capability to eat the food of men. It taxes not the zemindar for any excavations or alterations he may make on his land. It expects no nazirs, when its agents or officers pass

through the district; nor needs it to be feasted, nor to be carried about at our expense. It has forbidden the taking interest for arrears of rent; and has limited to a small amount that on loans. The Government is my ruler, not the zemindar."

3. And as to the *commission and concealment of crime*, Christianity comes into direct hostile contact with every landholder in the country. *It forbids the existence and toleration of the least crime* in all who embrace it, and therefore, as will be understood, from what has been said above, it cuts off one fruitful source of gain to the zemindar. If every ryot were a christian indeed and in truth, whence, I ask, could be realized the tens of thousands of rupees which are extorted as fines? There would then be no profit from the abounding of sin, as there now is. And yet it is not enough, according to christian morality, that a man do not commit a crime: it is required of him that he do *not conceal* it. Is there a murder, or theft, or dacoity, committed,—is a widow injured, or an unborn babe destroyed,—are wicked offenders harboured, or stolen goods hidden, in a village? A christian man, knowing such a thing, is bound by his principles to reveal it. He becomes informant or witness, and, in so doing, he extensively interferes with the very considerable gains of his landlord.

It is, therefore, apparent, that the introduction of Christianity into any estate held by the enemies of our religion, must necessarily create the most lively opposition. How this opposition would manifest itself, we are perhaps all, more or less, aware. It needs but a little consideration to see how easily a zemindar might bring an amount of power to bear upon the preacher of the gospel, quite sufficient to prevent his entrance upon a field of labour, or obstruct his influence, should he be found there, or destroy the fruits he may have already gathered. I would, nevertheless, by way of suggestion, touch upon—

IV. *The manner in which a zemindar resists the introduction of Christianity.* I would merely hint at the way in which this may be accomplished, leaving you, of better judgments, to fill up a kind of skeleton which, bad as it appears, I am compelled to bring before you.

1. As we have before seen, a zemindar takes strict cognizance of any departure from the laws of caste. Herein he has the sympathy of thousands. Now it is his wisdom, and it is his custom, to represent the preaching of the gospel as a first step towards the destruction of all caste; and this peculiar feature of the case will, by his orders, be very carefully and earnestly impressed upon all his dependents. "Caste is

invaded; what now remains for you?" will be the cry. Thus, all who feel that they have a caste, will rise up against the evangelist. And, be it remembered, that very possibly the lowest caste will be most forward in an act of defence.

2. Should such a piece of policy fail, a more direct step will be taken; and a prohibition, practically most effective, will be laid on the hearing of the gospel. A decree from the chief kutcherry will go forth, to the effect that every ryot who allows a christian teacher to enter his grounds, or even stands to listen to him anywhere when he is speaking, shall be fined to a very high amount.

3. But preachers have, perhaps it may be thought, other places to preach in, than a ryot's house:—they will attend markets and fairs. Notwithstanding this, the prohibition, if strictly and loudly made, will stand good. And if it fail, severer, and as illegal, measures are resorted to. The preacher is openly and violently expelled from the place where he may be preaching. A crowd surrounds him; the zemindar's agent raises a cry; a hundred voices hoot at the speaker; many hands are employed in pushing him; and by and bye many clods of earth, and bricks, if they can be had, follow him in his exit from the dangerous place.

4. Allow, however, this much, that the preached word has been heard by a few attentive villagers. There is something reasonable in it, in their estimation. They like the preacher's manner; and perhaps they are at once attracted towards him. They visit him, not unfrequently at night. They get more instruction: and, by and bye, waxing bolder every day, they startle their whole neighbourhood, and arouse even to fury their zemindar, by not only professing sympathy with the christian teachers, but also declaring themselves to be of the same faith. No sooner is it known that they have eaten with christians, than a storm of wrath bursts over their heads. They are seized, dragged before their lord and master, beaten, taunted, threatened,—and ordered to turn back to Hinduism. If they remain obstinate, their houses are knocked down, or their property appropriated by others, or such an amount of ill-will is created against them, that, few and scattered as they are, unless supported by sincere and powerful friends elsewhere, they must either flee from the place, abandoning their all,—or they must allow the zemindar the opportunity of driving them away.

5. But allow that every such opposition has been patiently and perseveringly overcome, and that Christianity has taken root in one or more villages. A christian community is formed; and through the grace of God a small church is establish-

ed. This success ought not to make us think that we have triumphed over the enmity of the zemindar. All our difficulties begin again, in the way of defending our people. Very probably, the first thing the landlord will do, will be to use every advantage the law gives him to harass the little flock: and they, unprepared for such a course, will find themselves called upon to show title deeds and receipts, and adduce one or another kind of evidence, to support their right to the fields they have so long cultivated, or to the ground on which their dwellings stand. They will be summoned here and there, day after day,—and, wearied and worried, they will have only *entered* on their troubles. False complaints will be got up against them. Their gomastas will sue them for rent which was long ago paid. Their neighbours will prepare a charge of theft or plunder, or something worse, against them. Money and falsehood will be used to the utmost; and, poor people, before many weeks are out, if left to themselves, they will be almost compelled to beg for mercy from the unmerciful landlord, or come to most unreasonable terms to escape his vengeance.

6. Still, it is possible, and, as we advance in our work, each day more so, that—what with increased knowledge and courage, unity among brethren, and the advice and assistance of the missionary,—the zemindar may find himself pretty nearly matched, when he resorts to the law as his only weapon, whereby he would injure and oppress his christian ryots, and his only means of seeking and accomplishing their ejectment. Should he be two or three times foiled, he will certainly push on to adopt bolder measures. He will take counsel of the petty police in his neighbourhood; bribe them into making a kind of compact with him, the conditions of which will be to allow him to do pretty much as he purposes,—and then, he will, at one sweep, remove every christian family from his estate. He will anticipate a long lawsuit, by becoming, through his ryots, the first complainant; and after that, he will sit down, determined to lengthen out and complicate each case as much as possible, in the hope that something, somewhere, sometime, may turn out to his advantage; and he, the oppressor, by some freak of men, or some change of circumstances, succeed eventually in imprisoning the oppressed, and himself escape unscathed.

Finally, it is necessary to refer to—

V. *What may be attempted to counteract such a state of things.* And here, again, I would beg merely to *suggest* two or three remedies of a strictly available character.

1. We should never send preachers, nor go ourselves, to

unfavourable districts, where the zemindars may resort to force to expel the evangelist, without being attended by a few christian witnesses; otherwise, means might be found for turning the tables on us.

2. We might form a kind of *Defence Society*, whose object it shall be, to protect the interests of every man who is persecuted for conscience sake. If such a society were to be, in only a few instances, manifestly successful, it would not have occasion to take up very many cases.

3. We might take steps to enlighten the ryots generally on the subject of their rights; and show them the use of those laws on which they could safely fall back, in order to defend themselves.

4. It would be well, too, whenever we find a man desirous of joining the christian community, to ascertain how his pottahs and receipts stand; and, if possible, put him in the way first of securing one good receipt for rent, before he comes to be at issue with his landlord. At the same time, whenever a profession of Christianity is made, an inventory of all the ryot possesses should be, without delay, taken, in the presence of the chowkeedar of the village and several witnesses.

5. And, I think, we might continue to agitate the subject of the ryot's condition, and his relations to the zemindar, so as eventually, and possibly before long, to obtain for him some consideration, redress, and justice, from those in high authority, who under Divine Providence, alone can help either us or him.

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### Thursday Afternoon.

After a short adjournment at one o'clock, the Conference resumed: after singing, prayer was offered by the Rev. T. Sandys. The following discussion then took place respecting the papers read:

The Rev. W. H. Hill thought that the subject under consideration was very difficult; and hitherto we have heard only one side of the story; in fairness we ought to hear both sides. He knows little of the indigo-planters in the Krishnaghur district; but wherever he has gone, he has invariably received from the planters all the assistance they could render him. Perhaps the planters are generally ignorant of the language, and do not fully understand the cases brought before them. The great evil complained of, as stated in the ryots' paper, is that the zemindars and planters usurp the authority of the government. Now, may not this be done, and ryots' disputes decided thus privately, in order to save expense? He was not the advocate of the planters: but he conversed lately with a zemindar, who told him that indigo is not properly a forced cultivation. The objection to the cultivation on the part of the ryots is, that it is an innovation, and that it requires attention at the instant. Is it to be expected that a planter, having let out his land to be cultivated, should

be content to allow the ryots to leave it uncultivated? The planter said that indigo will pay very well, if properly cultivated. But the people give more attention to the rice. With regard to the zemindars, the paper of Mr. Page has only shewn the abuse of the system, without shewing that the system itself is bad. The great evil is in the Bengali character. The underlings always abuse their trust. If the people would stand up for their rights, the things complained of could not be done. He has almost invariably heard good reports of those planters over whose estates he has had occasion to pass. On these things we ought to get facts.

The Rev. J. WENGER wished to say only two or three words. If zemindars and indigo-planters were good men, the system would work well enough, but the zemindars generally are cruel tyrants. They, as well as indigo-planters, are perfectly able to plead their own cause. They have their own associations; they make use of the public press, and send memorials to government and to parliament: but who is to plead for the ryot? He has no friend but the missionary. He has long been convinced that the zemindary system, though not so immoral a system as slavery, is as great a hindrance to the gospel.

The Rev. C. H. BLUMHARDT of Krishnaghur has seen much of the working of the system. The ryot is always the loser. Generally he has two kinds of fields, rice and indigo. Even if he cultivate the rice first, he is no gainer. When the season comes, he must produce a certain number of bundles of indigo. If he brings too few, the planter loses nothing; but the ryot does, as he is paid accordingly. In favourable seasons the underlings get his profits: in a bad season the ryot does not get paid his exposes. There is much oppression by planters in seizing their ploughs and bullocks. Facts are facts. Some time ago a complaint was made to him of a false measurement of the land in a village about ten miles from Krishnaghur. The ryots said they could not remain in the village. Mr. B. went and spoke to the man in whose hands the land was, and said that if the evil was not remedied, he must complain to the judge. The man then imprisoned several people for complaining to the missionary. Three times he had to see him; but ultimately he allowed the proper measurement. He could mention many facts. It is quite true that the planters are generally very kind and hospitable; but they cannot shut their eyes to the enormities that are practised under the system.

The Rev. C. KRUCKEBERG stated some facts that had come under his own observation, in which the people even expressed a hope that the Santals would come and help them. In many cases much more than the legitimate rent is taken. The planters have many difficulties. But it is a *fact* that ryots are *compelled* to sow indigo.

The Rev. G. G. CUTHBERT stated that he had been appointed Convener of a Committee of the Calcutta Missionary Conference on this very question. He would propose that as many cases as possible, well authenticated, should be brought before the public. This might produce a great effect on public feeling, such as has been produced by Uncle Tom's Cabin. Let such a statement be sent home and introduced into Parliament.

He has lived in an indigo factory for twelve months in the Krishnaghur district. He has found the planters most hospitable and kind: but all that he saw gave him the conviction that the system is a forced system, and is stained with oppression and cruelty. On the other side the planters have their replies. They say: We have the worst class of people to deal with; we must fight them with their own weapons, which include lying, chicanery and deceit of every kind. The underlings say: We must do what we are required to do: many men of good principles, and many religious men have engaged in it. The headmen say; What else can we

do? We must cultivate indigo, and we cannot do so, unless we do it in this way. Again, many of the younger men really do not know all that is going on, and all that is done in their name. The ryot never makes any thing of his crop. If he has too many bundles of indigo, the sircar quietly puts some of them to his own credit. He has never heard but of one thoroughly christian man remaining in it; but he was ruined.

It was then moved by Mr. Cuthbert, seconded by Mr. Mullens, and unanimously RESOLVED: THAT the questions brought up in the papers now read by the Rev. Messrs. Schurr and Page, be referred for consideration to the Committee appointed, on the Indigo cultivation, by the Calcutta Missionary Conference; with the request that they will kindly endeavour to compile information and report upon it as early as possible.

It was also resolved, on the motion of Dr. Boaz and Mr. Kruckeberg: THAT the formation of a Society to defend the civil rights of native christians and other oppressed persons is desirable.

The Conference closed with prayer by the Chairman.

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FRIDAY MORNING, SEPT. 7TH.

The Conference met for prayer at half-past seven:

The Rev. DR. BOAZ presiding.

The devotions were led by the Rev. Messrs. Herdman, chaplain of the Scotch Kirk, Calcutta; J. Johannes, Baptist Mission, Chittagong; W. H. Hill, London Mission, Calcutta; J. Anderson, Established Church of Scotland, Calcutta; and W. C. Fyfe, Free Church Mission, Chinsurah.

After breakfasting together in the large Room of the Town Hall, the missionaries met again for business at ten o'clock:

The Rev. J. WENGER in the Chair.

Present 46 members: and six visitors.

1. After singing, and prayer by the Rev. Lál Behári De, the minutes of Thursday's meetings were read, and, with a few verbal amendments, were confirmed.

2. The Rev. C. H. Dall, a missionary of the American Unitarian Association, recently arrived in Calcutta, having asked whether he was permitted, as a Protestant missionary, to sit and vote in this Conference, it was resolved: THAT, considering the vital differences between the members of this Conference and Mr. Dall, respecting the great evangelical doctrines of the word of God, he cannot be reckoned as a member; and that on this account, being uninvited, his presence here is an unwarrantable intrusion.

3. At the request of the Chairman, E. B. UNDERHILL, Esq. then read the paper which he had kindly prepared on the following subject.

ON IMPROVEMENTS DESIRED IN MISSIONARY WORK IN INDIA.

It is proposed to lay before the Conference a brief answer to the following queries: "What are the views entertained of the present position of missionary work in India, by the Committees and Directors of the Societies in England and America? And what are the improvements they desire to see introduced therein?"

It is now a well established fact that of late years a considerable change has been operating in the minds of friends of missions, and questions raised, which it has been attempted to solve by the personal visitation of a delegation from the Parent Societies in conference with the missionaries engaged. Year after year the funds of societies have become increasingly absorbed in the mere holding of the ground taken, while in no case has there been the opportunity for extension by the relinquishment of completed work, and but little from an increase of their means. It seems to be as little within the reach of missionary societies, as it is certainly not the end at which they aim, to maintain not merely a suitable and efficient evangelizing agency, but also the congregations which may spring up in its train, with all their apparatus of instruction for every age. At the present time a very large proportion of the funds of missionary institutions is employed, not in making new conquests from the realms of darkness, not in planting on new fields the banners of salvation; but in supplying old stations, in keeping ground long occupied, but not yet deemed fit to be left to the operations of those means of grace which spring up in the bosom of every christian community. In no part of the mission church in India, has there been a development of christian zeal and liberality, to lessen, in any measure, the burden of missionary societies, or to supplement with its labours their efforts to extend the kingdom of our Lord. The care of all the churches, as well as that chief object of their anxiety, the care of the perishing heathen, has to be borne by the same funds and the same men. It is scarcely necessary to remark how largely this absorption of means in old work, limits the evangelizing agencies at our command, and puts off to a very indefinite period the time when all India shall be traversed by the messengers of peace.

It is then sought to be known by the directors of missionary societies, whether under God's blessing the present agency cannot be made more extensively available, and the

christian energies of the native churches be brought into active play, both for their own growth in grace and the benefit of their perishing fellow-countrymen.

1. In the *first* place, it is supposed to be probable that the missionary character is in some measure lost in the numerous avocations of present missionary life. A missionary's life in many cases has too often ceased to be such, after the first years of his residence in India, and the early successes which God may have given him. Converts have gathered at his feet and, like children, have clung to him for protection and aid, for instruction and guidance. Schools have been instituted. These require incessant visitation. He must be prepared for, and at home, to preside at the regularly returning days and hours for the worship of his, perhaps small, but interesting christian congregation. Then the sick have to be visited, cases of distress to be investigated, advice given to assiduous applicants, and all the affairs, both temporal and spiritual, of his little flock, have to be carefully attended to. Thus he has left, if not too fatigued to embrace them, but few and very occasional opportunities to convey in a wider circle the good news of which he is the bearer. The missionary is almost lost in the pastor. His stated work absorbs all his energies and time.

The friends of missions at home have hence come to doubt the propriety of the missionary pastorate. They observe that the first missionaries, the apostles, speedily transferred the pastoral duties to persons chosen for the purpose from among their converts; that, however dear the converts were to them, and however much the converts longed to retain them in their midst, they hasted away "to the regions beyond," affectionately commending them to God and the word of his grace, which was able to build them up, and to perfect them in his ways. Some such course, it is presumed, might be followed in modern missionary enterprise. A few brief years should suffice for the missionary to remain among the same people and labour on the same spot, his aim being, at the earliest practicable moment, without unnecessary let or hindrance, to carry the glad tidings of salvation to "every creature." Missionary societies are therefore inclined to ask of their missionary brethren, a constant, vigorous, and wide-spread system of oral communication of the gospel, and to emancipate them from all local ties, that they may be free to go everywhere preaching the word.

Much controversy has arisen, under this head, as to the value of schools as an instrument in the missionary's hands for the evangelization of a country. I do not propose to touch the discussion here, more than to say that a general dissatis-

faction seems to exist in all missionary bodies as to the results hitherto won by education for the gospel; and with some it has resulted in a settled purpose to reduce into a much more subordinate position their scholastic operations. Wisely or unwisely, they think they cannot safely depart from the direct command of the Lord—to preach; to reach in the most direct, the simplest, the most effective way, every perishing sinner; to set before him with all the pathos of the human voice, and the eloquence of the human eye, and the warm passionate utterances of a heart on fire with the theme, the love of Christ and God. The instructions of the deputations they have sent will, I doubt not, be found with entire unanimity to say, "See how far the oral preaching of the gospel is the leading object and work of the missions; urge upon the attention of the brethren the paramount duty of preaching the gospel, and of imparting to the people, by *vivâ voce* communications, a knowledge of salvation."

2. The formation and settlement of a native ministry over distinct native churches and congregations, is the second grave question on which the thoughts of the friends of missions turn. Nearly two generations of converts have passed away, since the blessing of God was first poured out on the hearts of many, and the first native church was formed. Several thousands have put on Christ, in a manner which gives credible testimony to their sincerity and to the reality of the work. From amongst them have appeared not a few men of eminence for their piety and gifts, who have wrought as successful evangelists, and ended their course with joy. The committees and directors of missionary societies inquire, Why are not such men pastors of the native churches? Why do they not release the missionary from the local cares which fill his hands? They have not been able to appreciate the value of the answers which have been given in reply, nor to understand the long delay in the organization of native christian congregations under officers of their own selection. Much has been said of the feebleness of the piety of the native christians, of the weakness of their character, of their want of knowledge, and other things incident to an early stage of christian life. But it does not appear that even under the best European superintendence there is much improvement in these respects. The European missionary at the end of years makes the same complaints as at the beginning; and finds the people as little prepared to rely upon themselves or on one another, as on the day he took charge of them. If they were not fit to go alone when he began to be their instructor, they seem as little prepared to walk after years of anxious and most assiduous toil.

Now there is no doubt felt as to the truthfulness of these representations of serious deficiencies in the christian character of native converts. It may be that closer contact gives them a greater magnitude in the eye of the missionary than they appear to possess to those who are thousands of miles away. But, beyond question, there are very large defects to be overcome, if the native church is to become self-reliant, zealous, active in Christ's cause, under the leadership of an indigenous ministry. It is, however, thought that perhaps some of these defects may be owing to the presence of the European missionary; that with a native pastorate there would be greater freedom of growth, more expansion of mind, more active personal interest in the welfare of the body, and likewise of the world around. The habit of dependence is itself a cause and perpetuator of weakness. While the dependent relation lasts between the missionary and his people, he will look in vain for the development of a self-reliant energy. Without, then, depreciating the greatness of the difficulties in the way of the formation of a native pastorate over native churches, or undervaluing the labours of the missionary as pastor, it seems to the directors and committees of missionary societies to be generally the wiser course to establish, at the earliest practicable moment, distinct congregations, each having its own native minister regularly appointed thereto,—in this respect, as in the former, following closely in apostolic steps.

There are some other topics which have more or less occupied the attention of the friends of missions at home; but they are, in all respects, subordinate to the two important subjects already referred to, or are most closely bound up therewith. It will suffice just briefly to mention a few of them. It has been held by some that the school, or education generally, is a necessary pioneer to the gospel, and that without his school, the missionary is nearly useless; while others think that the schools of missionary societies should be confined to the children of converts. Again, should the instruction given in missionary schools be through the medium of their mother-tongue, or of the English, the language of their instructors and rulers? The formation of large collegiate institutions is urged by many as likely to effect vast changes in the mental habits of the more influential classes of society, and eventually in favour of their reception of the truth. It is also a question of no slight practical interest, how far the native converts should look to foreign aid for the erection of their houses of worship, school-houses and the support of their ministry. These and some few similar topics will doubtless be found to have been the subjects to which recent deputations

have given their attention, for the practical solution of which they have sought to confer with their brethren, labouring in the field. It was thought that by such personal visits results could be more rapidly and harmoniously attained, objections be more readily encountered, and difficulties removed, than by correspondence, however accurately expressed and well conceived.

It is a satisfaction to me to feel that in the most important respects, the views of friends of missions at home are fully responded to by their brethren in the mission-field, and that every day increasing efforts are being made to "preach Christ and Him crucified" to the wretched and deceived inhabitants of this land. May their desire, to see a body of native churches with an indigenous ministry, be also speedily realized; churches that shall become sources of light and life to the myriads from whose dark bosom God, in His infinite mercy, hath called them forth to be his praise and the witnesses of his love.

The Rev. G. G. CUTHBERT said, he knew that the Church Missionary Society's Committee very much agree with the views which Mr. Underhill had just given. They feel, like others, that they have not funds for their work; and they desire to make them go as far as possible. They want the native churches to appoint and to support their own native pastors, while missionaries are left to be preachers to the heathen. They also feel their grants a heavy burden. Cannot native christians pay for their schools, especially for the partial support of their children in boarding schools?

The Rev. A. F. LACROIX agreed that the gospel will never take root in this country as long as the christians are treated as hot-house plants. Every one who loves the country and the work will grieve over the want of self-dependence. Could we not find some to take charge of the churches, who correspond in attainments and circumstances with those whom the apostles appointed? Hitherto very few of our native preachers have commanded the general respect of the christian community, amongst whom there are many jealousies. If we can find men fit to be pastors of the churches, then the sooner they are ordained, the better.

It was unanimously resolved: THAT the thanks of the Conference be presented to Mr. Underhill for the statement he has kindly drawn up, especially considering the circumstances of anxiety, in which he has been just placed: THAT the Calcutta Missionary Conference be requested to take its various questions into consideration, and publish the result in the religious periodicals; and THAT the mofussil missionaries be requested to communicate their views in writing, in order to secure to these important topics as full consideration as they deserve.

*(To be continued.)*

## III.—*The Bible in Germany.*

*Extracts from the 51st Report of the British and Foreign Bible Society.*

The Rev. Dr. Pinkerton writes: "The German Bible Societies continue to labour in their respective spheres, and through the powerful impulse which the good cause has received during the past year, we have reason to believe that the circulation by means of these Societies, the Canstein Institution, and the Scottish and American Bible Societies, cannot be less last year than 200,000 copies; and if to this we add a similar amount of copies circulated by the three Dépôts of our own Society, and the grants of Testaments to the Prussian army, we shall have an aggregate of 400,000 copies of the Scriptures circulated in Germany and Switzerland in one year. Surely this is a striking proof of a new religious movement in Protestant Germany. Yes, there can be no doubt of it: the degenerate children of the reformers are again casting away the deceiving dreams of their philosophers and rationalists, and returning to the faith of their fathers; and this accounts for the extraordinary demand for the word of God. And not only Bible Societies promote this blessed change, but the vast number of home-missionary, evangelical, and artisan associations, that have sprung up since the memorable year 1848, in all parts of the land, prove what an interest is now felt, and what extensive efforts are being made to advance evangelical religion among all ranks, but chiefly among the lower orders. Nevertheless the number of the clergy and schoolmen of infidel and unsound opinions is, alas! still by far the greatest. Yet the full churches, wherever the gospel is preached, and the thin attendance on the mere moral discourses of the Rationalists, prove that there is a growing demand for evangelical doctrine; and it is further observed, that the tone of feeling among many in the higher ranks is decidedly in favour of true religion; and further, that the spirit of the leading public journals is no more so bitter against Christianity as it used to be in former years. These and many other signs of the times show that we are in a state of transition from darkness to light, and from the erroneous doctrines of men to the true oracles of the living God."

Mr. Edward Millard writes from Breslau: "In judging of the amount of work we have been enabled to do, two circumstances must be taken into consideration,—the fearful poverty prevailing in the mountains, and the awful calamity brought over a large portion of our district by the inundations. I must not enter into details, but I would only say, the damage done by the floods is estimated at many millions sterling; and in the mountains there are thousands who are reduced to live on bran exclusively.

"If the word of God is compared to seed, it cannot be expected that here we should already see an abundant harvest; yet I may, perhaps, be allowed to adduce the following instances, which have come under our personal cognisance, of what may be anticipated as the blessed effects of our work, under the guidance of the gracious Spirit of Truth. In the course of this year, some Testaments having been ordered at our Depôt, they were sent home; but our man-servant having a mes-

sage to deliver by the way, whilst waiting for an answer at the house, put down the Testaments on a bench in the passage. One of the servant girls, from mere curiosity, took up a copy, and was so pleased with it, that she at once purchased it. This promises to be the turning point of her life. Her views and desires have received quite a new direction. Since then she has evinced the strongest desire to obtain the one pearl of great price, and none is now more zealous than she in attending on the means of grace. It can with all confidence be said of her, that she is very near unto the kingdom of heaven.

"In 1848, a young man, a Roman Catholic, from a village in the mountains, but then living at Breslau, was completely carried away by the political torrent of the times. Turning from the form of worship followed by his fathers, he with his whole heart plunged into the stream of Rationalism and Demagogy, which has since shown itself to be the essence of what is called 'German Catholicism.' In the meetings he now attended, he repeatedly heard, that Jesus had been a real democrat, and that it was on this account he was crucified by the Romans. His curiosity was excited to read the life of this man. He was informed, that his biography was contained in the New Testament, a book he had often heard of, but never seen, much less read himself. The study of the New Testament fully opened his eyes, and leading him far away from both the Romish altar and the Rationalist grove, it took him straight to the cross of Jesus Christ, where he has found not merely peace and hope, but a heart kindled with love to serve Him, who so graciously rescued him from a double death. *This is our Colporteur Harbig*, one of our most zealous and most successful labourers.

"Another man, a Protestant, was in the habit of drinking; three of his friends would not be a whit less than he, and soon they became notorious characters. Not satisfied with this, they soon compelled their wives to keep them company at the tavern, where they every evening met for their libations. One night, their wild mirth rose higher than usual, and the person to whom I now refer, on his way home, boasted to his wife of his valiant doings; she not giving him so much praise as he thought his bravadoes deserved, a quarrel ensued, and the result was, that when they got home, the man smashed all the furniture, the pots and pans, to pieces, and turned his wife out of doors. He lay down to sleep, but not a wink of sleep did he get. His passion overcame the effects of his intoxication, and as he now lay brooding over his folly, he felt his heart gnawed with remorse. In that dark night he firmly resolved at once to alter his course of life, to abandon his companions, and at once to give up drinking. But next morning, though he remained firm in his resolve, he felt that in himself there was no strength to persevere. He endeavoured to pray, but he could not. After many struggles, he recollected there was a Bible in the house. He had never troubled himself much about it, but a secret impulse, and the reminiscences of youth, led him to hope it might be well for him to search the Scriptures. A total stranger to the book, he began reading some portion of the Old Testament, but soon laid it aside, confused by its, to him, unintelligible language. A few days after, he returned to the book again, and now opened the

New Testament. This proved to be more attractive; and as he read on, he was deeply struck with the fact that Jesus was represented as, and thought it no robbery to be, equal with God. This truth was brought home to his mind with overwhelming power; he, a notorious drinker, a brawler, an impious guilty sinner, felt himself carried, as with irresistible force, into the presence of God Almighty. Horror-struck, he sank down on his knees, and now cried out for mercy in a prayer such as he had never prayed before. Since that time, he has gradually grown in grace, and is now an active and energetic labourer in the Lord's vineyard. *This is our Colporteur Pritzel.*

"We have thus amongst our ranks those who can from personal experience testify, that the Scriptures are able to make wise unto salvation. I now beg leave to present a few extracts from the journals of the colporteurs, giving them promiscuously as I find them, a fit picture of what they meet in real life—now a warm friend, then a scornful mocker; now a bigoted Pole, stoutly declaring his priest to be his God; then a self-enlightened German, denying both the existence of God and the immortality of the soul; now a Jew, cursing Jesus of Nazareth as an impostor; then—but, alas! few and far between as angels' visits—an humble Christian, prostrate at the feet of Him who is 'God, blessed for evermore.'

"At Dobgein, I met a well-intentioned gentleman, who was glad to hear the efforts the Society was making. When I told him some of his people on the estates had bought a Bible, he was much surprised; said he wished each one of them would read the Scriptures, and then told me the following incident. Some time ago, one of his servants for the second time stole some sheep: upon being found out and remonstrated with, he said, 'Well now, Sir, I really have done nothing wrong; I have already got absolution for these sheep. When, on a former occasion, I took away four sheep, I told the priest I had taken eight; I did penance for the same, so that, in fact, there were four sheep yet due to me.'

"A miller bought a Bible. At first he hesitated because of the Apocrypha, but when I pointed out the nature of these books, and the essential difference between them and the word of God, he was quite pleased. It appears he was an illegitimate child, and according to a passage in the Apocryphal books, there is for them no hope of salvation. The miller said he was very glad to find a Bible, which proclaimed free grace to him."

## Missionary and Religious Intelligence.

### 1.—Consecration of the Bishop of Labuan.

"In obedience to the Queen's Mandate and the Commission of the Archbishop of Canterbury," the consecration of the Bishop of Labuan (Dr. MacDougall) took place at St. Paul's Cathedral, on Thursday morning, October 18th. The Bishops of Madras and Victoria assisted the venerable Bishop of Calcutta on this occasion, for which they had both come to this city from their distant dioceses. The cathedral was filled to

overflowing, and the Right Rev. Dr. Dealtry, the Bishop of Madras, preached the sermon, which is said to have been truly excellent.

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### 2.—Removals of Missionaries.

We regret to find that so large a number of Missionaries will this year leave our city and neighbourhood for England. The Revs. T. Smith, J. Fordyce, and J. W. Yule of Calcutta, and the Rev. W. H. Denham of Serampore, all deem it necessary to go. Some of these, however, hope to resume their labours at no distant interval.—*C. C. Advocate.*

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### 3.—The new Congregational Chapel at Cooly Bazar.

The missionaries of the London Missionary Society have for many years past preached in English to the families of the conductors and others resident at Cooly Bazar.

Their labours commenced in the year 1830, when the Rev. James Hill, pastor of Union Chapel, established a week-day service, which was conducted in the house of James Hill, Esq., on the premises now occupied by the Commissariat godowns. A small bungalow was afterwards rented for the purpose of divine worship.

The congregation continuing to increase, in the year 1837, a bungalow chapel was erected on the site now occupied by the new Conductors' barracks. Being a frail and expensive building, in the year 1843, the Rev. J. H. Parker, with the co-operation of the residents and others, began to take measures for erecting a pucka chapel, which was opened on new year's day, 1847.

For many years, the services in these different places of worship were conducted on the Lord's-day evening by the missionaries of the London Missionary Society, Messrs. James Hill, Piffard, Lacroix, Gogerly, Morton, Bradbury, Parker, Mullens, Storrow and Hill, aided by brethren of other Societies; while the pastors of the Union Chapel, the Rev. Messrs. James Hill, R. C. Mather, and T. Boaz officiated on Friday evenings. In the year 1836, it was deemed expedient to appoint one of the missionaries to take special charge of the station, and to officiate more statedly to the congregation. The Rev. J. Bradbury was first appointed to take the oversight of it, and he continued his services until his removal to Chinsurah in 1843. In the year 1844, the Rev. J. H. Parker was appointed minister of the congregation. In 1848, the Rev. Messrs. Hill and Storrow were appointed to this office and commenced a Sabbath-morning service. On the arrival of the Rev. Geo. Mundy in India in 1850, he was appointed pastor. During his ministry the congregation steadily increased and became more fixed, and it was resolved to form a christian church. The constitution of the church was catholic; christians of different denominations entering in church-fellowship. The church, when first formed, consisted of nine members.

The Sunday School during Mr. Mundy's pastorship increased, and a Missionary Society was formed which did good service in collecting funds for carrying on the mission work.

On the death of Mr. Mundy in the year 1853, the Rev. E. Storrow was appointed pastor. To his exertions, in co-operation with the efforts of the people and other christian friends, the church and congregation at Cooly Bazar are indebted for the present place of worship. The congregation has continued to increase, the Sunday School is in a prosperous condition, and the Missionary Society is flourishing.

It is gratifying to see that the labours of the ministers and missionaries of the London Society have been approved by the Head of the Church in this locality, and we have little doubt, from the increasing population of the neighbourhood and the interest felt by the people in the good cause, that the new chapel will be a centre of increasing good to the neighbourhood.

A year ago the ground on which the chapel stood was required for government purposes. They generously gave a new and excellent site for the erection of another, and compensation to the amount of 3000 rupees. As the former chapel had become too small, it was determined to make the new one larger, more convenient and elegant.

At the opening of this new place of worship, the following services were held. On Thursday evening, Sept. 27th, a public prayer meeting was held. On Friday evening the 28th, the dedication prayer was offered by the pastor, Mr. Storrow, after which Dr. Boaz preached from 1 Cor. i. 23. On Sunday, the 30th, sermons were preached, in the morning by the Rev. A. F. Lacroix, from 1st Samuel xii. 22—24, and in the evening by the Rev. A. Leslie, minister of the Circular Road Chapel, from Psalm xxvi. 8.

On Tuesday evening, Oct. 2nd, a public meeting was held. The chair was occupied by the Rev. W. H. Hill, and addresses were delivered by the Revs. T. Smith and J. Fordyce of the Free Church mission, by E. B. Underhill, Esqr Secretary to the Baptist Missionary Society, and by the Revs. J. Mullens and E. Storrow of the London Missionary Society. At the close of the meeting, Mr. Storrow presented a handsomely bound copy of the Pictorial Bible to J. Imlay, Esq. in the name of the church and congregation, as a token of their appreciation of the services he has rendered in the erection of the building.—*Ibid.*

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### 4.—Colportage.

A short time back the Calcutta Bible Association employed a colporteur, whose business it was to visit the city and its suburbs, with a view to sell the sacred Scriptures and to converse with the people on the subject of religion. We are gratified to learn that the experiment has been successful. The colporteur has, in the course of his visits, sold copies of the Scriptures, in different languages, to the amount of nearly 500 Rs. His reception by nearly all parties resident in the Christian part of the city has been generally cordial. He has just entered upon his labours in the native part of the city—where we hope he will not labour in vain. —*Ibid.*

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### 5.—Sailors.

It is with sincere pleasure we announce that the experiment recently commenced, of opening a room in the Bow Bazar for Seamen, by the Seamen's Friend Society, has answered the expectations of the Committee. The room has been opened twice a week, and the attendance has been good. Ministers and Missionaries of different denominations have cheerfully rendered their services in conducting the meetings, and one or more of the Committee have been present to show that they take an interest in the welfare of the sailors.—*Ibid.*

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THE

CALCUTTA

# CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVI. No. 192.—OLD SERIES, VOL. XXIV. No. 283.

DECEMBER, 1855.

## I.—*General Conference of Bengal Missionaries.*

(Continued from page 535.)

4.—The Rev. J. LONG, of the Church Mission, Calcutta, then read the following Paper—

### ON VERNACULAR CHRISTIAN LITERATURE.

#### 1. ITS IMPORTANCE.

The formation of a Christian Vernacular Literature is an object of unspeakably great importance at the present time, when plans are being organised by the Bengal Government for imparting a *secular* vernacular education to the thirty-five millions of mental serfs through the length and breadth of Bengal who speak the Bengali language, and for communicating a higher tone of secular instruction to the 80,000 vernacular schools which already exist and have existed for ages in Bengal and Behar. Government has lately issued a notification, declaring the ability to read and write his own vernacular language a *sine qua non* for every person appointed to a situation, the monthly salary of which is over six rupees, and ordering the preference to be given to those who can read and write over those who cannot, for all offices, however small the salary. There are thirty-five millions of people knowing *only* Bengali, whose views of Christianity can be gained *only* through the medium of their mother-tongue. The mind of the masses is awaking from its torpor, and the activity of the vernacular press is one of its signs. While in 1821 it was reckoned a great phenomenon by the editor of the quarterly

*Friend* of *India* that 20,000 volumes were printed and sold among the natives within the previous ten years; we have the fact that in 1853, according to a return of mine which the Government are now printing, 418,275 books and pamphlets in Bengali issued from the *native* presses in Calcutta, the greater part of which were *sold* within the year,—while since the commencement of this century more than 1,600 works have been printed in Bengali, either original compositions, or translations from the Sanskrit, English or Persian. These have had a circulation of probably not less than twenty million copies. Over all these how little influence have Christians had! Our English teaching, valuable as it is for a certain *class*, has had little effect on the *national literature*; it has been like an attempt to blend oil and water.

If it is important to raise the mental status of our native christian readers and catechists who know no English, then it is important to supply them with mental food suited to their condition. We have a fine example of what can be done in this respect, in Neff's labours among the barbarous peasants of the High Alps. Hinduism supplies plenty of pabulum for its votaries in its multiplied accounts of Krishna and Durga, in the form of popular songs, poetic descriptions, tales and pictorial illustrations. The Americans are beginning a movement which is much sympathized with in England, viz. that the teaching of native village churches should devolve on natives, and that the European should exercise the office of superintendent: the more necessary is it then, that those teachers should be supplied with useful books.

If idleness be the mother of vice, and an unoccupied mind lead to various evils, how urgent is it to supply suitable mental food. No one conversant with a settlement of native Christians or a native village, can fail to see how important it would be to foster a taste for reading. But then, the people must have books suited to call forth their sympathies and adapted to their condition. No one that has witnessed, as I myself have, a congregation of 200 men and 150 women, listening with the deepest attention to a recitation of the life of Rama, but must feel how much we need a christian literature adapted to the national taste. The Legislative Council is about to pass a severe law for the suppression of obscene books and pictures,* but other measures must be taken to give a taste for useful reading. We must apply to it Dr. Chalmers's "principle of the expulsive power of a new affection."

* Inflicting three months' imprisonment and a fine of 100 Rs. for the sale of them. Already good effects have resulted; three book sellers have

The government is at last awaking to a sense of its duty, that the masses must be enlightened, finding that, as in the case of the Santals, books are better civilizers than bayonets, the school-master than the hang-man. Whether the missionaries accept the grants in aid or no, government must go on with its mission; but as the line of the government is *secular* education, it remains to be seen whether missionaries will not use the press to give a religious tone to education. Where the tongue cannot act, the printer may; knowledge is power; will religious men, by folding up their hands, have this power turned against them?

I published lately a descriptive catalogue of Bengali works. The following is an analysis of the subjects on which the books are written. It may be a reply to those who would cast aside all Bengali books with the sobriquet applied of "filthy trash."

*Educational.*—Arithmetics, 5; Dictionaries and Vocabularies, 56; Ethics and Moral Tales, 67; Geographies and Maps, 26; Geometry and Mensuration, 3; Grammar, 29; Historical and Biographical, 47; Medical, 24; Mental Philosophy, 3; Natural History, 24; Natural Philosophy, 18; Political Economy, 1; School system, 1; Spelling, 35; Readers, 32. Total, 369.

*Literary, Miscellaneous.*—Law, 88; Almanacs, 20; Magazines, 44; Newspapers, 78; Poetry, 21; Popular Songs, 38; Tales, 50; Miscellaneous, 114. Total, 450.

*Theological.*—Serampore Tracts, 85; Tract's Society Tracts, 77; Christian books, 53; Musalman Bengali, 40; Pauranic, 98; Sivite, 35; Vaishnav, 80; Vedantic, 39. Total, 507. Making with other works a grand total of more than 1400.

## 2. Obstacles.

The small number of Natives that can read intelligently calls urgently for strenuous exertions on behalf of vernacular schools. In 1835 Mr. Adam, the Commissioner on education, reported to Government that the intellectual condition of the masses in Bengal was as benighted as that of the masses in Russia;* and since that time matters have become worse: vernacular education has declined, and mission-

been prosecuted in the Supreme Court for selling three obscene books, value 4 annas each, but fines and costs of court have involved them in an expense of 1300 Rs. and one man has since burned 500 copies of his.

* The same year that Peter the Great founded St. Petersburgh the English established themselves in Calcutta; but while the mighty monarch of the Russians did not deem their having translations of works made from foreign languages for his people, unworthy his care, it is only after the lapse of 100 years settlement in this country, that the Indian Government have acknowledged their duty in this respect.

aries have generally swam with the stream. English schools, however useful to the classes attending them, have had little influence on the masses. Even of the books which issue from the Calcutta presses, very few have a circulation of more than twenty miles beyond Calcutta, with the exception of Almanacs, portions of the Ramayan or the Mahabharat; there is scarcely any reading whatever: midnight darkness, as dense as it was six centuries ago, envelops the masses.

The knowledge of reading acquired in the 80,000 common vernacular schools is not enough to enable a native to read the Bible intelligently. The Bible is a book which, with a style necessarily elevated, as adapted to a high subject, teems with references to the geography of the East,—to the histories of Babylon, Rome, and Egypt,—to Jewish customs. Now are there in Bengal, independently of missionary vernacular schools, 200 vernacular schools, where natives receive any instruction in history or geography? What can we expect as an encouragement from vernacular literature, when in addition to missionaries connected with secondary English schools, being hindered thereby from knowing much of the vernacular, few of those in connection with government schools know any thing of it?

All instruction, religious or otherwise, being conveyed in English schools by missionaries generally through the English, is a barrier to the formation of a vernacular literature, both on the part of pupils and teachers. How often do we find young men well up in English utterly unable to communicate useful or religious knowledge in their own language! Aye and even divinity students who cannot expound Scripture intelligently! And with respect to a native agency, it would be very desirable in this point of view, that their religious instruction especially should be in their own language; thus familiarising them with theological terms, and tending to enrich the language by the introduction of new ideas.

To the objection, how are missionaries to gain that knowledge of the language so as to teach through it? we would say, As one step, let the first year of every missionary who comes to this country, be devoted entirely to the acquisition of the language. If Government allows civilians time for that object, surely missionary societies ought to act similarly. And certainly the way in which Germans who come to this country, having learned English when adults, yet learn soon to preach, teach, write and speechify in it, sets us an example; how few English missionaries wield the Bengali with the same power as many Germans do the English language.

The chief educational strength of missions is given to teaching through English, while vernacular education is left to ran-

dom efforts: though the working of it requires as high if not a higher order of mind than that of English schools. We require persons, who may devote their entire time to the preparation of vernacular school-books and examining schools. But except in a few cases, the work has been left in the hands of missionaries, overwhelmed with all sorts of interruptions, who resemble Moliere's *Médecin malgré lui*, and who have to be Jack of all trades.

It is to be feared that missionaries generally have not a thorough knowledge of the language. I mean by this, an acquaintance with the idioms and popular words of the language, so as to read the standard works of the language with facility. Our educated native converts, as a class, generally shew little disposition to co-operate in the work of diffusing Christianity through their own language by the press. Too often they have the same contempt as the brahmans have for the *profanum vulgus*. What have the converts from English schools done towards enriching a native christian literature? As all their instruction has been conveyed through the medium of English, they almost forget the use of their own language, as an instrument of conveying knowledge: it is regarded by them in many cases almost as a patois. The result of the experience of the American missionaries for thirty-five years in Ceylon, bears out this statement. In India, in language, history, antiquities, natural science, it is the European mind that has taken the lead.

Sanskrit, the parent of Bengali and the source to give it elegance, expressiveness and dignity, has been neglected as a missionary instrument. While secular literature has drawn much from Sanskrit, our religious literature has done little in this respect: and a knowledge of Sanskrit as a missionary instrument has been overlooked. Of all the Bengal missionaries, probably not more than two or three know any thing of Sanskrit. Now Sanskrit bears much the same relation to this country, as Greek does to Europe. It is the key to the past of the Hindus, which has such a bearing on the present: it reveals to us the arcana of Hinduism, and gives an insight into those mighty influences which mould the minds and morals of one hundred and thirty millions of people.

I do not say that books and tracts ought not to be given away under special circumstances, but it is to be feared the gratuitous distribution of Scriptures and books has done little to promote either Christianity or the cause of a christian vernacular literature. Independent of the fact, that natives are not likely to value much what has cost them nothing, that with them cheap and nasty are nearly equivalent: we have the result of

missionary experience in Agra, Bombay and Madras, where for some time missionaries have come to the decision to *sell* religious works, and have found the experiment work well. The rule of "nothing for nothing" is extending to books as well as education. It is stated of Bombay, "that the tasteful style of tracts and books in Bombay, got up within the last few years, had much to do in securing the large sale of Christian tracts and books by hawkers." Years ago, Mr. Mather of Mirzapore declared in his report, that as long as religious societies gave away books and tracts, so long there were no prospects of fostering a christian vernacular literature. The money that might be spent in bringing out attractive christian books with illustrations, is now absorbed in supplying demands for tracts at the rate of form 500 to 4000 at a time, in many cases thrown away, as the seed is sown without the soil being dressed—a remark that does not apply to preaching, as in the latter case, only subjects are taken up which are understood—whereas to a people utterly ignorant of history, geography, or the use of a good style, how little intelligent reading can there be of the Scriptures.

At the same time that books should be paid for, the price should be low. We want large editions and small prices. When an edition of 5000 copies of a work is printed, it can be furnished at the rate of 50 8vo. pp. to the anna: this is about the rate at which Sanders, Cones and Co. bring out their Almanac.

### 3. ENCOURAGEMENTS.

The peasantry of this country are justly considered to be an intelligent race, quick to learn; in fact in acuteness of observation and natural intelligence they are far ahead of the English peasantry.

*Caste* is decaying. Even in 1835, W. Adam remarked as a sign of the times, that many of the lower orders were receiving an elementary education, who in former times would not have dared to look in at the portals of knowledge or investigate the mysteries of A, B, C.

English schools can be worked to more effect in the production of translations; far more attention is given now in them to the cultivation of the vernacular than used to be the case.

The thorough reform which has been introduced into the *Sanskrit* College, by rendering it a literary not a theological institution, and by the introduction of the system of studying Sanskrit on the European model, is giving us a superior class of pandits. The elegant Bengali writings of Ishwar Chandra, the head of that College, show what may be effected through pandits of taste and general knowledge.

The *Native Press*, though occasionally attacking missionaries, is yet very moderate in its tone, compared to the days of the *Chandriká*, the staunch advocate of widow-burning. We have now and then a growl, but the editors themselves have learned to appreciate the motives of missionaries better; seeing what they are doing for education.

The educated natives are, in various cases, awakening to a sense of shame, that their own beautiful language should have been so neglected by them, and that they should have looked with such indifference on 35 millions who need European knowledge, but have neither means nor opportunity to gain it, except through a vernacular medium. Government also are raising their vernacular standard, and so are mission schools.

The Lieutenant Governors of Bengal and the N.W.P. have shewn every disposition to promote popular enlightenment, though the Government of India has been a drag on them. Mr. Halliday is doing all in his power to promote vernacular education, while Mr. Colvin is treading in Mr. Thomason's steps, and has lately published officially three works on the vernacular press of the N. W. P.

### 4. Wants.

The Hindus in their own writings shew a great fondness for metaphors and symbols: from the days of Kálidás, who ransacked all nature to furnish him with images, they have exhibited this. The Bible, as an oriental book, is constructed on the same principle, and our Lord taught by parables. But our religious tracts and books generally shew nothing adapted to this taste: they seem to have been written rather amid the fogs of London or the ice of St. Petersburgh, than in a country with the associations of the gorgeous East. Such books as Baxter's Call are for this country little better than waste paper. The oriental mind must be addressed through oriental imagery. The late Lieutenant Governor of the N. W. P. constructed his system of vernacular education on the principle that the masses were essentially an agricultural race. The same applies to Bengal. Now the imagery and illustrations in our books ought to be drawn from country scenery. In their own popular works, such as *Chánakya's Slokes*, the *Ritu Sanhár*, we see how they carry out that principle. In this respect a volume containing extract from Scripture, giving in a metaphorical dress its ethics, dogmas and histories, would be useful, as also a work compiled from such books as Flavel's Husbandry Spiritualized, and Hervey's Meditations in the Garden.

A *Weekly Newspaper* has long been felt as a desideratum. The Serampore *Darpan* for thirty years occupied a place in this

respect which is now vacant, and the native mind, anxious for the τι καινον, has to receive it through the channels of the *Bháskar* or *Chandriká*, whose influence is hostile to Christianity. The native newspapers have a circle of not less than 60,000 readers.

A *monthly Magazine* illustrated, giving subjects on the plan of the Tract Society's monthly volume. In 1820, the London Missionary Society started the *Gospel Magazine* in Calcutta, which promised to be very useful, had it been continued.

*Vernacular Libraries*, to foster a taste for reading among readers and native Christians, are of great consequence, both to the formation of their character and their usefulness. Government itself has established vernacular libraries in several parts of the country. In America, libraries are considered a necessary appendage to every school.

A *Dictionary of the Bible*, abridged from Kitto's work, would be a valuable repository for native teachers and readers, aye, even for those who have received an English education. The writer of this knows what difficulties a native, that has a fair knowledge of English, encounters, when he comes in contact with our terminology drawn from Latin and Greek sources, and involving almost the study of a new language.

The call for missionaries to engage in this is great, because heathen natives will engage in nothing but the secular part, and christian natives, in many cases, would rather spout a little English than benefit the Sudra caste. It is long before a brahman, though he be a Christian, can erase from his mind the feelings connected with his belonging to the twice born class. Sir H. Elliot, who knew natives well, declared that patriotism was an exotic in Bengal, and certainly experience seems to confirm this; for while we have had meetings of natives, and societies formed among them, they have been all for *class* interests, increase of salary or position. As for the *peasantry*, who are in a degraded condition equal to that of the slaves of the United States, as described in Uncle Tom's Cabin, where do we see among the educated classes of natives a sympathy for their condition? The educated native generally despises, through ignorance, his own language: his conversation, reading and teaching is all through English, as it was last century through Persian, and six centuries ago through Sanskrit. An essay writer in Calcutta, one of the Dutts, coolly proposes the extirpation of his own language, and that all the mehters and cow-boys in Bengal should only gain knowledge through English, while he applies to his own tongue the epithet of the language of fishermen! What have educated Zemindars done for their ryots? Or, what have the christian converts of our schools done for the diffusion of knowledge among the masses?

Therefore it devolves specially on missionaries to take up this subject, to guard that *part of the fortification that is weakest.*

5. MUSALMÁNS.

As no allusion has been made in this Conference to that important class of the population, the Musalmans, seeming to imply that missionary attention had hitherto been directed little to them,—which is much to be regretted, as in straightforwardness and honesty they are much superior to the Bengalis—I would make one allusion to them. They have of late taken very much to the study of Bengali, but still they cannot give up their national attachment to the Persian; and they have, in order to meet the point half way, invented a language half-Persian, half-Bengali, and have published in this dialect, called Musalman-Bengali, forty-two works, some of them very large, which have gone through many editions, containing tales, accounts of Muhammad, &c. The Bible Society have printed Luke's gospel in that dialect, and are now proceeding with some other portions of Scriptures.

I would conclude these few remarks with the following statement. The Vaishnava sect, which in Bengal has proselyted one-fifth of the population, owes much of its success to the fact that it did not choose a foreign language as the vehicle for propagating its principles, nor limit itself to the select few, but appealed through the vernacular tongue to the masses, and in various ways shewed less respect to high caste than has been the tendency in some missionary bodies. Three hundred years ago the followers of Chaitanya gave us the first Bengali books ever published: hence while Sivite literature, hampered by a learned language, is confined to the few, Vaishnava literature is the property of the many. While Nuddea for four hundred years has supplied Bengal with a class of pandits pre-eminent for their skill in law and logic, it has not furnished one man eminent in Bengali. When examining a class of boys there lately, I found they disdained even to write the Bengali, the *bhásha*, as they called it. There is another body which shame us missionaries in this respect, the *Tatwabodhini Sabhá*, which has produced a series of able works on philosophy and ethics in Bengali, and issues a monthly magazine far superior in ability to any work ever issued by missionaries. At Bombay, natives give lectures in the vernacular on subjects of science and ethics: in Bengal our native converts are either not able or not willing to do much in this respect.

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5.—The Rev. B. GEIDT, of Burdwan, then introduced the next subject for discussion, viz. that of Vernacular Missionary Schools, by the following paper:

### Vernacular Mission Schools at Burdwan.

1. History—Vernacular Education has been carried on in this district since the year 1816. Before the mission was established, Capt. Stewart, supported by friends, opened and maintained sixteen schools in the districts of Burdwan, Beerbhoom and Bancoorah, containing above 1200 pupils. To insure a great attendance, the work was intrusted to able and clever brâhmans with high salaries, amounting in some cases to 30 and 40 Rs. per month. These men knew how to keep on good terms both with their kind master and with the people. Their presence was considered by the villagers as a security that no boy would embrace Christianity. In regard to proficiency, however, it may be mentioned that many of the pupils excelled in the branches in which they were instructed, only of Christianity they would hear nothing. Few books were at that time printed in Bengali, and those which were read in the schools must not contain the name of Jesus. An elderly man who had been instructed in one of them, remarked to me lately, "How much the times have changed in favour of christianity. Formerly our brâhmans received high wages in these schools, yet when we found the name of Jesus in a book, we all ran off. Now teachers receive comparatively little, and the boys read any book without hesitation." A little stir among the people on account of these schools, was not an unfrequent occurrence in those days, but it was soon put down by a few sepoys being sent to the spot to restore peace. Mr. Perowne, one of the first missionaries here, who took so warm an interest in vernacular education, had occasionally six or eight men placed at his disposal to protect him from insult.

Mr. Deerr afterwards took charge of the schools, and carried them on with great vigour and less expense. That indefatigable man would sit down in one of them daily for three or four hours, teaching the rudiments of christianity; and his generous character earned him the good will of the people. They now became more favourably disposed toward the christian religion. As he, however, could not procure a christian teacher for each of his schools, the work remained to a great extent under the influence and tuition of heathen masters, of whose knowledge of the Bible the following instance may suffice. In explaining the parable of the lost sheep, the brâhman said to his scholars, "In the land of Judea were many sheep, and also many jungles to graze in; now one of the sheep of a rich man who had a hundred, went astray into one of those jungles, and he could by no means recover it. The Son of God, seeing this, came down from heaven to save that lost sheep from

destruction. Look!" he continued, "here is a proof of the great love of Jesus, who came on earth for the sake of a single sheep."

Mr. Lincke and the late Mr. Weitbrecht likewise carried on vernacular education, but not to the same extent. Several schools were given up and other missionary operations entered upon. In 1846, the latter had four, which he occasionally visited: an extract from his memoirs will shew the number of scholars, and the books read, in one of these schools.

*Burdwan, Jan. 20th,* 1846.

1st class, 5 boys, Luke 12 chapters.
2nd ditto, 3 ditto, Genesis 40 chapters.
3rd ditto, 8 ditto, Mark 2 chapters.
4th ditto, 5 ditto, Anecdotes 18 pages.
5th ditto, 6 ditto, Catechism 14 pages.

A little more than a year after my arrival, Mr. W. made over the schools to me. I carried them on at first the same as I found them, until 1849, when the plan of the work, and the pay of the men were changed, new books were introduced, and the number of schools was again increased to eight, which contained about 500 boys. Owing to a deficiency in the society's funds, and other causes, the number at present is only five, which are attended by 280 children.

The 1st school contains 110 pupils.
2nd ditto ditto 90 ditto.
3rd ditto ditto 70 ditto.
4th ditto ditto 56 ditto.
5th ditto ditto 54 ditto.

2. Pay System.—On my taking charge of the work, each school had a sircar on Rs. 4, a hurkaru on 2, and a christian teacher receiving from 6 to 8 Rs. per month. Whether the boys were present or not, the sircar and hurkaru demanded their wages at the end of the month. I made therefore an alteration, and began to pay according to proficiency and the number of children in attendance. Dividing each school into five classes, I gave at the following rate: for each boy in the 1st class, 3 annas a month; 2nd class, 2 annas; 3rd class, 1½ anna; 4th class, 1 anna; 5th class, nothing. The heathen sircar prepares at the commencement of the month a sheet of paper on which the christian teacher has to write daily the number of each class present, and the portions read, affixing his signature. At the end of the month, this account is handed to me, when I pay for the average number. The earnings of the school are divided between the sircar and hurkaru: the former receiving two-thirds, and the latter one. This arrangement serves as a check on the heathen masters; the christian teachers

are more punctual; and it has a beneficial influence on the schools.

For children in the 5th class I pay nothing, to induce the sircars to bring them on in reading. If they were paid for this class, children of two years would be placed at school. No boy is advanced to a higher class but by me. The younger pupils are partly taught by monitors from among the elder scholars, who take this office of honour in turn.

The native christians receive the same allowance as before: I draw for all the schools a small sum from the C. M. S., besides which every boy who can read, has now to pay one pice a month.

3. INSTRUCTION GIVEN.—The first class have Bible History of the Old and New Testaments; Geography; Grammar; Natural History; Arithmetic and Writing. The second class read Matthew or Acts; Exposure of Hinduism; Large Catechism; Arithmetic and Writing. The third class; Life of Abraham or Joseph; Moral Stories; Arithmetic, and Writing. The fourth class read the first small Catechism, and then learn it by heart; this may prove a blessing to them in after years. The fifth class are beginners. The heathen sircar teaches arithmetic, writing and reading. The christian instructs in the Bible; but Maps, Grammar, and Natural History, I am obliged to teach, though one of the teachers can *now* assist me in these branches. Having carried on this branch of missionary work for some years, I will now refer to the difficulties connected with it, and also to the good results achieved.

4. TRIALS.—One difficulty we have to contend against, is the securing of a large number of boys to attend to a course of instruction for a number of years. The children of the lower orders of the community do not generally avail themselves of the advantage of education offered to them: their position in life, they suppose, does not require the cultivation of their minds. Even when they are induced to enter the schools, their attendance is often irregular. Many of them being destitute, must necessarily resort at an early age to some employment to earn a livelihood.

Our schools for the most part comprise the middling and respectable classes of the rural population, and even their attendance is often for a limited time. Many, as soon as they acquire a tolerable knowledge of arithmetic and writing, leave school to assist their parents and relatives. I am, therefore, obliged constantly to form new classes and go over the same ground again and again.

Another trial is the baneful influence of Hinduism, which

acts most injuriously on these youths. Many of them, when they attain the age of fourteen or fifteen, become fickle and indifferent, owing to this pernicious influence of idolatry, obscene books, filthy conversation, and the bad example of those around them. All these are voices to us to go and help them by the grace of God.

Another difficulty connected with this work is the distance of the places. The schools being from two to four miles from the mission, renders the work arduous. It is not an easy task to go four miles, give three or four hours' instruction, answer the questions of the people around, and then return in the burning heat of a tropical sun in April, May, and June; whilst during the rainy season we have not only bad roads, but are often caught in the rain.

Other trials are caused by heathen teachers, who are generally deceitful, and seek to counteract the good impressions made on the children, saying, after we have left, "Do not listen to what these christians tell you; they are paid for it, and must talk of religion." If a boy betrays any sign in favour of christianity, he is immediately shut up, sent away, or some other trick is resorted to, to make him forget it.

Yet we cannot do without these men, they are a necessary evil. No school can be established in a village without them. I tried it, but always failed, and sometimes, when a man is sent away for any fault or gives up his work, the school is broken up; the boys will not attend any more.

5.—Encouragements and Results.—Notwithstanding the difficulties and trials, there is much to encourage us to carry on the work with heart and soul, in the name of the Lord. Vernacular education has already proved a great blessing to many, which richly repays us for our trouble,—and it is to be regretted that hitherto more attention has not been paid to this useful branch of missionary work.

By these schools, the gospel is spread more extensively than by mere preaching. People seeing us, often become familiar and are inclined to listen. I always make it a practice to speak to the grown up persons on my visits to the schools. Many coming from distant villages, to see their friends or transact business, have thus an opportunity of hearing the gospel, and on their return take with them the glad tidings of salvation by Christ Jesus. The children also frequently relate to their parents what they have heard at school, and in the evening read to them often from our books. In those places where we have schools, there is a far greater number who can read than we find in other villages. Even the women hear about their soul's salvation, purchased by Christ's precious

blood. Some of the boys are anxious to improve themselves, and give every satisfaction, and after leaving pursue their studies in the English school.

The caste system, too, must lose its hold in places where the Bible is taught: prejudices and heathen darkness are gradually dispelled, men of low caste are led to observe that bráhmans are often inferior to themselves, and they frequently see the bráhman boy below the sudra in the class. And in reading of the follies, sins, and punishments of their gods, they perceive that the whole system of caste is the silly work of man; and though they may not be able to throw off their religion and embrace the gospel, yet it is evident that Hinduism sinks in their estimation, and bráhmanism is on the wane. The gospel is far better understood by those instructed in vernacular schools, than it is by others. The best Bengáli scholars, and even natives themselves, have often to lament that the low people do not understand them. We have reason to think that some believe in Christ, though they have not courage to avow it. I have been asked by one of my scholars, a young bráhman, lying on his death-bed, to pray to Jesus for the salvation of his soul; his trust was only in Him. The relatives of the boy were present.

I have also been at the dying bed of an old man, the father of one of my pupils, who called on the Lord Jesus to have mercy on him at the eleventh hour. This shows there are Hindus who have no faith in their idols on trying occasions. But more than this, I have been permitted by the mercy of God to gather in the first-fruit of our vernacular schools. Last year, an intelligent youth, seventeen years old, openly renounced Hinduism and put on Christ by baptism. He became truly pious, loved the Saviour, read his Bible and cultivated private prayer. He has now entered into the joy of his Lord. There were three other boys in the village from which this youth came, who also wished to embrace christianity: one of them has since disappeared, and the others had not strength enough to encounter the opposition of their parents and friends.

Considering these results, we may fairly say they have more than equalled the labour, time and money spent on vernacular education. Let us then go on in the good work, and not despise the day of small things, for in due time we shall reap, if we faint not.

The Rev. E. Storrow would ask a question or two on this subject; Up to what age do boys usually remain in these vernacular schools? what is the number of direct conversions resulting from the schools? and what is the amount of time and labour that missionaries give to them?

Mr. GEIDT replied that boys attend from the ages of six to fifteen years; not many conversions have occurred directly at Burdwan, but Mr. Sandys has had three or four in his Calcutta school. He spends one day two hours; another day one, in the schools: and never goes to a school, without being surrounded by a large number of people.

The Rev. C. KRUCKEBERG finds that in schools taught by heathen sirkars, when the missionary is gone, the christian education is intermitted. He prefers English to vernacular schools, because of the greater age to which boys remain in them. He does not recollect any instance of conversion from these schools. As a means of access to the native mind generally, he has found them exceedingly useful.

The Rev. J. ANDERSON would ask whether the audiences of missionaries have been improved by such schools. He knows nothing of them, but wishes to get information on such points as these. In a christian country, a great stress is laid on the christian instruction of boys and girls: but you are rarely asked, whether this or that person has been converted in a school: to lay so much stress on these conversions, where boys leave young, is to subject the schools to an unfair test. School instruction prepares the people for the reception of the gospel in England, and why not here? Does it do so or not? It would seem to be an exceedingly difficult thing to preach the gospel clearly to a thoroughly heathen man;—so many are the false notions which his mind contains. He has attended Bengali preaching with great delight; and has seen the people listen with great attention; yet still, with their views, he must consider it difficult for the great truths of the gospel to enter their minds. Do not schools like these help to improve them, and make them more intelligent hearers?

Mr. WILLIAMSON thinks that good vernacular schools cannot be too highly estimated. There is great difficulty in impressing adults who have never been instructed, even when a missionary preaches as plainly and impressively as he can. Scholars are more impressible. Congregations we meet once or twice, but our scholars we see continually. He has often met people who seemed to understand the gospel better than others; but on enquiry he found they obtained this knowledge from schools, either English or vernacular, at Burdwan and elsewhere. He has had schools for thirty years. He had an English school which flourished for a long time, till a Government school was set up in opposition. These schools have been the means of dispelling prejudice and removing the objections of the Hindus. While preaching, he has frequently found himself assisted by an old scholar of one of these schools. Secular knowledge has always been given together with the gospel; the former alone tends to destroy Hinduism. These schools should, however, have a christian teacher at their head.

The Rev. A. F. LACROIX for many years had schools of this description under his charge, and has seen the very best schools in the country, those of Messrs. May and Pearson at Chinsurah, the schools at Burdwan, Mr. Piffard's, and the like. They certainly afford a great means of usefulness. They prepare the people for a better hearing and a better appreciation of the gospel. We should give as much attention as we can to such auxiliaries. It is a great advantage to preaching, that we find persons so prepared. Wherever these schools have really done extensive good, they were well attended to by the missionary. Mr. Pearson and Mr. May of Chinsurah, Mr. Jetter, Mr. Piffard, and now Mr. Geidt have given great attention to them, and taught the schools personally. He would point out an especial advantage of these schools. In the mofussil they are one of the best means of filling up those gaps which occur in the time of the missionary who is mainly employed in preaching. He cannot

always be preaching, and when not doing so, may quietly instruct a school. But one step ought universally to be adopted. To have christian instruction given by heathen sirkars he would highly disapprove, and christian teachers should be appointed. To send men as christian teachers to heathen schools, is an excellent training for missionary work. In Calcutta the desire for English education is so great, that there is little possibility of doing much in this way. It has been asked: what conversions have been produced? But this is not the proper test to apply to them. He has however heard of some cases. RADHANATH, one of the best catechists of the London Missionary Society, who died ten years ago, was one of the pupils of Mr. Piffard's school.

The Rev. LAL BEHARI DE never had personal connexion with such schools, but has witnessed the good effects in his own and neighbouring villages. The missionary, by their means, gets an attentive hearing. The parents of the children are prepared to listen to the gospel. These schools are susceptible of great improvement. He quite thinks we should not employ heathen sirkars as teachers; we should also try to make them better than they are; and we should introduce better books, as now is the time to do so. The Government is about to establish schools of their own all over the country. He would advocate English education in Calcutta and the large towns; but of course it is through the native languages that the people generally are to be educated and converted. Regarding Mr. Long's report, he thinks that the Conference should give special attention to his suggestion respecting the establishment of a native christian newspaper.

The Rev. W. H. HILL is a teacher or superintendent of some vernacular schools. He thinks that if the same attention had been given to vernacular schools which has been given to English, we should have had greater results. His own schools in christian villages are, from their position, placed under great disadvantages. He feels exceedingly grateful to his predecessors for what they have done. The education of females also deserves much attention. He gives medicine to many in the villages; and of the females who come, most were persons educated in schools and have overcome caste prejudices. The best hearers of the gospel too are the parents of the scholars. Those educated come for christian books. Such is the good influence of this education, that when the *heathen* sirkar came on sabbath, several of those present declared that he had made all the scholars christians.

The Rev. T. SMITH would ask; have adult schools been tried any where? and if so, with what results? He saw some excellent adult schools in Cape Town, where they are common. Have there been also any itinerant schools established, as in the Highlands of Scotland and in Ireland?

The Rev. F. SCHURR thought that Calcutta missionaries cannot fully appreciate the difficulties that the mofussil missionaries experience in managing these schools. There are no scholarships, and the education itself is not to very many a sufficient attraction. Most parents want a very little education for their sons; a little reading, a little writing, and a little accounts, are deemed quite sufficient. A few, however, appreciate it more. Again, there is a great want of teachers. Where can we get any other than heathen teachers? Again, the attendance is very irregular. We cannot attract the boys except by rewards, and have not the means of giving them. We have lately, however, charged one pice a month, and the attendance has improved. Mr. Schurr has tried an adult school for the christians, but only one has learned to read and write.

The Rev. J. C. PAGE would make only two remarks. Among the native christians he has five adult schools for women, and till the recent riots had some for men also: about seventy men have learned to read in those schools. There are 110 wives who can read, of whom very few have learned as

girls, almost all learned after they were married; many came to the school with two or three children. The women generally attend from 1 to 2 o'clock, and the men in the evening for one hour. They have met with a good deal of encouragement in these efforts. He would make another remark respecting what fell from Mr Anderson and Mr. Williamson. With all respect to them, he cannot but think that the gospel has the power of making *itself* understood by every one. Many do understand it, who cannot read and have never been at school. They can understand what will save them. If we had more faith in the simple gospel, we should have more success. In the Burisal district the great majority of the converts were most illiterate when they became christians, yet in many ways they have proved that their conversion was real.

The Rev. C. Bomwetsch thought that from vernacular schools, as now carried on in our villages, very little good can be expected. But when well carried on, the best effects may be seen from vernacular education in elevating the native mind. It has often been said that we cannot train them in this way, but that English must be employed. He would say, God bless the English institutions! But they do not do all the good. The vernacular schools, when improved, are useful in their sphere. It is not true that we cannot teach geography or physical geography, or natural history through the vernaculars. We can do so. He has lately employed a native assistant in science in his Santipore training school with the best effect. As to girls' schools; there is great difficulty in reaching the females. Without solicitation the Babus at Santipore came forward and offered thirty-six girls, but on condition that christianity should not be taught. This was of course refused. The women, it is believed, are anxious to learn, but are in many cases prevented. Public schools for them are not liked.

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After the discussion was concluded, the Conference passed the following Resolution respecting this subject.

### Resolution on Vernacular Day Schools.

That this Conference consider Vernacular Day Schools to be institutions of considerable importance in missionary work. Every native church should have a christian school for the instruction of its young people; and such schools may be made useful aids in promoting the evangelization of the heathen. Small schools, containing but a few scholars, giving the mere elements of knowledge, and placed under a heathen teacher, they consider a waste of effort and money. But experience has shewn that good schools have furthered the cause of the gospel in times past, and continue to further it to the present day. In order to render them useful, their education should be rendered as high as existing school books allow: they should have at least one christian teacher; and should be carefully superintended by the missionary himself. Such schools furnish excellent opportunities of preaching to adults; they help to secure the attention and confidence of the heathen generally; they facilitate the comprehension and appreciation of the gospel; and increase the number of those

actually acquainted with it. In regard to the missionary himself, they furnish profitable employment for him during those hours in which he is not engaged in more public preaching. The Conference has heard with pleasure of the success of the adult schools among the christians of Burrisál, and thinks that the example set there may with advantage be followed by others.

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### FRIDAY AFTERNOON.

The Conference having adjourned for a short time, resumed at 1 o'clock; after the singing of a hymn, the Rev. J. POURIE, of the Free Church Mission, offered prayer.

The next subject for the consideration of the Conference was then introduced in the following paper, by the Rev. JOHN FORDYCE.

### NATIVE FEMALE EDUCATION.

The instructions of the Committee at whose request this paper has been prepared, and the little time that can be allotted to any single topic, alike forbid a sketch of the state of the females of India, or a history of efforts in their behalf, or even minute details regarding the present state of this branch of missionary operations. I shall merely glance at peculiar difficulties, present an estimate of present plans, and offer suggestions to accelerate progress.

It is not necessary to prove the *importance* of this work, especially as this was established on the first day of the Conference by two eminently competent witnesses,—the Rev. A. F. Lacroix, and Sir Charles Jackson: the former accounting the inaccessibility of females as a very great hindrance to the work of Missions; and the latter, as quoted by Mr. Lacroix, singling this out as *the greatest hindrance of all.*

#### I.—PECULIAR DIFFICULTIES IN THE WAY OF FEMALE EDUCATION, ESPECIALLY IN BENGAL.

Some of these are, the rigid maintenance of caste, especially with reference to females, a remarkable sensitiveness as to whatever might affect unfavourably the prospects of daughters, early marriages, and the influence and superstition of the elderly females. Among the poor, the men being untaught, they do not appreciate the value of education; in the higher and middle classes the seclusion of the females, jealousies between families, and the prejudices of the senior Babus; amongst *all* the want of palpable temporal profit from educa-

tion. Many intelligent native gentlemen are in favour of female education and do nothing. Though encompassed with difficulties, they might overcome all, but for two things which in some quarters are now the chief hindrances, viz. an *apathy* which lulls zeal, where convictions are clear; and a *timidity* which would be glad to *follow*, but cannot *lead*.

There are difficulties as to *agency* altogether peculiar to this department. Missionaries can do little, except by organizing, superintending, and securing supplies. The timidity of native females makes it desirable to have teachers chiefly of their own sex. The wives of missionaries have in many cases laboured nobly, and so disinterestedly that they are worthy of double honour; but domestic duties have often unfitted them for this self-imposed task, and sustained efficiency (not to say progress) has been sadly marred by the failure of societies to supply adequate assistance.

Further, young ladies have been sent from Britain, but generally so well selected, that they have soon been attracted to other spheres, in some cases carrying on their mission, but often otherwise. To pass over this fact would conceal one of the peculiar and most perplexing difficulties of the past and the future. A similar cause will always lessen the real fruits of normal schools; but this, let us remark in passing, forms a reason for increasing them, and not for setting them aside. Further, educated native females, while unmarried, can only teach under European eyes: and, if married, they can seldom be available for this work beyond their own homes.

Among the higher classes there is another difficulty as to agency, arising from the fact that on the one hand they fear christianity more in reference to daughters than sons—a fear which Bethune's compromise has done much to foster; and on the other, that few, except earnest Christians, will care for this work, so long as pecuniary inducements are wanting; and really earnest Christians cannot conceal the way of life, nor consent to teach *only* what is but *loss*, compared with the knowledge of Christ.

Finally, under this head, this is not *merely* an educational question, but involves a re-adjustment of woman's position in society. Education is but a means towards an universal revolution in the domestic constitution of India; and those who know the power of Hindu conservatism, and the absence of those nobler motives which are needed as forces towards such a revolution, will at once see that this single fact reveals a host of difficulties. To some these appear so formidable that they would defer the elevation of India's daughters, until her sons have become more enlightened and ennobled, forgetting

that in order that India may have a race of truly noble sons, she must have first a race of enlightened mothers. It may be a slow process. There is the less reason for delay. Undaunted by difficulties, let efforts for both go hand in hand, that they may act and re-act on each other, for their mutual and simultaneous elevation.

## II.—ESTIMATE OF EXISTING PLANS OF OPERATION.

To present a full estimate of the numerous efforts for Native Female Education in Bengal since 1818, would necessitate a lengthened historical sketch. This would be out of place here, and yet they must be referred to, lest it should seem that these efforts are undervalued. Their importance is not to be estimated merely by the direct and palpable results for good on individuals and on society; but also by the experimental light they have shed on the path of duty now, alike by their successes and their failures. I cannot even name all the mothers in our Indian Israel, who have laboured with self-denying zeal, and whose labours have been owned of God. There are some, however, who have done so much in Calcutta and its neighbourhood, that their names will be permanently associated with the cause of woman's elevation in India;—Mrs. Wilson, Miss Bird, and the late Mrs. Sandys of the English Church; Mrs. W. H. Pearce, and Mrs. Coleman (afterwards Mrs. Sutton) of the Baptist Mission: Mrs. Mundy and Mrs. Mullens, of the London Mission; Miss Laing, and Miss Saville of the Scotch Missions; but to do justice to their labours of love, demands not a page but a volume.

1. DAY SCHOOLS.—Most of these are *bazar* schools, attended by the very lowest of the people. Many years ago there were more of them in Calcutta than now; and to Calcutta chiefly our remarks on bazar schools apply, hoping that brethren will supplement them with happier views of matters in the mofussil.

Mrs. Wilson, whose name will ever be associated honorably with this cause, had at one time nineteen such schools; but they do not appear to have fulfilled her hopes, and they were all given up for one, the Central School. Mrs. Pearce and Mrs. Coleman had also many such schools under their care, but they also were closed, having led to no very satisfactory results. More recently several bazar schools were established under the superintendence of the Rev. Mr. Yule, whose experience and opinions coincide with Mrs. Wilson's; and they are all likely to be soon closed, unless parents begin to value education for its own sake. In another day school near Calcutta there has lately been a *strike* for more pay. Giving money directly or

indirectly is doubtful policy. I would not condemn it in others, but would hesitate to do it. In such a case we should not question every thing for conscience' sake; but leave each one to act on his own convictions of duty. There is nothing in such procedure reprehensible, though it may be inexpedient. Sooner or later it must be given up.

Results from bazar schools are far from satisfactory, from such causes as the unsuitableness of teachers, the wickedness of the women who bring pupils, the irregularity of attendance, the early marriage of some to husbands utterly untaught, and the destination of many by their vile *guardians* to a life of infamy. Individuals may have been benefited in these schools; but they have no diffusive principle, and no palpable permanent effects. They touch no great springs of action in society. They are at the base of the social scale, and so despised that such example hinders rather than forwards the great cause. Hence, if maintained, it is less in the hope of general results, than for the good of the poor but precious souls, for whom the education given should be simple and purely vernacular. It is gratifying to be able to add that Mr. Yule has opened this week a day-school near Calcutta on a new and better plan—a plan which is utterly impracticable in the city. The girls are of a higher class, and not only come freely, but the parents have provided a school, and in part also a house for a teacher, at their own expense.

We know of no *select* day-schools except Bethune's, which is not connected with missions. It has done some good, and may yet do more. Its partial failure is the consequence of being intended for the higher classes, but not adapted to their ideas,—providing a *public* education for those who will only accept it in *private*. There are schools for others than natives, such as Mrs. Ewart's admirable school for Armenian girls and Jewesses, which are so important and so purely missionary, that they ought to be mentioned, though scarcely included in the subject of this paper—the education of native females.

2. Boarding Schools.—Of these, as we learn from Mr. Wylie's work on Missions, there are 28 in Bengal, having 791 pupils. Probably, in proportion to numbers, these Institutions have been more blessed in real conversions than any other, which may be accounted for from the fact that many of the pupils have been long and entirely under christian influences. The fruits are not striking; but they are even now precious; and they will be found more so many days hence. Some of the former inmates of these schools are teachers, and many may be found in the dwellings of native preachers, teachers, catechists and humbler members of our churches,

making them christian homes, as only godly wives and mothers can make them; and we doubt not, that if one had the eye of a seer, he might discover in these humble homes the Anthusas and Monicas, and in their prattling boys, the Chrysostoms and Augustines of the church of Christ in India.

Boarding schools vary considerably, both in the origin of their inmates, and the mode of management. Some are orphan homes, others are for children of native christians, and in others, the two are combined. We would urge no single mode of conducting them. They should be adapted to the probable destiny of girls, which cannot be altered by education so much as in the case of boys. Injudicious kindness might embitter after life, by raising them in some respects too far. For the daughters of village christians, destined for village life, a few only being better settled, I regard as a model Mrs. Mullens's school at Bhowanipore. Bengali is thoroughly taught to all, and English only to a select few; and whilst native habits not positively evil are retained, every effort is made to elevate and purify the moral tone.

In orphan homes the inmates, in Calcutta at least, are more varied both in their origin and prospects; and being completely under the control of the superintendents, another mode of management is desirable. Vernacular instruction should of course be regarded as of paramount importance; but it is desirable also that the English language be thoroughly taught, and English habits partially introduced,—chiefly because some may become teachers in schools and zenanas; and many will, as hitherto, be married to highly educated natives. In the latter case ignorance of English would be a deeply felt *inequality*; and our aim is not merely to educate but to elevate; and, first among a few, but ultimately over all India, to raise woman to be the companion, the counsellor, the equal of man.

3. NORMAL SCHOOLS.—I know of only one purely normal school, although a normal class may be more or less definitely formed in orphan homes. I refer to the one at Tallygunge, under the excellent management of the Misses Suter. It is devoted to native female education, though the pupils be Europeans and East Indians. Its first-fruits, as I can testify from personal knowledge, are such as give promise that, if duly supported, it may become one of the most important institutions in India.

4. ZENANA SCHOOLS.—In a very few cases governesses have been employed for brief periods by native gentlemen; and there is reason to believe that not a few young Babus have taught their wives and sisters. Many years ago Mrs.

Wilson, Miss Bird, Mrs. Chapman and others visited zenanas, were welcomed, and imparted a little instruction to the inmates; but so far as we know, there was no plan commenced till the present year, capable of indefinite extension, and on a self-sustaining principle. The plan originated with my friend, the Rev. Thomas Smith. So long ago as 1840, he proposed a scheme for the domestic education of the females of the upper classes; but it met at the time with no cordial, or at least no practical response. This was not his own department of labour, and those whose work it was, would not then take it up. Since February last, it has been my privilege to co-operate with Mr. Smith in commencing a plan similar to that proposed fifteen years ago; and as the experiment has succeeded admirably these six months, it may not be premature now to make it known, concealing only for the present the names of those native gentlemen, who have nobly dared to advance before their fellows.

Mr. Smith obtained the consent of several highly intelligent Babus to admit a governess, and pay for her services. This was the more gratifying, as the arrangement was made on the clear understanding that she would be free to impart religious instruction. An European teacher was sent, accompanied by a native girl as her assistant; and the results, both as regards the progress of the pupils, their attachment to the governess, and their lively interest in her instructions, are highly gratifying. The only outlay was for the purchase of a horse and gharee, the Babus paying enough for a small salary to the teacher, and the current expenses of the conveyance. Similar arrangements are in progress with other native gentlemen; and a second governess, an ex-pupil of the Misses Suter's normal school, has just begun, and may soon be wholly employed in domestic tuition, for which she is singularly qualified by a thorough knowledge of Bengali as well as English.

If the Lord be pleased to raise up agents to carry out this plan on a large scale, it will go far to unlock many a prison-home, and to solve one of the most perplexing of missionary problems.

Such are the four plans in actual operation:—Day, Boarding, Normal, and Zenana Schools. The number of natives in attendance at these in Bengal appears to be not more than from 1,000 to 1,200. This calculation is made from Mr. Wylie's invaluable work on Bengal Missions, adding one or two schools which he has omitted, and deducting those included who are not natives; *one thousand* among *twenty millions!* Even if Madras and Bombay be somewhat in advance of Bengal in this department, we shall only have five or six thousand

females under tuition, out of from 80 to 100 millions, or one girl for every 15,000 females!

### III.—SUGGESTIONS FOR THE ADVANCEMENT OF FEMALE EDUCATION.

In venturing to offer a few hints, the two following aims must be steadily kept in view:—1st, devising means by which those trained in normal and other Christian institutions may effectively act on the heathen population in zenanas or public schools;—and 2ndly, seizing self-acting social principles, as e. g. by promoting education among females of the higher classes, so as to bring into play among the Rajahs and Babus the desire of having their daughters well settled in life, as a force in favour of female education; and among the poor, the desire of communicating with relatives at a distance, which is the mainspring of a recent spontaneous movement in Jessore.

1. Orphans, outcasts, and daughters of native Christians should be trained more than hitherto with a reference to their talents and prospects, in order that as soon as possible the native churches may exemplify more perfectly the true place and legitimate influence of woman.

2. Self-sustaining schools, or partially so, should be commenced as soon as possible. There might be, perhaps there are, schools on a simple plan in the christian villages, conducted by educated native females.

Those parents, whose children are admitted to boarding schools, should pay for it. In one institution at least this is begun, and the payments vary from 8 annas to 3 Rupees each; importance being attached not to the amount, but to the principle. Last year an attempt was made to form a small boarding school on the self-supporting plan, under the care of the Rev. Behari Lal Singh and his wife; but it must be deferred till more native christians be able and willing to pay a sufficient sum.

3. Normal schools should be multiplied, Europeans being secured as far as possible, as most suitable for governesses and teachers, and most likely to give a few of their best years to the work.

4. Orphan homes as well as normal schools should be so situated and so organized that governesses and assistants may go out from them to the zenanas of the rich and the schools for the poor. This is of the greatest importance, especially to the family-school scheme, which cannot succeed, unless a free home be provided for the governesses and assistants.

5. Prudent and energetic efforts should be made to increase zenana schools, until many of them be merged in select

day-schools, both for economy, and to secure a more thorough education. In this, I may add, the views and purposes of several native gentlemen concur with our own.

6. A small series of books in Bengali and English, suitable for female classes, public or private, should be prepared and published; or at least one or two, as supplementary to a selection from existing school books. This want has been greatly felt in the zenana schools already, and will soon be more so. It is worthy of the attention of the authoress of *Phulmani and Karuna.*

7. The intelligent natives whose convictions are entirely in favour of female elevation, should be dealt with frankly but firmly, in reference to this duty, which is as urgent as it is clear. Those who dare to be singular, should be honored for their courage; whilst others might be all the better for more emphatic expressions than they have yet heard, of British indignation against their domestic despotism.

8. Let the press and direct personal intercourse be employed to impress upon our rulers and all resident Europeans their responsibility in this matter; and thus bring into play a variety of forces to effect a peaceful and blessed revolution in the homes of India.

9. And finally, let our great missionary societies and boards in Britain and America be earnestly urged to take this department up, and not leave it, as some of them do, to merely occasional supplies. If they have no associated Ladies' society, bearing this as their peculiar burden, clearly the general society ought to give aid to a branch of missions so essential, one of the missionaries at each station taking the superintendence of it. If there be such societies as in the Established and Free Churches of Scotland, it should be made part of one missionary's duty, at each presidency, to aid the ladies sent out, and report; or, if such a society has a missionary as its own agent, he should be associated as closely as possible with the general mission of his own church. Thus this cause might assert its rightful place, not only in India, but also in Exeter and Assembly Halls, where it has hitherto been kept nearly as much in the shade, as woman herself in her own zenana!*

* During the Conference two other important suggestions were made: the first by the Rev. T. Smith, that medical missionaries would have peculiar opportunities of forwarding the cause of woman's elevation in India, from finding access where the clerical missionary is excluded;—and the other by the Rev. J. W. Yule, that much might be done by earnestly and frequently pressing personal duty on the young men in the college classes

Such are a few suggestions. To some they may appear too many, but certainly not to those who have studied this subject in all its bearings. Be it remembered that the education of India's daughters is but a means; the grand end being, their emancipation from a state of social degradation,—their elevation to equality with man, and to the favour of God.

Such an issue we may confidently anticipate, though a revolution at once so vast in extent, and so minute and manifold in its details, cannot be realized speedily. To prepare for it, to forward it, we must be in earnest. Hitherto, if the difficulties have been duly estimated, the work itself has not been realized in all its importance and urgency, except by a few. Many have aided it, but with two or three exceptions, not largely. Efforts, it is true, have often been limited by local obstacles, but often also by want of funds. The cause has never yet been both powerfully and persistently pled in Britain. Many missionaries, after perhaps being baffled in really earnest attempts, have become almost contented with a long day of small things—not indeed in their *own* sphere, but in *this*—and seem now only to doubt the success of any fresh effort. Sound opinions are current among our native brethren, but where is there a Jeremiah weeping for the slain of the daughters of his people? The objects of our pity are out of sight, and they utter no cry for help. Still, notwithstanding all these discouragements, we know that the day of woman's

of our great institutions. *Since* the Conference I have had the opportunity of witnessing at Madras most important results from the earnest efforts of the late Rev. John Anderson in the direction recommended by Mr. Yule,—results not confined to missionary schools, but including several supported, conducted, and attended by Hindus.—I also take the liberty of stating that whilst I saw much in that city to suggest views that cannot be introduced here, in reference to this department of the work of missions, the only statement in this paper which I have seen reason even slightly to *modify*, is one at p. 561, in reference to payments to day-pupils. Whilst still feeling a repugnance to this plan, it cannot be denied that the system, of which this is a feature, has been very useful at Madras. I do not, however, suppose that success in Bengal is to be attained precisely in the same way as at Madras, for the state of female society is very unlike (though having some aspects in common) in the two presidencies. The greater *seclusion* of females in Bengal is the most marked difference, and it is one that greatly hinders the cause in Calcutta. In regard to Female Education they are as unlike, as Sebastopol and Cronstadt are as Russian fortresses.

Madras is really conquered, and it only requires agents and means to follow up the victory to large results. Calcutta on the other hand requires peculiar plans, because of its extraordinary fortifications, and the difficulty of finding access to really effective positions. Hence the zenana scheme. Success is certain; for efforts well-directed and well-sustained are sure, by the blessing of God, to prosper.—J. F.

emancipation hasteth greatly, and when it dawns, it will be India's Jubilee!

The Rev. J. W. YULE gave some account of the school lately established at Tallygunge for the females of the Tippoo families: and hoped that such efforts may be largely increased. Having had charge of a boarding school, he thinks decidedly that an English education should not be given in orphan establishments; and that the girls ought to be trained for the style of life in which they are likely to remain.

Mr. LACROIX agrees with much of what Mr. Yule has said of the evils of educating girls in a way unsuitable to their future prospects. If possible, conductors of such schools should watch carefully over their marriages, in order to make them as suitable as possible. Whenever a well taught girl has married an inferior man, the marriage has always turned out badly. With this in view he once asked for a young man the most ignorant girl in the school. It is advisable that the education of boys and girls be kept strictly at the same stage of advancement, and especially that that of the females should not be the superior of the two.

Mr. WILLIAMSON once had a number of female schools and collected them into a central school. He had many difficulties to contend with. The girls went away too young,—before they had learned any thing. He then established a monitor class; then the girls stayed longer. He knows several natives who have taught their girls in their own families, others had asked for teachers to visit their families.

H. WOODROW, Esq. stated that the Collector in Jessore recently sent an application for a grant-in-aid for a girls' school; the people have for years and years maintained their own boys' schools, and have also allowed their girls to be taught. They now wish to enlarge their schools and improve them. The people are all Hindus.

The Rev. J. WENGER stated that Mr. Morgan once found a village in Midnapore, where all the females were taught both to read and write. Somehow or other it had become the regular custom of the place.

Mr. BOMWETSCH can, by his sounding system, on the Pestalozzian plan, teach girls to read and write in a year: it was very desirable that they should be taught quickly, considering the short period in which their studies are carried on.

Mr. LACROIX and Mr. YATE gave their testimony to the excellence of the system, and the success which had followed Mr. Bomwetsch's efforts.

The Rev. BEHARI LAL SINGHA described the flourishing schools which had been established by Mrs. Coleman at Chittagong.

The following Resolution was unanimously adopted in reference to this topic.

### RESOLUTION RESPECTING FEMALE EDUCATION.

That the members of this Conference approve generally of the views expressed by Mr. Fordyce in his paper on Native Female Education; that they deplore the peculiar and powerful difficulties in the way of its advancement, interwoven as these are with immemorial usages, and the domestic constitution of native society; that, whilst they thankfully acknowledge the self-denying efforts of the past, and their fruits in the conversion of souls, and in the formation of christian families, they deeply feel the urgent necessity of bolder measures. Of long-

tried plans in Bengal, the boarding school system has been most satisfactory in definite results; and they rejoice in the hopeful commencement of the zenana school scheme, both as a sign of progress, and as a new means of influence for the elevation of woman in this land.

Further, whilst the members of Conference consider all the suggestions worthy of attention, they especially regard the increase of normal schools or classes as indispensable to great progress, the speedy preparation of suitable books as most desirable, and the zenana scheme as entitled to hearty support and capable of large extension, at least in Calcutta. Most of all, they consider that missionary societies should deal with this department as an essential branch of their enterprize in India; and give it such a place in missionary reports, periodicals and meetings, as may be fitted to secure for this most difficult work a deep interest in the hearts of their supporters, and may lead to increased prayerfulness and liberality for the promotion of a work most important in itself, and beset with special difficulties.

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2. As the last item of their proceedings, the Conference adopted the following address to the members and committees of all the Missionary Societies in Europe and America, with a view to call increased attention to the claims of Indian Missions.

### Appeal from the General Conference of Bengal Protestant Missionaries to the Committees and Boards of Management of the various Missionary Societies in Europe and America.

Dear Brethren,—Having been brought together, by various circumstances, in the city of Calcutta, some of us from remote parts of the province of Bengal; and making, united, a body of nearly fifty missionaries of different societies, we have held Conference together for successive days upon some of the chief questions relating to the efficient conduct of our work, and have endeavoured, by comparing our varied experience, to ascertain the progress of our cause and the value of our plans. We have considered the peculiar difficulties by which our missions in this country are beset, and the position which they have attained after many years of labour. We have examined the sphere of vernacular preaching, and the best method of securing for it the widest usefulness: we have also endeavoured to estimate the usefulness of our school systems, both English and vernacular, both for males and females: and have considered certain peculiar disabilities to which our coun-

try congregations are exposed. The review of our work, and this comparison of our experience have given us great encouragement: we have enjoyed much unanimity in our discussions, and have derived much pleasure from our fraternal intercourse. We pray that the blessing of the Lord whom we serve, and of the Spirit by whom we are guided, may rest upon our meetings; and that when this conference comes to an end, we may endeavour, as a result of our deliberations, to labour with fresh earnestness, and to render our plans more efficient for the glorious end which they are intended to subserve.

But we cannot separate without presenting to you, our respected brethren, an earnest appeal for additional efforts on behalf of this great country, that shall make the labours of the church more worthy of its high position, and more commensurate with its heavy responsibilities to the nations brought within its influence.

India is in every way the most striking field of christian missions amongst all the countries in the world. In the extent of its territories; the variety of its nations; their ancient civilization; their great intelligence; their old superstitions, with their attendant priesthood, books, rites and religious ordinances; in every thing, in fact, connected with the physical aspect, or with the intellectual, social and moral condition of its people, it excites and has excited the wonder of all civilized nations. To us, the most wondrous fact is, that this ancient country, with its venerable religion, the most powerful system of idolatry in the world, has been brought under the dominion of the most christian nation, and lives in peace under its sway. We acknowledge with pleasure that the church of Christ has done much for India, and shows at present no disposition to diminish its efforts on its behalf. It maintains now within its domains one-third of its foreign missionaries; and annually spends on their efforts one-eighth of its benevolent income. Well does the country claim such regard; it is full of idolatry and false religion; it is almost entirely accessible to the gospel.

We acknowledge also with thankfulness that the Lord has blessed his servants, and crowned their efforts with success. Various results of the greatest value have sprung from those efforts: some of a higher, others of a lower character. The accession of converts; the raising of churches, of native christian preachers, and school teachers; the preparation of a vast material agency available for the immediate use of every competent and willing labourer that arrives in the land; the extensive spread of convictions respecting the folly of idolatry and the uselessness of so-called works of merit; new views of sin; the awakening of conscience; the diminution of the

power once possessed by the priesthood, the shastras, the idolatrous system and the system of caste; the spread of christian doctrines, especially of the atonement of Jesus; the conviction that Christianity will ultimately prevail;—all these changes in the knowledge, views and character of the people, have sprung from the efforts made by the church of Christ to fulfil its duties, by preaching the gospel through Hindustan. We regard them with thankfulness: we feel greatly encouraged by them. But we are not content with things as they are.

It is not that we find fault with efforts in the past, or with the results which they have produced. It is not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

Can you wonder then that we ask for larger agencies; that for this holy service we appeal to you for more men and more means; and that we ask the church to aid us by more repeated and more fervent prayers? The grounds of our appeal are numerous; the force of our claims is unanswerable. We believe that every kind of plea which can be fairly urged on behalf of other idolatrous lands, can be presented with greater force on behalf of India. Do IGNORANCE of the true way of salvation and manifest religious errors constitute a claim? Where can be found more real ignorance of it than here: where can we meet with men who have fallen into such gross, delusive and destructive errors, as the people among whom we dwell? Do HINDRANCES to the gospel call for more strenuous exertion to advance it? Nowhere are such powerful obstacles presented, as those which spring from the caste, the priesthood, the shastras and the philosophy of India. Does the EXTENT of error constitute an argument for the speedy proclamation of the gospel? In India there are 330 millions of gods; the modes of salvation trusted in are numerous, ancient and influential. Many of the rites are cruel; all tend to the ruin of immortal souls. Is it desirable to christianise nations that possess INFLUENCE OVER OTHERS? Few idolatrous nations can exercise upon their neighbours so powerful and sustained an influence as the tribes of India have exerted and still exert over theirs. Do NUMBERS create a claim? No country is more thickly peopled than India. Is ACCESSIBILITY an argument? India is far more accessible than any other heathen country in

the whole world. Each of these motives of itself carries weight: what can the church say, where each appears in the strongest form, and where they are all combined?

We do not dwell upon these arguments: they are well known to you: we need not add a word to enforce them; for by their soundness you are already convinced. It is not conviction that we aim at, but impression. As for ourselves, so for you, we desire that you should deeply feel how vast is the field untouched by the gospel, yet perfectly open to its influence; and that in consequence you should be stirred up to more earnest efforts to supply an agency commensurate with the work to be performed. For this end, we will endeavour to lay before you a few facts concerning two of the arguments alluded to, the *claims of population;* and their *accessibility* to the gospel.

The vast extent to which India is spread out, can scarcely be felt by those who dwell in the small island of Great Britain. It is not a country, but a continent full of countries: it is not inhabited by one people, but is possessed by different nations: it does not contain one language, but in its territories many languages are spoken, as radically different from each other as English is from Hungarian. Indeed, it is half the size of all the territories of European Russia; is inhabited by more than twice the number of its entire population; and its annual revenue reaches a higher amount. Yet Russia is the third empire in Europe, and is maintaining a powerful resistance to England and France combined. It may therefore easily be shown that the four hundred missionaries labouring in India, though apparently many, are in reality few: that they only just touch the country, but find it impossible to go deep beneath the surface of society.

The extent of the population may be shewn, by exhibiting in detail the numbers contained in the various Presidencies and States; in the districts into which they are divided; and the towns and villages spread over them in all directions.

The following is the latest return of the population of the various PRESIDENCIES and STATES:

| | | | |
|---|---|---|---|
| Presidency of Bengal, .. | 45,160,000 .... | 103 | Missionaries, |
| „ Agra, .. | 30,250,000 .... | 60 | „ |
| „ Bombay, .. | 10,000,000 .... | 33 | „ |
| „ Madras, .. | 27,280,000 .... | 182 | „ |
| The PUNJAB, .. .. | 5,600,000 .... | 5 | „ |
| SCINDE, .. .. | 1,500,000 .... | 1 | „ |
| NAGPORE, .. .. | 4,850,000 .... | 2 | „ |
| HYDERABAD, .. .. | 10,666,000 .... | 0 | „ |
| OUDE, .. .. | 2,970,000 .... | 0 | „ |
| Other States, .. .. | 28,500,000 .... | 0 | „ |

This vast population is distributed into various provinces and districts, many of which contain from one to two millions each. The following are simply a specimen:

| | | | | |
|---|---|---|---|---|
| Rajamundry, .. .. | 887,000 | has | 3 | Missionaries. |
| Cuddapah, .. .. | 1,228,000 | .... | 2 | „ |
| Salem, .. .. .. | 946,000 | .... | 1 | „ |
| Assam, .. .. .. | 1,500,000 | .... | 8 | „ |
| Burdwan,.. .. .. | 1,673,000 | .... | 3 | „ |
| Midnapore, .. .. | 1,360,000 | .... | 0 | „ |
| Purnea, .. .. .. | 1,961,000 | .... | 0 | „ |

These instances may be greatly multiplied, for there are more than a hundred such districts in the whole of Hindustan. But a list of TOWNS would be more appalling still. Numerous cities and towns in India resemble the more important cities in Europe and America, and contain from 500,000 to 100,000 inhabitants each. A still larger number contain a population of 50, 40, or 30,000 each. And the list of towns and large villages, containing from 10,000 down to 2,000 would cover pages and pages of this appeal.

The wants of India may be shewn still more by the way in which missionaries are located. In the three chief presidency towns there are no less than seventy. In Calcutta we have thirty missionaries to five hundred thousand people: but in many districts there is only ONE missionary to a million and a half. Is not such a position enough to produce a despairing sense of utter helplessness, when a missionary resides for years and years together in the midst of a population so vast?

There are other districts in a worse condition. The northern and eastern districts of Bengal contain eighteen millions that never hear the gospel. Rajpootana, Gwalior, Hyderabad and other states, contain fifty MILLIONS more in the same destitution. The great province of Mysore has but seven missionaries to its vast population. This has been going on for ages: and even since the modern era of missions, sixty years ago, almost two generations of Hindus, numbering three hundred millions of immortal souls, have gone into eternity unprepared.

All these nations are accessible to the church. One hundred millions are entirely under the Government of the East India Company, and religious liberty is as perfect as in England. Missionaries are not situated like those in Madagascar, or those in Tahiti: or even like those in independent Islands, or among the native kings in Southern Africa. There is no hindrance, but on the contrary, ample protection is afforded to a prudent and faithful missionary. We ask you, to look at the mode in which other and more prosperous fields have been occupied. In the South Seas, one or two English missionaries have gone to an island with no more than three thousand

inhabitants: or from twelve to fifteen missionaries have been placed among a population of sixty thousand. In New Zealand, with eighty thousand people, there are forty-six missionaries; thirty missionaries reside among eighty thousand people in the Sandwich islands. The whole of the Malay-speaking islanders of the South Seas amount to eight hundred thousand, and have one hundred and twenty missionaries. The single district of Masulipatam possesses a population of nearly the same size, and has but *four* missionaries. The Negro settlements in Western Africa, little known to the world at large, are taught by fifty-seven missionaries. The great Presidency of Agra, full of flourishing towns, and inhabited by a spirited population of thirty millions, has but the same number. We might add numerous other illustrations of the same fact, all tending to impress deeply upon the church the immensity of people unreached by the truth.

What then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India: and urge that, because of its vast population, and of its entire accessibility to the gospel, these claims surpass those of all others. Believing these claims to be undeniable, we urge you to try and do something special for India. We would suggest that every society should endeavour to send a few more men in proportion to its strength: and so to place them, as to render them a real and powerful *addition* to the present agency. We remember with thankfulness that such additions during the last five and twenty years have been very large: and that the strength of Indian missions has been nearly trebled. We are aware also that the Church Missionary Society has, during the last few years, considerably increased the number of its missionaries, both in Southern and Northern India. With pleasure we acknowledge that the Baptist Missionary Society recently resolved to send twenty new men, some of whom are to occupy well chosen stations in destitute districts of our own province: and that some of these brethren have arrived. We know too that the American Board, on recently reviewing the Madura Mission, and marking new stations that were desirable, resolved to send three missionaries to occupy them. Such a plan is, we think, practicable for each Society, and such a plan, acted on from time to

time, will, under God's blessing, secure the most solid advance of the kingdom of Christ. If out of the twenty Societies engaged in Indian missions, the larger send *ten* men, and others less, so as to secure an average addition of *five men each, during the next five years*, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unsaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the Church himself prepare the harvest, and send forth more labourers to reap it for his praise.

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3. In regard to the publication of the proceedings of this Conference, the Rev. Messrs. Smith, Wenger and Mullens were appointed a publishing Committee, and were requested to secure, if practicable, the publication of a separate pamphlet, in an inexpensive manner. It was presumed that the proceedings would first appear in the regular organ of the Calcutta Missionary Conference.

4. It was resolved to request that Conference kindly to take into consideration those subjects of general interest which have not been brought before the General Conference, and publish the result of their discussions.

5. The thanks of the Conference were presented to the Financial Committee, Messrs. MUSTON and STANLEY, for their services: and to the Secretary, the Rev. J. MULLENS, for the manner in which he had carried out the arrangements, under which the Conference has been so successfully held.

6. The Rev. A. F. LACROIX then moved, and the Rev. J. OGILVIE seconded the following Resolution, which was unanimously adopted:

RESOLUTION ON PARTING.

At the conclusion of their proceedings, the GENERAL CONFERENCE of Bengal Missionaries desire to record their gratitude to their Lord and Master, for his great goodness in bringing them together, and giving them his presence and blessing during their pleasant meetings. At the same time they would humbly confess their infirmities and the sins that have mingled with their services and deliberations; and beg his forgiveness for his name's sake. They acknowledge with thankfulness the encouragement in their work, which by their mutual consultations, they have been able both to give and receive: and

trust that the information and suggestions that have been laid before the Conference, will tend to fit them more than ever for the important work in which they are severally engaged. And now, in bidding each other farewell, the members of this Conference would commit each other with all affection to the tender mercies of their common Lord, and would assure one another that they part with increased affection and esteem. They will ever bear one another on their hearts before the throne of grace, will sympathize with each other's trials, will rejoice in each other's joys; and will feel it to be an enhancement of the satisfaction, which they experience in carrying on the glorious work of proclaiming the gospel, that they are fellow-workers with the brethren with whom they have been associated in the meetings of this Conference, now brought to a successful issue.

The meeting closed with prayer by the Chairman.

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### Friday Evening, Sept. 7th.

On Friday evening, a Public Meeting of Christians of all denominations, interested in the cause of Missions, was held in the Calcutta Town Hall. It was one of the largest religious meetings ever held there. The Bishop of Calcutta presided, and on his retirement, the chair was taken by the Rev. D. Ewart. The meeting was addressed by the Rev. Messrs. Storrow, T. Smith, J. Herdman, J. Sale of Jessore, C. Neale of Burdwan, and G. Smith, Esq. Principal of the Doveton College.

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## APPENDIX.

The following are extracts from a valuable paper, prepared for the Conference, by the Rev. W. Smith, of the Church Missionary Society, at Benares. It arrived too late for discussion. The publishing Committee regret that their limited space will not allow it to be printed in full.

### On Vernacular Preaching.

1. In preaching to the heathen we should take care that we are *understood*. This is a most important point. Very often our words are not understood; or, if our words are, our meaning is not, or it is perverted. We speak, for instance, of *Parmeshwar*, and they think we are talking about Rám. We speak of salvation *(mukti)* and they think we mean absorption. We talk of God's omnipresence, and they take it for granted that we believe, with them, that the spirit in man is God, or a portion of him. We tell them that they must not worship idols, and they jump to

the conclusion that they must become *Vedantists.* It is, therefore, evidently of the first importance that we explain ourselves as we go on, and define the terms which we use: and when we have done, it is a good plan, if practicable, to ask them what we have been saying, and what they have understood, and to give them, in a single sentence almost, an epitome of it to take away with them.

2. I find it constantly necessary to tell them that the missionary movement is *no political,* or Government *measure;* and that if we only consulted our own interests as rulers, we should never wish them to become Christians, but to remain just as they are: and that we preach the gospel to them because it is Christ's command,—that if Ram, or Muhammad had given them such a command, surely they would be anxious to carry it out. We preach the gospel to them also, because we know it is the best, and, in fact, the only divine religion in the world. That it, and it alone, sets forth a perfectly sinless character, and that character divine; and that this perfectly sinless and divine character was a sacrifice for the sins of the world. That we, therefore, and many other idolatrous nations renounced our sinful gods, to embrace the feet of this sinless, divine incarnation. Here I like to enlarge on the way in which we became, or ought to have become Christians, and that afterwards when Muhammad appeared, we could not leave the master to go to one who, according to his own statement, was only a servant, and as we prove, a sinful servant too. We could not leave the perfect God-man and Saviour to become the followers of a mere sinful mortal, who teaches us to depend upon our own works for salvation, which we know, in the sight of God, are altogether defiled, and what we must ever feel ashamed of—that of our repentance even we have constantly to repent ourselves. It is obvious to remark that we should ever shew ourselves deeply in earnest, and that we are personally partakers of the salvation which we offer to them.

3. With regard to *texts* to preach from and *previous preparation,* I often read a verse or passage to begin with, and explain it, and have always the New Testament in my hand: but ere long I find it necessary generally to introduce some topic on which we are all agreed, regarding for instance, God, his attributes, creation, sin, &c., always, of course, finding my way, sooner or later, to Christ and his salvation. As to preparation, from the interruptions to which we are liable, and the frequently fluctuating character of our congregations, it is often useless to get up a set discourse as we do for our Christian assemblies. But it is of the first importance to have our minds stored with matter on the great doctrines of Christianity, and a studied method of bringing it out to the best effect. It is also of great use and importance to have clear views on the leading points of Hindu and Muhammadan doctrines, and to be able to shew how far they are right and reasonable, and where they fail. Here a synopsis drawn out for reference would be useful.

4. With regard to *objections.* I believe all missionaries are agreed that we ought to preach the gospel first, as far as we are permitted, and to do it in the way that shall give the least possible offence to the prejudices of the people; and that, while doing this, any allusions to their religion should be such as are not likely to irritate, but rather to conciliate, praising the labour they take in their worship, the expense and inconvenience they put themselves to; telling them, as I often have (though the kind of smile elicited, shews they look upon it as rather a doubtful compliment) that should they ever through God's grace become Christians, they are likely to make far better Christians than we English, who are not, naturally, half so devoutly disposed as they.

5. While thus delivering our discourse, it appears to me of much

importance to shew that we are not *partisans*, so to speak, and that we have no interests separate from those of our hearers, and are moved by the purest love and goodwill in all we say to them. This will of itself obviate many objections. Still objections and questions will be brought forward. If possible, we put them off generally, till we have given a full statement of our message. Those who bring them forward, may be divided into three classes.—The *reasonable* men, honestly seeking for information. These, of course, should be treated with much attention, and pains taken to remove their doubts.—The *angry* men, filled with pride and enmity, and wanting only to interrupt our proceedings.—And the *simply ignorant*, with whom it is next to impossible to argue, and therefore, often the wisest plan not to attempt it. But with them and the second class it is far from easy at all times to know what to do. No one rule, of course, can be laid down, excepting that we ought never to get angry. One thing I may say, to God's praise, that I have never been confounded, when I have been enabled to lift up my heart to him in prayer for direction and help.

6. I have often told them that they cannot bring forward one objection to Christianity arising either from real doubt, or enmity, or ignorance, which we in Europe have not brought forward before them, and still have ultimately been led to renounce our old religions and embrace Christianity. And that, when they reflect, they must feel convinced that the evidences of this divine origin of this religion must have been overwhelming, before the great, and proud, and powerful, and some of them, learned nations of the West could have been induced to renounce the religion of their forefathers, and to embrace that of the reputed son of a Jewish carpenter, first promulgated by his fisherman-followers, of the same despised nation,—a religion, too, so contrary to their lusts, pride and ambition. The force of which observation they may perceive when they consider the reluctance of the lowest amongst themselves—a Chamar or a Dom even—to become a Christian, although Christians are here the rulers of the country.

7. As one way of abating opposition, I sometimes anticipate objections, which takes off the edge of them wonderfully. I tell them that I know very well they look upon us as officious intruders—that our very appearance among them as religious teachers is an insult to their understanding, to the wisdom of their forefathers, and to the religion which they profess; and that as we shew so little respect to their religion, so we seem to them to hold up, in a shameless way, our own to contempt and insult, hawking it about, as we do in the bazars, to the acceptance of every cooley. And that it does appear the very extreme of folly, for us upstart English to offer our borrowed religion to the acceptance of a people so ancient, so learned, so religious as the Hindus, whose holy, and, as they say, inspired sages were studying and teaching the deep things of wisdom and theology, ages before our forefathers were naked wanderers in their native jungles. Now, I say, I can well understand how you should feel angry and offended at our presuming to stand up in your cities, to teach you what, as you think, you are so much better able to teach us. But still you should consider the matter coolly, and not let your passions get the better of your reason—*you* who make such great pretensions to reason and knowledge. You see we are not bad men, and you see we are not mad men either, nor yet very ignorant men. You know, or ought to know, that we are not paid by Government for what we do, and that our pay is not large, that it can scarcely be suspected we do work so unpleasant to the flesh merely for that. And you know, or might know, if you would examine, that whether we be mistaken or not in our aim, our intention

at least is good. We desire, as far we know, to do you good; though you, alas! look upon us as the greatest enemies you have. What motive could we possibly have for seeking your harm? You have never harmed us, and you are not only our fellow-creatures, but our fellow-subjects. Depend upon it, the cause of our troubling you in this way is this: we believe we have got a panacea for all your sorrows and woes. We have found it so ourselves, and we offer it, as we are commanded, to you and all men for acceptance. We have tried, as well as you, what the worship of the sun and others, called gods, can do, and have found it all vain, and so have you too, but you won't acknowledge it. You know very well that so far from being delivered from your sins by your *pujas*, &c., you have not conquered that one little member, your tongue, and ten to one but you are in downright enmity even with your own brother: which things alone, if there was nothing else, make it evident that however you may talk and boast, you are as far from God as you can well conceive. Come, then, let us seriously and as friends talk the matter over. What if Christ was not of our country or of your's, what of that? If it should turn out that he can bestow upon us what, as proved by experience, no other can present, peace and everlasting happiness, let us not like ignorant, prejudiced and narrow-minded men reject him, because he did not take birth in our country.

8. In short, as we all know and acknowledge, (the only difficulty is the practising of it) we must conduct ourselves among them as their brethren, notwithstanding that they will often with indignation and contempt disavow the relationship—as their brethren, feeling, not contemning, their difficulties and prejudices, placing ourselves in their situation, and shewing that we do not ignore the innumerable objections that must arise in their minds from the fact of a *new* religion being offered to them, —offered by *us—unclean foreigners—beef-eating* and *pig-eating foreigners;* and that although they, in their ignorance and pride, may pretend to despise us, we do not despise them; but pity them in their moral, political and religious degradation, and are ready, if it may be, to weep with them in their sorrows, and to shew them the way to rejoicing.

9. As to the objections themselves, brought against Christianity, or, what amounts to the same thing, the defences set up for Hinduism and Muhammadanism; I will only observe that it is of the first importance in trying to meet their objections, first of all thoroughly to understand them, and if possible, the motives prompting them; and also to make ourselves quite sure that our replies are thoroughly understood in return. Let us strive to be cool and collected, and to shew the people that we are not afraid of being caught in a trap, and that we have no personal case to contest with them, but simply to set forth God's truth. And if they be not willing to treat the matter in this dispassionate, seasonable manner, just tell them that we consider it wrong to treat God's affairs in any other way, and are unable, therefore, to proceed any further with them. I profess to make it a rule, not to discuss religion with one who is known to be a bad man. This, both Hindus and Musulmáns approve. I have sometimes found it very useful to ask a man, who has come forward with some objection, whether he really looks upon himself as a religious man, or whether he is not living in known sin. For if this is the case, he had better not, while thus evidently doing the devil's work, meddle with God's matters, or it may be worse for him.

11. As to the best mode of carrying on our preaching work, places, times, and hearers, &c. A chief difficulty is the climate. I do believe that if this country had had a climate similar to that of the countries in which St. Paul laboured, our success, under God, would have been very

different to what it has been, despite our other great obstacle—*caste*—with which the apostle had not to contend.

12. We do our work here among the people from 6 or 7 to 10 or 11 o'clock in the morning, and from 5 or 6 to 8 or 9 in the evening, going eight or nine times in the week. In the cold weather we can be out of course more; and, when itinerating, frequently spend nearly the whole day in going about from village to village, or in receiving the people at our tents.

13. I often enquire for the "son of peace;" but alas! few are to be found; and those who are esteemed the most devout and holy by their own people, are not unfrequently found to be the most bigoted and impracticable. A great difficulty in visiting people at their houses, even those who would otherwise be glad to see us, arises from the fact that after two or three visits of the missionary, the poor man, in nine cases out of ten, is put down by his neighbours, as a Christian, or about to become one, and persecuted accordingly. Yet I keep one evening in the week for going to natives in their houses, or gardens, or wherever I am likely to meet with a civil reception; and also take an occasional stroll in the city, which sometimes we have extended into irregular visitations of nearly the whole of the city. With these exceptions, our rule is to abide at our chapels and preaching places, situated in the best parts of the city procurable, where we go at stated times, and the people thus know when and where to expect us. We have tried renting houses in the city, and locating some of our catechists in them, and spending the day ourselves in the city. But from various causes it has been given up again, and our catechists withdrawn. But we have not given up the scheme. We think of trying it again as opportunity offers. One difficulty is, that in this bigoted city the high caste Hindus, who occupy the best and most eligible parts of the city, have no wish to have us as neighbours. In itinerating, it is a good plan on entering a place to enquire for the reading men, and any who profess to be religious men and to fear God, and begin with them.

## On Itinerancies.

1. Regarding itinerating, much has been written and said of late, not a small portion of which appears to me to manifest misconception on the subject. Some seem to suppose that it is a feature of the work which in India has scarcely been attempted, and great results are expected from it. As if, when we have been so long trying in vain to convert the inhabitants of cities and towns, where we have resided for years, flying visits among the ignorant and, compared with city people, more prejudiced peasantry of the country would cause congregations and churches to rise up as by magic.

2. I have usually spent during my missionary course, embracing now a period of nearly twenty-five years, about four months in the year in itinerating. The result of my experience, to state it in a few words is, that the work among the villagers is more difficult and unpromising, and their probable conversion more distant, than that of the inhabitants of cities and towns: and this, it would appear, clearly was the experience of the church from the first ages.

3. It is well for a missionary to have a district in the country, varying in extent according to the population and the means he has of working it, adjoining his station, which he and his people can visit regularly, and give full instruction to the people, and go into the whole subject of christianity, &c. But this should not cause the work at the town or city, where he is stationed, to be suspended. In cases where missionaries are located

in the country, their chief work is, of course, in going about from place to place. In itinerating, the wisest plan I think is, to remain at the same village as long as we can obtain attentive hearers, be it ten days or a month, visiting also at the same time the villages in the neighbourhood. Long journeys of hundreds of miles, which in this country must be hasty ones, have produced nothing that we know of, or next to nothing. Nevertheless in the way of pioneering, it may be well for an *experienced* missionary, certainly not a young one, occasionally to undertake a long tour. I remember taking a journey into Oude during the first year of my being in the country, visiting Rám's birth-place, and writing a most *interesting* account, as I thought, of all my great doings to Bishop, then Archdeacon Corrie. He wrote in reply that my report was pleasing, &c. but very quietly observed that he thought I had better remain nearer home for the present. I think the reports of young and inexperienced missionaries (and of others too not missionaries) have done harm in misleading the public (not of course at all intended by them) and raising expectations which those who know the people and the country, are quite sure will be disappointed.

## On English Schools.

1. Since the adults of this country *can* be converted, because some *have been:* since all missionary funds are supposed to be collected expressly for the purpose of teaching and preaching the gospel, is it right, it is asked, to deviate from this point, by going with these funds to assemble Hindu and Muhammadan children by holding out the offer of secular instructions (for which *alone* we know they attend our schools) in order thus to allure them to read and to receive instruction in our Sacred Scriptures? To say nothing of its appearing, perhaps, somewhat *infra dignitatem*, may not this procedure be supposed to bespeak a sense of weakness in our cause with regard to the adults—that they are too hard for us, and we therefore, turn to their children, who promise an easier conquest? To say, Carry on both—preaching to the adults and teaching the children—is here to say nothing to the point. We all know that the same individual, who is employed all day in teaching children, cannot have much time or strength left to preach to the adults. The question, then, is—Is it right—i. e. is it in accordance with our one great object as missionaries, to carry out our Lord's last command—is it right, for the sake of thrusting one hour's Bible lesson down the children's throats, to spend five hours in teaching them secular knowledge?

2. There is one consideration which, I must say, has weighed much with me of late to make me doubt (if nothing else did) whether missionaries and missionary funds ought to be thus employed. It is the fact that Government are now coming forward so vigorously to carry on, and so liberally to aid secular education, and also are beginning to insist that all those employed by them, in whatever capacity, down to the recipients of a salary of Rs. 4 or Rs. 6 a month, shall, at least, be able to read and write their own language. So that there would appear no room to doubt that education to an extent sufficient to enable men intelligently to hear the gospel and judge of its claims, (even allowing that they were not equal to this before) will soon spread through the country.

3. As to the effects of sound and severe mental training, from which much has been hoped, it should not be forgotten *who* they are whom we are thus training. They are as yet at the best but of a neutral character: and while we should train and discipline and arm to the teeth our *Christian* youth, should we not be wary in putting arms into the hands of those and disciplining those who ten to one may turn these weapons against us.

3. This, we know, has already happened. It is indeed a melancholy fact of which we are all cognizant that the greater the intellect, and the greater the extent to which that intellect has been cultivated, there is often the greater pride of heart and enmity to God manifested; and if in the cause of the cultivation of that intellect the truth of God has been one of the elements constantly brought under its notice, as in our mission schools, how painful to witness the perversion of its powers in ingenious devices to nullify or falsify that truth! or, the awful hardness and indifference with which it can master and set forth the evidences of that truth!

4. Doubtless, good has been effected through the instrumentality of such Institutions here, and throughout the country. A large number of youth have been brought into familiar contact with the missionaries: their prejudices have been diminished: they have been put in possession of sound views on many subjects, and especially on religion; and have been made thoroughly acquainted with the peculiar doctrines of christianity. But as to the number of conversions, we all, alas! know too well and lament, it has been very small. Here it has been said, that although the number has been small, yet their intrinsic value is much greater than that of converts generally, inasmuch as, being educated men, they are likely to exercise a much greater influence for good. Well, though a soul is a soul, whether that of an ignorant or a learned man, there is, no doubt, something in this observation; and we have some instances, thank God, of men educated in missionary seminaries who, having become Christians, are extensively useful.

### On Village and Bazar Schools.

These schools have not done much as auxiliaries to our chief work. One great evil attending them is, that at Benares they cannot be carried on without a heathen or Muhammadan teacher at their head. A christian teacher, even if we had many such to spare, which we have not, is unable to collect the boys. It is not my opinion, and in this, I believe, I agree with missionaries generally, that the funds of a missionary society should be expended in the support of these schools, any more than in the larger heathen schools and colleges. But if a missionary have local funds, or a Government grant sufficient to defray their expenses, and good native christians to assist him in visiting them, it is very well, and sometimes very desirable too, to have a few such schools in promising localities. They, at least, give us a kind of hold on the neighbourhood, and bring us into close contact with the people, and familiarise the scholars with the truths and phraseology of the scriptures.

### Girls' Schools.

Heathen and Muhammadan *girls'* schools are all but impracticable for us at present. There are two great difficulties. One is, inducing them to come *at all* to learn to read and write: the other is to read *christian* books. And, of course, *we* can have nothing to do even with girls' schools in which the sacred scriptures are not read. There appears no other way, therefore, at present, than to draw them by the offer of *pice*, as we draw the boys by the offer of secular learning. In this manner there is no doubt, if we had the funds, that a very large number might be drawn together in this city, of the poor, of course, yet respectable castes, brahmans and others. With regard to the rich and upper classes, they seem quite beyond our reach, though I have thought much on the point, and spoken to and sent written proposals to the natives regarding it. Calcutta, Madras and Bombay

being the most *English* towns in India, must, by setting us the example, teach us how this difficult problem is to be solved.

### What is to be done.?

Assuredly, a great work of preparation has been going on, and is still going on in this country. God, in his infinite mercy, and notwithstanding our infirmities, has been working by his servants, and souls have been converted to him. Of this there can be no doubt. And this is an unspeakable encouragement, *that God has owned us.* While, then, humbly and heartily thanking Him for his past mercies, and sincerely acknowledging all our sins, errors, negligences and ignorances, let us (I hope my brethren will pardon my presumption) gird ourselvss afresh in the name of the Lord to the arduous conflict, and aim principally at two great objects—raising the moral and intellectual character of our native christians, readers, and catechists;—and teaching and preaching the gospel to the people at large, whether the adults in town and country, or the children in the schools, leaving secular education, trades, &c. to secular men and secular means. In all our missions we cannot and ought not to do this at once. But let us set ourselves to prepare the way, and call upon the committees of our different societies to assist us herein: so that within the period of some two or three years, no evangelist may be employed in teaching Euclid, or in managing a printing press, superintending tent-making, &c. but all engrossed in their own great vocation, teaching and preaching the Lord Jesus. The secular matters of our native Christians can be managed in a great measure by their own chiefs and elders, the missionaries merely stepping in, when they are unable to decide a case. Thus we should be fully at liberty to give ourselves to our one great work of *watching for souls.* In this way, considering the extent to which the knowledge of christianity has already spread in the country, I have a strong conviction that great results would, under God, ere long manifest themselves.

We must be in *earnest.* We must be *in our work*—think, talk, act and live in it. Our reading, writing, studying, all must be missionary. The people, their minds, thoughts, desires, wants, how to do them good, and gain their affections, their view of us, &c. must form a constant subject of our meditations. We must put ourselves in their place, accustom ourselves to view things from their point of vision. And all this we must do with a sound mind, enlightened with the light of God's truth and Spirit, and filled with the holy principle of love which brought the first great missionary from the Father's bosom, to perform a work, in comparison with which our's, difficult as it appears to us, is easiness itself. The work is not our's, but His.

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The following paper, by the Rev. C. B. Leupolt of Benares, written for the Conference, also came too late for discussion, and from want of time the subject could not be taken up.

### Orphan Institutions.

Orphan Institutions are peculiar to Christianity. The Hindus can have none, for caste will not permit them to receive children of all classes of people to be brought up together; and if it did, they have not the principle from which such institutions spring. Nor have I ever heard of such institutions among the Muhammadans, for they also lack this peculiar

principle. These institutions, therefore, can only be found among Christians, and among these we have a right to look for them: for who is to take up and provide for the orphan, who has either lost his parents or been heartlessly exposed by them, if we do not, who profess the religion of love? In consequence of this, there will be but very few, if any, who will maintain that the Missionary, who spends a portion of his time in caring for and training orphans in the fear and nurture of the Lord, spends it on an illegitimate object, as far as his missionary character is concerned. On the contrary, orphan and boarding-schools have been now and then exalted above day schools, as means of establishing christianity, and I myself have been told that, considering the native character, the training of orphans may be regarded as the chief means for converting the people, as the adults were a hopeless set. Those who made this remark, forgot at the time, that the word which we preach is not the word of man, but the word of God, and consequently an omnipotent word, able to change any sinner's heart, however obdurate it may be.

But whilst there is no difference of opinion as to the propriety of having such institutions, or of missionaries engaging in them, because in this country missionaries alone are in a position to carry them on, instructing their inmates and forming them into christian congregations; another question is, whether we are to look upon them merely as institutions conceived indeed and carried out in the spirit of Christ, but in no way calculated to aid in direct mission work: or whether we may consider them as means for establishing and consolidating christianity in India? I at once reply, In India we may consider them as such means.

I have laid stress on the word India, for our work in India is peculiar, and differs vastly from that of the apostles in Judea, Greece and Rome. In this country we cannot reach the female sex, we cannot reach the young by preaching as they did; hence we must form establishments by which we can; and in forming these establishments, we must take these difficulties into consideration.

Our commission as missionaries is to make known Christ and Him crucified, as fully and extensively as we possibly can. The result of our labours we must leave with the Lord. Success in our work will naturally encourage us, as it is the seal of the Lord upon our ministry. But although our commission is only to go and preach, yet we all long and pray for success, as did the apostles, and are anxious to see Christianity take root in India. For this purpose we have established orphan institutions, and they afford peculiar advantages to the missionary to attain his great end. He is preaching the gospel to a limited number indeed, but with a certainty of success. Whilst sowing the good seed, the missionary is sure that some will, under God's providence, spring up, and also that that which will spring up, will be of a superior order.

The first advantage we derive from the nature of these institutions, is that we receive the children under our entire control, when they are very young, and as yet uncontaminated by heathen influence. Our institution was established in 1836, but the greatest influx of children took place in 1838, when it pleased the Lord to visit India with famine. The children we then received were mostly of a more advanced age, from eight to fourteen years old, and had already imbibed all the views of a debased and idolatrous creed. But having them entirely under our own management day and night, and keeping them aloof from all further contamination, we soon gained complete influence over most of them. Those we obtain now are mostly infants, such as have lost their parents, or have been exposed by their heartless mothers. These never learn the ways of their idolatrous parents. They are all nominal Christians, find in our

institution a christian home, breathe a christian atmosphere; and being with us constantly, a natural affection and new relation are created between them and us: they are brought up as a christian family.

The second advantage springing from this new relation is, that we are able to mould the minds of the orphans as we please. We have no one to interpose between us and our pupils. We can, therefore, give them what education we may believe them capable of receiving. Further, we have no superstitious system to break down; no degrading notions of idolatry to eradicate. The only obstacles we meet are those of the natural heart found everywhere. In cultivating their minds, we can therefore at once lay a biblical foundation, without fear of having Vedantic and Puranic rubbish mixed up with it. Divine truth, pure and unadulterated, can be instilled into the young mind. Whatever we impart of secular knowledge, will all be truth. In consequence of this, the intellectual training of our youths will rest upon a different basis; it will rest upon truth, instead of fiction and speculation, and hence it will differ widely from that of their countrymen.

What they learn of Hinduism and Muhammadanism is the real nature of those debasing systems, their errors and sinfulness, and the means of refuting them.

Besides the intellectual training, there is also a moral training, to go hand in hand with the other. We do not wish merely to give a theoretical knowledge of divine truth, but we want that knowledge to be practical and experimental. Whilst we delight in seeing their minds stored with divine truth, we are anxious to see their hearts converted; and whilst it gives us joy to find they are able to give a reason of the hope that is in them, we earnestly pray that that knowledge may be accompanied by a sincere belief, by holiness of heart and conformity in their walk and conversation to the principles which they profess.

To obtain this end with regard to children of both sexes, orphan schools afford advantages which we find no where else, and which no other mode of preaching the gospel affords.

Foremost of these stand *the daily prayers.* Here the missionary can exercise such an influence over the minds of the young as he can exercise nowhere else. No missionary, therefore, should entrust the daily prayers entirely to inferior hands. Once a day he should conduct them himself; for he can easily arrange the hours of prayers so as not to interfere with his preaching. The catechetical form in reading God's word with children is the best. By care we can urge every truth home to the children's hearts.

Besides *the daily prayers,* the children have also *the means of grace.* Many a good seed is sown here and watered by the Holy Spirit. Coupled with this is another great advantage, *pastoral superintendence.* This can only be exercised over those who are constantly with us. We can take them to our rooms and pray with them; and finding that we take a sincere interest in them, few will remain taciturn and closed up in moody silence. They will become open, tell us even their faults; and this influence once gained, we can, if we act wisely and never betray confidence, maintain even when they are grown up.

Thus our teaching is not merely an occasional sermon which they might hear in the bazar, but it is line upon line, precept upon precept, a daily preaching by word and example. They see us, and will copy our example; and although we know that teaching and training alone will not convert the heart of any child, yet we also know that, under God's good providence, such combined teaching and training in the nurture and admonition of the Lord, undertaken and carried on in his name and in humble dependence

on his grace, will not and cannot be without effect. Indeed, we have the promise that it shall not be without its due effect; and, therefore, we look confidently forward to success

This success will be of a double nature. We shall raise a body of superior Bible christians, and from among these, a superior class of missionary assistants; and it would be strange, if it was not so. They will differ from adult converts. There are indeed a few adult converts who have by the grace of God completely shaken off every trace of their former superstition, but these are few, and as far as I know were mostly converted when young. The majority of our adult converts are not such. With regard to them, christianity has been engrafted on hearts which were once filled with all the abominations of an idolatrous system, and divine truth impressed on memories full of impure stories of false and licentious gods. Such impressions are not at once wiped off, nor are superstition, fears and doubts removed from their hearts in one day. It requires years of grace to free them entirely from their former ways.

With regard to orphans, and this applies to boarders also, the case is different. Divine truth forms the first impression. The minds of children are filled with bible stories and scripture truths. Their ideas will therefore run in a different channel. Their mode of thinking and subjects of conversation will naturally be different. The standard of their morals will also be higher. I speak of course of converted orphans.

From among these we may expect that the Lord will give us some to assist us in evangelizing India, and these will be superior to the majority of preachers, taken from those who were converted when they were thirty to forty years old. It is scarcely possible that these can have so full and accurate a knowledge of the gospel, as those trained up in christianity from their childhood. When these are truly converted, they have at once the christian mind. Whilst by education they can be made fully acquainted with the Hindu and Muhammadan religions, they are uninfluenced by their errors and superstition. By regular training, habits of thought, industry and order are formed, in which our adult brethren are often lamentably deficient. Moreover, as they have all acquired English tolerably well, they have an inexhaustible mine of knowledge at their command, from which they can draw at pleasure, but which is generally closed to adult converts.

Now the question is, Have we any such christians, or is all this but a pleasing dream? As I thought over and examined this subject, I called in Mark, one of our orphan converts of the stamp above described. He has been with us since 1836, with the exception of a few years, which he spent at Purneah as school-master under the Rev. Mr. Dicken. We went over our experience, and wrote down the names of nineteen individuals from among the orphan boys, from eleven to twenty-six years of age, who have fallen asleep in Jesus, the last of whom only died a fortnight ago. We likewise wrote down the names of twenty-seven of the orphan boys, who are now alive, and of whom we have every reason to believe that they are the Lord's. With most of them I correspond. Of these I hope three will shortly be ordained. Nine act as catechists and school-masters in various missions, the rest are otherwise engaged; but all of them bear a good report. There may be more, but I do not remember them just now. There are also a number of women, now mothers of children, who do honor to the name which they profess. These, with some of them who have gone to their rest, are our joy and our glory. All these are such as described above, sound Bible christians; and wherever they may be, they will be a stay to a congregation.

Besides these, we have a number of nice young men who are quiet, con-

sistent, moral characters, attentive to the means of grace, communicants, and bearing a good report, and I hope to find many of them hereafter in heaven.

Now with such a seal upon our labours among the orphans, we take courage and go on in the name of the Lord; and maintain that orphan institutions are means for establishing and consolidating christianity in India.

But there are also some objections to these institutions which we must not pass over.

1. "The number of conversions from orphans is small in comparison to the number of unconverted orphans. These are but nominal christians, and a few of them are worse than many of the Hindus." I allow that there is more chaff than wheat, yet among all our orphan boys there are but *four* who are really bad. All the rest, although but nominal christians, have redeeming qualities about them. I allow they are but nominal christians, yet they are free from the trammels of caste and from the prejudices and vices of many of the Hindus and Muhammadans; and what is of vast importance, their little ones are willingly given over to be trained in our infant and day schools in the fear and nurture of the Lord; and some of the parents, although very poor, have of late willingly paid something for the books which their children read. We should also not forget that most of them attend the means of grace, and who knows but the seed sown may yet take root? Moreover I should truly rejoice if all the Hindus threw away their idols, broke down their temples, shook off caste, and became nominal christians.

2. Another objection is, "The orphans cost a great deal of money, which might be spent more profitably in other ways." It is true, the children must be fed, clothed and educated; but the amount is after all not so very great. But upon this point I will not enter here, because, first, it applies to orphan institutions in all countries, and, secondly, we never expend the funds of the society for these schools, christian friends giving us willingly and liberally for orphans. Moreover, sufficient has been said to prove that the money expended on orphan institutions is well spent and has the blessing of God on it.

3. A third objection is, "Could not missionaries spend their time more usefully in the first and chief branch of missionary labours, viz. *in preaching?*" In my opinion the missionary that preaches to the young is as usefully engaged in his vocation as he that preaches to adults; each does his duty in the mission establishment, and whatever that branch may be, his usefulness will be in proportion to his faithfulness. But an orphan institution need never and ought never to interfere with the missionary's primary duty, preaching; for there will be in each mission establishment a good day school or college, which the orphans can attend. That also being conducted by missionaries, the orphans will take no harm, for there too they are constantly under christian supervision; and five years' experience has shown me that orphans do take no harm: on the contrary, pious boys will exercise some influence for good on heathen boys in a school of acknowledged christian principles. Thus some Hindu boys told me of one of our lads, S. who always acts and speaks as we all should do; and of E. who was ill and has since fallen asleep in Jesus, it was said by Hindu boys, He need not be afraid to die, for he will go to heaven.

Should there be no such school, the missionary must employ teachers and superintend them. The advanced classes he will of course have to teach himself. Biblical theology he always should; but these branches need no more interfere with his public preaching, than Christ's teaching his disciples at home interfered with his public ministry; and should he occa-

sionally have to spend an additional hour with them, as his Master did with his disciples, that hour will be well spent.

Where trades are being carried on, such as presses, there ought to be European superintendents; where tailoring, carpet-making and the like are being carried on, the missionary's wife must step in and superintend the work; for agriculture our aid is not required for the present. To one point, however, the missionary that has the charge of orphans must make up his mind. If he wishes to do justice to his charge, he must give up the idea of distinguishing himself in literary pursuits, because he will find no leisure to do so. The honors gained thereby he must leave to his brethren, and he can safely do so, for hereafter he will be no loser in heaven. Whilst I therefore acknowledge that preaching the gospel to adults should never be neglected because of an orphan institution, it being impossible for any missionary to spend his time better than in preaching; I maintain that the training of orphans in the fear and nurture of the Lord is a most important means of establishing and consolidating christianity in India, and should never be lost sight of; and therefore, my brethren, who have such institutions, "Be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

## Selections.

### 1.—Emancipation of India's Daughters.

This is the twenty-first anniversary of a day of Jubilee, when nearly a million slaves were at once set free. Its echoes rang round the world, as Britain's liberty was extended to all her colonies; and the foul blot of Negro Slavery was wiped off for ever, though at a cost of £20,000,000 or 20 crores of rupees.

But there is slavery still in the greatest of all the British colonies; and slaves are even yet more numerous in the East, than they ever were in the West Indies. This may be denied, and we admit that if it be essential to constitute slavery that persons be publicly and legally bought and sold as goods and chattels, it has no actuality in British India; but if there be slavery, wherever human beings are held in degradation and servitude, with no means of redress really available, then it exists to a very large extent.

If the population of British India be 170,000,000, the number of females is probably not less than 80,000,000. A large proportion of them are in a state not of absolute, but at least of semi-slavery. It is chiefly, however, to one section of female society that we would call the reader's attention, viz. the Widows, whose miseries surpass the horrors of West Indian or American cruelty. The woes of widowhood in this land never have been, never can be, fully told. Oh that a noble lady might be found with the heart of a Howard to visit their prison-homes; and the pen of a Harriet Stowe, not only to move the compassion and rouse the indignation of Europeans; but to awaken to generous efforts India's educated, but apathetic sons!

For Widows, something has already been done. Suttee has been abolished, and it is well; but if the public pyre be quenched, is not the

victim reserved for the slower fires of domestic tyranny? Her bereavement elicits no sympathy. It is an ever-burning reproach—a canker at the springs of life. She is doomed in most cases to a life worse than death; in many to infamy more loathsome than the grave. Read the testimony of Judge Wylie, one of India's most intelligent and truest friends:—"It is quite true that the rite of Suttee is prohibited by law. But what then? All the penalties of widowhood continue almost to the same extent as ever. The principle of Hinduism which treated the widow during the prevalence of the rite of Suttee as a doomed and outcast person—as a person devoted to the judgment of God (for the husband's being taken away, is understood to be the punishment for some sin committed in a former birth) *that* state of feeling continues still, so that widowhood, which in point of fact, is *a lifetime of misery, a lifetime of servitude, a lifetime of degradation, affects now a very considerable portion of the female population of India.*"*

The widow is the domestic drudge—fed on a single daily meal—stripped of every ornament—clad in the coarsest attire—never allowed to marry—despised by all! Is not this slavery? What, though she be not a subject for sale;—if she were, could her state be worse? Nay, it would be better, for selfishness would in many cases sustain her for toil, and for keeping up her value for the market.

When we remember that nearly all girls are married, that they are so either in infancy or childhood, that the death of a mere boy may make some poor child who never saw him, a widow, and that one man's death may make many in a moment, it is a very low calculation that of the 80,000,000 of Indian females, *two millions* are widows; but the half of that number would exceed the number, set free in 1834, by the memorable Emancipation Act!

A Revolution wide as this vast land, and penetrating into the homes and hearts of its many peoples, is necessary for Woman's Emancipation. But how is it to be accomplished? An Act of Parliament cannot do it. The oppression is too indefinite and private for law to reach it. Crores of Rupees cannot purchase deliverance. *Immediate* Emancipation, we admit, is impossible. Deferred it may be, but it shall be realized. Meanwhile, let the Missionary diffuse the "glorious gospel of the blessed God;" let self-denying labourers in schools and zenanas be multiplied and go on hopefully, for the result is not doubtful; let the godly pray, and the generous give; let Rulers use their influence as those that must give account to God; let each one, whose heart is touched with pity, lift up his voice like a trumpet and not spare this vast and venerable oriental crime; let the true British spirit—abhorrence of wrong and love of liberty—find expression so indignant and generous that educated native gentlemen, now happily both numerous and influential, shall feel that, unless they take prompt and effective measures to educate, and liberate their own families, and join the few who already do so in more enlarged efforts, they shall be looked upon as *art and part* in one of the greatest, yet meanest of tyrannies, that ever disgraced our fallen humanity.

*Calcutta, 1st August,* 1855. J. F.

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## 2.—Shadows on Native Society.

"Grandmamma" said a very little girl one day to an aged lady reading through spectacles, while silver locks shaded an intelligent and placid brow, "Grandmamma, were *you* ever a little girl?"

* Speech in Queen Street Hall, Edinburgh, May 23rd 1855.

"Yes, my dear," was the reply, and "you may be one day a grandmamma," was more thoughtfully and less audibly added, as she parted the auburn clusters of the lovely child. The time that lies between the child and the matron is the golden age of womanhood connecting and centring both;—the unfolding bud of promise;—the blossom ripening into rich and mellowed maturity;—the Future and the Past in one. Childish thought with childish toy has fled. Woman lives for more than a gilded present. She adorns and elevates society. Its duties, privileges, enjoyments and responsibilities would be but half a concert without woman's silver chord. But where are India's Women? Where the bright eye of high intelligence that speaks a soul within? Where is her cheerful voice that gives a refined tone to conversation? Where is the Native Indian Lady with a step of elegance and dignity, forbiding in silence more expressive than words, rudeness or coarseness in the demeanour and intercourse of the other sex? Where is her gentle hand, dispensing of her bounty to the sick and needy, whom she has sought out?

Has Society—NATIVE Society in India—no need of her? Surely it requires as much as any other the stimulant to good, the restraint upon evil, invisible but not unfelt, which woman alone can exercise. She becomes in India sooner than in any other country the companion of man, but what companionship is this? There is little or no intellectual intercourse and exchange of noble sentiments and kindly offices. As wife and mother, a mere child herself, she steps into a great reality, without previous exercises befitting her new and important position. Reared in deep seclusion, amused by trifles, indulging languid sentimentality or total apathy, the character remains unformed, the mind asleep, and the richest, freshest, brightest years of female life are, with the Native Lady, an uninteresting short-lived twilight. And is it ever to be so? To Wives and Mothers, civilised nations owe their greatness and prowess. Noble themselves, they rear a noble race, and why should India lag behind?

Let a wife, a mother plead with you, brothers, husbands, fathers! Educate your Sisters, your Daughters, your Wives, follow the intimations of nature and the dictates of common sense, rather than your long-lived prejudices. Dare to be singular, especially as the advantage will in the end be as much yours as theirs. It is from our homes that light, life and liberty flow into the world and mould society. Each home is a focus, whence the rays diverge, a world in miniature, an endless field of action. There are some Indian women who sigh for *light* and seek it, there are others who get it, but these are the few exceptions. There are millions, whose life is a bare existence, without motive, without aim, in a golden cage at best. And there is one class of native Ladies especially claiming the sympathy of their fair sisterhood, I mean the Widows. Sad tale of truth that many of these are widows who never yet were wives! The widowed child, deprived of one whom she never possessed, and through whose death she loses even the very few advantages she might have enjoyed. Educated even elementarily, she would have had a never-failing, ever-enriching mine within, rendering her dreary years more tolerable.

The widowed wife in the very bloom of youth, instead of receiving every where the tenderness and attention due to one so sorely bereaved, and made as cheerful and happy as such a lonely lot can be, filling up her time by instructing others and doing good, must be as dead and lost to the world as her husband and twice dead to herself. Education will not lessen but enhance the ties of relationship, will soften not annihilate sorrow, will elevate not debase the mourner.

The widowed mother! Ah! what a double responsibility rests upon her! The whole training of, it may be, a large family; and yet she is debarred

by the rites of her religion, and by prejudices, grey with age, from her most natural avocation. Educate your Women, your Infants, and you will find the widowed mother wearing the sackcloth all her days in a style more becoming her loss, and the very heavy duties resting upon her. Do not crush a wounded spirit still more. Allow one who loves India's daughters to plead for them with all earnestness, with all affection, longing that the day may soon dawn and the shadows flee away!

*Calcutta, September*, 1855. W. M. A. F.

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### 3.—The Bishopric of Labuan.

The Bishopric of Labuan has been erected, not so much for the sake of the small Colony itself, as to superintend the Missions of the Church on the Island of Borneo, in a manner similar to the operations of the Bishopric of Victoria on the coasts of China.

The Missions at present begun are on the N. W. coast, in and around Sir J. Brooke's territory of Sarawak, where four clergymen and three catechists are employed. The catechists being candidates for orders will, when ordained, be placed at stations now ready to receive them. There is also a Missionary Institution for the training of thirty young native Christians, Chinese, Malay, and Dyak, who, it is hoped, will prove in due time teachers of their own people. Two churches are completed, at Sarawak and Lundu, and a third is in progress at Linga, where an interesting congregation of baptized Dyaks has been already formed. As yet no Missions have been begun at Labuan or the neighbouring coasts to the northward and eastward, but it is the Bishop's intention, as soon as he can procure the needful assistance, to occupy these interesting fields also.

Labuan is about 400 miles from the present missions, but along the whole intermediate coast it is hoped that missions will at no distant day be established, by means of a native ministry. To carry out this design the Bishop's first want is a suitable mission vessel (large enough to serve, when afloat, as a school and church) to furnish him with the means of communication with the different missions, and in which he can be constantly visiting the larger tribes located on the many rivers that open on these coasts—and thus procure some of their youths to bring them up with the view of their becoming future evangelists to their own people.

At present these missions are entirely supported by the S. P. G., but it is hoped that before long the missions in Sarawak will derive considerable local assistance, whenever the revenues of that country shall enable the Rajah, (Sir J. Brooke) to carry out his wish to endow the church in his territories. Meanwhile, as the funds of the S. P. G. are taxed to the utmost, and the expenses of the mission are necessarily increasing with its extension, the Bishop's only hope of being able to meet the demands upon him, is that the liberality of his Christian brethren here and elsewhere, will furnish him with the means of carrying out the work that has been committed to him—and it is one on which depends the future welfare, not of thousands but of millions, of our fellow-creatures, now springing up into fresh life, and about to form new and vigorous nations. The question that under God these missions must decide, is, shall these people become Mahomedan or Christian—Protestants or Roman Catholics?—*Christian Intelligencer.*

THE

# CALCUTTA

# CHRISTIAN OBSERVER,

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